

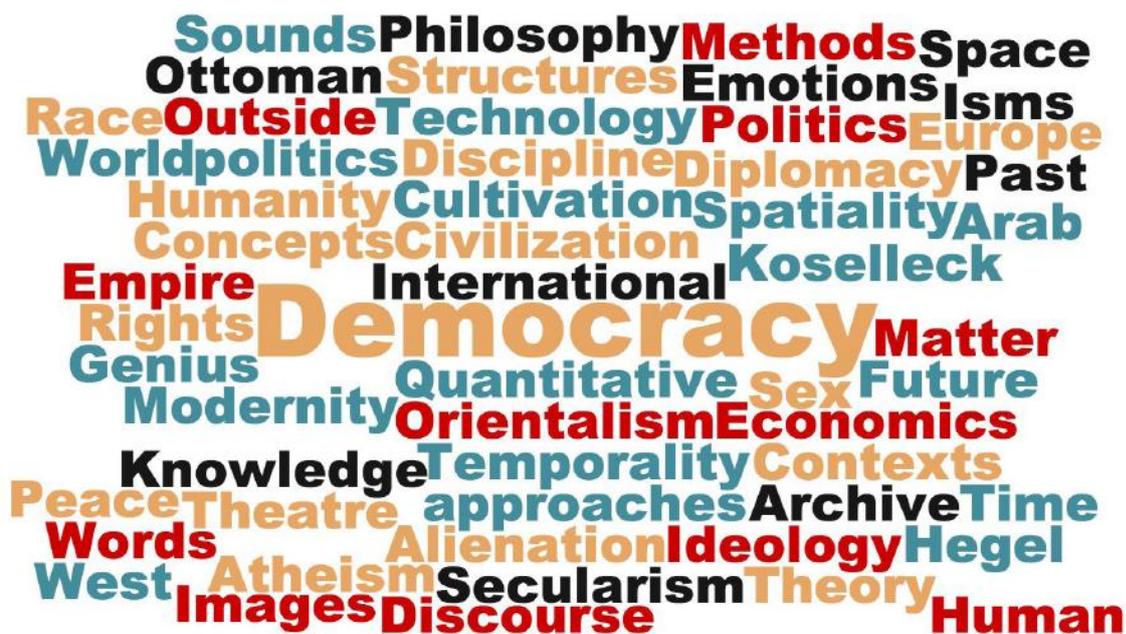
The 20th International Conference of Conceptual History

Concepts in the World: Politics, Knowledge, and Time

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Book of abstracts

Sorted by panels



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Contents

Keynotes	3
Concepts in Ideology	4
Concepts of Civilizations in Modernity outside the West	6
Concepts of Community in the Ottoman Empire	8
Concepts of Modernity in the Ottoman and Arab world	10
Democracy, Human Rights and Peace: Contested Concepts in World Politics	12
Emotions: From Philosophy to Politics	15
Emotion Concepts in Images, Words and Sounds/Exploring Anger, Honor and Modernity in the Mediated World	17
Hegelian Perspectives and Isms of the Future and the Past	18
The History of Atheism and Secularism: Concepts and Contexts	21
International Politics through Discourse	25
International Relations: Discipline, Concepts and Theory	27
Making Politics Conceptual	30
Ottoman Temporal Concepts	33
Politics and Democracy in Finland and Sweden (3).....	35
Quantitative Methods in Conceptual History	37
Panel 1: Quantitative Approaches to Temporality and Spatiality	37
Panel 2: Methods in Text Analysis	39
Panel 3: Quantitative Methods in Historical Research.....	41
Race, Sex and the Genius: Products of History?	42
Constructing National and Regional Identities: Reinterpreting Modernity	44
Structures of Knowledge: Arhical, Theatrical, Oriental and Cultivated	46
Technology, Humanity, Occupation and Alienation.....	48
Theories of Economics, Ownership and Consumption	50
Words in Space, Matter and Temporality	52



Keynotes

Like a Tumbleweed in Eden: The Diasporic Lives of Concepts

Banu Subramaniam

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People move, plants move, animals move. But so do theories, ideas, concepts and words. Concepts migrate across disciplines - from the sciences to the humanities and back- and are repurposed to theorize new objects in new contexts. Many terms span species and disciplines— from human contexts in ethnic studies, post/colonial studies to scientific/biological terminology: native, alien, local, foreign, colonizer, colonized, naturalized, pioneer, refugee, founder, resident. In this talk, I explore concepts around mobility and “migration” and how the values and political contexts accompanying these concepts circulate across geopolitical and scientific terrains. There are surprising stories of where the terms first originated, how they traveled to new contexts, only to return to re-animate the original contexts with new cultural, political, and biological valences. In extending theories of migration to examining the history of science, I explore the migrations and diasporic lives of concepts.

Modern Times in the Ottoman Empire

Avner Wishnitzer

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Several scholars have already noted that in the second half of the nineteenth century Ottoman approaches to time began to change. My research shows that the transformation of what I call “Ottoman temporal culture” started already in the late eighteenth century, and that changes in the way time was organized predated changes in the way it was conceived. In contrast to previous assumptions, it was not the introduction of clocks or other new technologies that set this process in motion. Rather, it was everyday governmental needs that forced different organs of the Ottoman state to experiment with new techniques of time organization, seeking solutions to very practical problems of administration, military efficiency and later, education, and transportation. Yet, a real change in the concept of time occurred only when these changes were assigned epochal meanings, when time organization was wed with the newly introduced concept of progress and the linear understanding of historical time on which this concept rested. This happened only in the second half of the nineteenth century and prompted a reconfiguration of a whole set of related concepts, including work, idleness and leisure.

“Democracy” in the World

Frederic Charles Schaffer

Department of Political Science, University of Massachusetts Amherst

Partly as a result of European colonialism, we find cognates of “democracy” in many non-European languages around the world today – from the Arabic word *dimuqratiyya* to the Burmese word *demokarazi* to the Xhosa word *idemokrasi*. I’ve spent a lot of time investigating the meaning of two such cognates. One is the Tagalog word *demokrasya* in the Philippines. The other is the Wolof word *demokaraasi* in Senegal. In this talk, I explore the meanings of these two cognates as a way to open



up space for us to think more generally about conceptual diversity around the globe, as a way for us to reflect more deeply about how to describe the complicated relationships that exist between cognate concepts worldwide.

Concepts in Ideology

Panel description:

Ideology always had a central place in the study of the history of political and social concepts. In his first book, *Kritik und Krise*, from 1959, Reinhart Koselleck undertook a study of ideologization performed by leading thinkers such as Rousseau to establish a new regime based on a fictive unity of the people. According to Koselleck, the general will was an ideological concept made to impose this fictive unity. In line with Marx and later developments within the Frankfurt school, Koselleck talked about ideological fictions and illusions used to hide political controversies and interests. He also spoke of some concepts containing an “ideological surplus” or being prone to ideology (Ideologieträchtig). The discursive move of carrying them into a political ideology, he called ideologization (Ideologiesierbarkeit). In Koselleck’s theory of modernity, ideologization was one of the major processes of conceptual transformation. Ideologies became an answer to the growing gap between spaces of experiences and horizons of expectation that characterized modernity. They took over the role of premodern Fortuna in outlining the routes to political futures of immoveable lawfulness (utopia). Ideologies thus became loaded with concepts that could point to this direction (history, progress, civilization) and depict political utopia.

Koselleck particularly investigated concepts used to design political horizons of expectation within European modernity. But even if he made ideology an important analytical term within conceptual history, he did not develop a theory of ideology to more precisely explain what ideologization of concepts more specifically entails. Michael Freeden took up this challenge and proposed a refined method to study the semantic relations between the concepts that make up ideologies (their morphology). For Freeden ideologies are belief systems made up of series of concepts the function of which is to decontest the constant contestation within politics. Ideologies are supposed to create stability within the political sphere by monopolizing beliefs. Ideologies are also dynamic in that they have a capacity to incorporate new concepts which responds to new political claims.

Both Koselleck and Freeden has pointed to the importance of investigating the role of ideologies in the history of concepts. They both saw ideologization as an important element in the political use of concepts, where the function of ideology is create fictive stability and make uncontested truth claims. In a sense, the role of ideology is thus to turn beliefs into conventional truths that often seem so evident that they become banal. If ideologies work you do not even have to believe in them, they are just how things are. Obviously, this banality only has effect if decontestation is successful, and there is no need for mobilization. But perhaps the function is less to decontest and more to mobilize.

We propose a panel that will discuss how ideologization makes concepts ideological in two ways. Firstly they play an important role in mobilizing people for a particular cause. Ideologies are not only produced to hide or to decontest, but also to capture people. Secondly, the constant production of ideologies – in the form of new isms or isms with post and neo prefixes – demonstrates a constant need for ways of navigating experiences.



Christoffer Kølvrå and Jan Ifversen (Aarhus University) will give a paper where they discuss the mobilizing force of ideology. Based on an investigation of populism and drawing on recent studies of emotional concepts they propose to study the role of concepts in the attractive power of ideology. Their paper departs from the assumption that ideologies to be successful must contain an affective dimension that attracts people. This affective dimension or grip manifests itself in (online) propaganda, which condenses and pinpoints meaning, in hyperbolic rhetoric, in crowd gatherings and in other settings of new politics. The paper will try to answer how we are to study the force of concepts when they appear in postpolitical populism.

Jussi Kurunmäki (University of Stockholm) and Jani Marjanen (University of Helsinki) examine how historical notions of epochal change have been spelled out through isms, either by claiming that old isms do not apply anymore, new isms are needed to guide the way or that there is a need to move beyond isms. It suggests that isms have worked as navigating concepts whenever historical agents have felt that they have entered a new age. The paper provides a long-term diachronic and transnational perspective by discussing cases from the post-Vienna Congress period introduction of liberalism, socialism and communism as concepts, the discussion revolving around nationalism before and after WWI, the end of ideology thesis in the post-WII era, and the adaptation of that argument in Fukuyama's end of history thesis in 1990.

Additional paper abstracts:

“Totalitarianism”: On the genealogies of a contested concept

Constantin Iordachi

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This study focuses on the multiple political and academic genealogies of the concept of *totalitarianism*. Its aim is to trace the emergence of the term totalitarianism and its transformation into a basic political concept, one that became central to the interwar political order. Methodologically, my approach is based on social constructivism, most importantly on Reinhart Koselleck, but also on Michel Foucault to Quentin Skinner. My analysis looks at the linguistic evolution of the label associated with the concept of totalitarianism, in terms of its origins and its etymology. My main research aim is, however, to reconstruct the semantic net of totalitarianism as a political concept. I argue that the concept of totalitarianism was from its very inception an analytical as well as a political tool, its history being interwoven with global geopolitical changes. In the political realm, totalitarianism was the object of debate and contestation, being subject to numerous legal-political struggles. In political propaganda, the concept was used as symbolic counter-part of liberal regimes, who defined themselves in counter-distinction to totalitarianism. During the twentieth century, totalitarianism thus became a highly complex concept, covering a broad semantic field of meaning, including other inter-related, subordinated or antonymous concepts. I explore the meaning of the concept, but also the way the term was valued and the struggles to expropriate its meaning. I will also show how, during the Cold War, the analysis of fascism and communism was almost exclusively subsumed under the common conceptual banner of (uni)totalitarianism.

Trade, Peace, and Civilisation: Richard Cobden's Encounter with the Eastern Mediterranean

Rosario Lopez

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Richard Cobden (1804-1865) is probably best known nowadays as the political agitator behind the introduction of free trade in England. Together with John Bright, he led the anti-Corn Law League, a mass political movement that resulted in the repeal of the Corn Laws in 1846. He was an uncommon type among the British politicians of the time: a merchant and experienced traveller who fostered his career in politics thanks to his remarkable popularity among middle and lower classes.

While the literature has mostly examined his ideas on free trade as developed in public and parliamentary speeches, and to a lesser extent in a number of political pamphlets, in this paper I adopt a different stance by focusing on his travel diaries. One of my aims is to assess the relevance of some of his unpublished manuscripts, namely the travel notes he took during his so-called Eastern Tour. Between October 1836 and April 1837 Cobden visited places like Lisbon, Gibraltar, Malta, Constantinople, and Alexandria, before returning home via Greece, and met politicians and intellectuals, collected information on trade and politics, and generally reflected on the state of the countries he visited.

More particularly, my aim is to study how the ideas of trade, peace, and civilisation are waved together. Whether he argued a link between the capacity for the development of wealth and commerce in society, a tendency towards a peaceful resolution of conflicts, and the general state of foreign societies as compared to England. This way I hope to examine how Cobden's entanglements with other cultural and intellectual traditions abroad shaped his economic and political liberal ideas. Although Cobden's tours have attracted attention in terms of their impact on the development of free-trade policies in the countries he visited, I focus instead on how Cobden's cosmopolitan experiences led him to elaborate on wider issues on social and economic development and political liberalism.

Concepts of Civilizations in Modernity outside the West

Paper abstracts:

Genealogy of *Tamaddun* and the Re-discovery of the Self: Arab Modernity from Conceptual Perspective

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In my talk, I will employ the methodology of conceptual history to contest two of the most common theoretical approaches dominating our understanding of modernity in the field of Middle Eastern studies. The first approach relies on the assumption of incompatibility between modernity and Islam and captures Arab modernity using concepts such as "adoption." The second understands Arab modernity through concepts such as "imitation," contending that it is a legacy of Western imperialism. In my talk, I will challenge both theories by examining the genealogy of *tamaddun*, a pivotal concept used in 19th-century Arabic to imagine modernity. The genealogy of *tamaddun* elucidates that medieval philosophical paradigms derived from the concept of *madīna* (polity) were rediscovered, recalled, reimagined, and reused under the spell of the French Enlightenment and the challenge of Western imperialism. On the historical-positivist level, I will present the historical roots of "*tamaddun*," and their modern theorization in early works that were dedicated entirely to imagining modernity as a program. This analysis suggests understanding Arab modernity and its critique from within, rather than outside of, the temporality of the historical condition.



Some contemporary uses of the concept of civilization

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Pontifícia Universidade Católica do Rio de Janeiro

The concept of civilization has since its origins multiple meanings: the action of civilize, the historical process that brought humanity from barbarism to modern times, and the results of this process – the social life as known by “the wealthy and powerful nations” of modern Europe, or a projected and desired telos in the future. The content of this process, and its results, can be roughly organized into three main groups of acquisition: as "liberation from coarse and rudimentary customs," as "civility" and "politeness"; as the development of "sciences, letters and arts," the "spiritual part of culture," but also its application in commerce and industry, and in the production of material comforts and even "luxury"; as respect for the other, "hospitality", recognition of difference and its equal right to exist, or the "humanity in its moral sense."

The present paper seeks to understand some of the contemporary uses of the concept of "civilization", especially by authors who defend that the term can and should be used, and in a positive way, in the examination of today's world, despite the criticisms from diverse forms of cultural relativism. These uses, which occur in various areas of the humanities, require some political, theoretical and linguistic operations to legitimize themselves in the world that resulted from the successive catastrophes of the twentieth century and the denunciations of the Eurocentric character of the concept. De-teleologization, separation of the universal validity of the concept from its European cultural genesis, and selection and updating of the layers of meanings of the concept are some of them.

Departing from some of the classic conceptions of civilization, present in its emergence in the eighteenth century or in its reworkings throughout the twentieth century - such as those of Sigmund Freud and Norbert Elias, for example - we seek to analyze at least three contemporary contributions to the debate which affirm positively the value of the concept for the 21st century: the conference "Who is Barbarian?", pronounced by the French philosopher Francis Wolff, in 2004; the text "On the Up-to-dateness of the Concept of Civilization", published by the Brazilian poet and philosopher Antonio Cícero in 2007; and the chapter "In Defense of Civilization", published in *The Enlightenment and Why It Still Matters* by the English-speaking historian Anthony Pagden in 2013.

***Virtues/virtue*: The central ethical concept in Petrine and post-Petrine Russia**

Yury Kagarlitskiy

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The paper deals with the history of the concept of *virtue*, the central ethical concept of the European culture. This concept, in a way, has dual nature: when used in plural, it means positive qualities of a person, as the virtue of prudence, the virtue of temperance, the virtue of courage etc. When used in singularia tantum, it means an ideal of moral life as such. This duality seems trivial, but it is very important to elucidate choices and mismatches in the history of the concept.

To the European mind, *virtue(s)* for centuries remained a key concept not only in the moral but also in the political sphere. *Virtues* and *virtue* distinguished a perfect citizen of an antique city state, they characterized an ideal prince as well as good subjects of him, they were mentioned in



political works of the early modern time and the Enlightenment. We could define *virtue(s)* as a political concept as well as a moral one.

The Russian culture knew no such long and solid tradition of discussing *virtue(s)* and theorizing about them. There was no such thing as Latin scholastic in Russia, the influence of the Greek and Roman philosophical tradition was rather weak. As a matter of fact, there was no great interest to the theory of *virtue(s)* until the beginning of the 18th century. However, as the European influence pressed, *virtue(s)* became one of leading themes of the Russian didactic and political writings. The Russians began to speak about various *virtues* characterizing a perfect monarch as well as perfect subjects, about *virtue* as a corner stone of a perfect society. In Petrine and post-Petrine Russia there was great demand for an ethical term which would involve various aspects of secular moralism. The Russian correlate for *virtue*, *dobrodětel'*, previously existed in the Russian language, was re-actualized and rethought under the influence and new genres of literature: panegyrics, sermons, didactic tales, and political works.

The paper focuses on discrepancy in understanding the analogous concepts in Europe and Russia. It attempts to show that unrootedness of the concept on the Russian ground could help to explain both its wide circulation as a popular “umbrella” term not laden with polemical connotations in the 18th century texts and its subsequent fading to a mere sign of ironical attitude. That, in turn, undermined the moral foundations of political discourse and led to the radicalization of the latter. Mainly relying upon the 18th century documents, the paper explores the history of rise and decline of *virtue(s)* in the Russian culture.

Concepts of Community in the Ottoman Empire

Panel Description:

The Ottoman Empire was one of history’s longest-lasting, most powerful and influential empires, and just as its politics confounded contemporary European observers, it continues to intrigue present-day historians. However, historians have only recently begun to apply the theoretical approach of Conceptual History to Ottoman Studies. The panel wants to contribute to this by tracing the development and meaning of concepts of political or religious communities. We hold that this approach can yield insights into the self-description and the conduct of political and social affairs in a multi-ethnic and multi-religious polity. It further allows us to problematize the concepts we as historians use to write history. This is especially pertinent to current debates within Turkish and Ottoman studies. Moving away from master narratives such as “secularisation” or “Islamism”, the panel additionally aims to demonstrate the complex and dynamic relations between politics and religion in the formation of social groups.

Paper abstracts:

A Conceptual framework of ‘the Ottoman individual’: Ferd

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The paper traces the trajectory of the concept of individual (*ferd*) in the late Ottoman Empire with respect to the relations between individual and collective entities. In the second half of the 19th



century, individual (ferd) became a key concept of literary products, as well as new sciences such as psychology, sociology, and economics. From translations of the pillars of political theory such as “Man versus the State” by Herbert Spencer to authentic eulogies of ‘the Ottoman individual’ such as “Felsefe-i Ferd” (Philosophy of the individual) by Baha Tevfik, intellectuals widely discussed the concept of individual in an effort to imagine a new community. This reached its pinnacle with Ziya Gokalp’s motto: “No individual but society, no rights but duty” (Ferd yok cemiyet var, hak yok gorev var), a symbol of nationalism, and totalitarianism in the late Ottoman Empire as well as early Republican Era.

However we have yet to have an understanding of the notion of the individual (ferd) as a late Ottoman concept going beyond Eurocentric ways of looking for standards of liberalism in another context. In other words Ottoman intellectuals’ efforts at developing the conceptual framework of “the Ottoman individual” have not been seen yet. This paper traces the trajectory of the notion of individual (ferd) in the late Ottoman Empire and shows the ways in which conceptual history writing would help us take “ferd” as an Ottoman community concept from a transnational angle.

The "Civilized World" (Alem-i Medeniyet)

Daniel Kolland

Graduate School Global Intellectual History

This paper engages with the concept of Alem-i Medeniyet and its occurrences in the prominent Ottoman-Turkish illustrated weekly *Servet-i Fünun* (1891-1944) with a particular focus on the pre-war decades. On the pages of the illustrated weekly the concept Alem-i Medeniyet was frequently used to relate with a discursively constructed 'global community of progress,' e.g. a 'community' that tirelessly produced innovation after innovation, seemingly pushing in its drive for human progress every contemporary's imaginations to its limits. Spatially, this 'community' certainly was not exclusively limited to 'the West' and usages of the concept in the Ottoman-Turkish journal attest to the universalistic and inclusive dimensions of the concept.

The underlying assumption of the paper is that the concept of Alem-i Medeniyet allowed Ottoman intellectuals to position themselves vis-à-vis global transformations underwritten by European hegemony, either as part of it, or as opposing it. However, far from exhausting its historical significance by merely allowing actors geopolitical/ideological positioning, which of course cannot be reduced to conceptualizations in such binary and static terms, it was the considerable transformations the concept's semantic structure went through in these decades that render it a concept particularly study worthy. For it were transformations indicative of local and global dynamics, which questioned the 'normativity' of this "Civilized World" and its eurocentric premises. In order to illuminate these transformations the paper will trace both the referential and contextual aspects of this Ottoman-Turkish fin-de-siècle concept.

The Greater Good. Saadet and Menafi-yi umumiye

Fabian Steininger

Freie Universität Berlin, Max-Planck-Institute for Human Development

Already since the groundbreaking work of al-Fārābī, “saadet” or “sa’āda” (happiness) gained a political coloring. This “political happiness”, often used as a translation of “Eudaimonia”, was a value-laden concept of happiness with ontological qualities. It was therefore from its start subject to



substantial disagreement, and informed how people viewed political power and thought it to be structured.

The presentation will trace the development of the concepts of “saadet” and “Menafi-i Umumiye” (general interest) in the Late Ottoman Empire. It will show how these concepts interacted with ideas of the religiously defined afterlife and salvation to become highly political terms, which inspired perceptions of the boundaries as well as the stratification of the political community.

Concepts of Modernity in the Ottoman and Arab world

Paper abstracts:

The Metamorphosis of the Writer/ Intellectual (*adīb*) in Egypt: A conceptual-historical approach (1890-2017)

Teresa Pepe

Department of Culture Studies and Oriental Languages, University of Oslo

This paper sheds light on the conceptual transformation of the term ‘adīb’ as it has been used in Egyptian cultural field from the *nahḍa* to present times. Recent studies have shown how the pioneers of the *nahḍa* used the classical understanding of *adab* as morality, knowledge, discipline (*ta’dīb*), as a means of shaping political subjectivities for an emergent nationalism. Meanwhile, several scholars have explained how the *nahḍa* witnessed the transformation of the concept of *adab* into “literature.” While these studies point out the long-standing semantic ambiguity of *adab* as both “literature” and “morality,” they leave open the question of who the *adīb*, the subject exhibiting or embodying *adab*, is. The term recurs often in the cultural press from the *nahḍa* onward; its definition has been object of continuous discussion among the Egyptian intelligentsia, from the *nahḍa* until the present.

The discussion applies the method of conceptual history and K. Mannheim’s theory of the sociology of generations on a number of statements made by Egyptian writers in the historical cultural press, critical essays, and interviews from 1880 until 2017. It shows that different cohorts of writers have theorized the ‘adīb’ in different ways in successive periods of time: from the “man of letters/intellectual” according to the 1919 Generation of writers to the “author of fiction” for the 1952 generation, while it has absorbed also the negative nuance of “pedantic, didactic writer” for the 1990s generation. In the final part, the paper inquires how the same concept is being challenged again and re-imagined anew in the post-Arab Spring scene in the midst of global and local cultural transformations.

Maarif: Transformation of a Concept in Ottoman Empire at Beginning of 19th Century

Aytaç Yildiz

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This paper presents the transformation of the concept of “maarif” from the last part of 18th century up to 1840’s in the Ottoman Empire. The term *maarif* is originally an Arabic word and has a religious meaning. In Islamic thought it refers to a kind of knowledge that provides the “knowledge of God”. Secondly it was described in dictionaries as “knowledge”, “recognition”, “skill” and “ability”. Since



the mid of 18th century, in addition to its classical content, *maarif* has gained new meanings with the parallel process of the Ottoman modernization and became a key concept during the first half of 19th century in social and political context. Behind this event, there were the cultural and political transformations of the Ottoman Empire which emerged after 1750's. As a result of defeat against Western powers and Russia in wars, Ottomans started transferring military and technological knowledge into the Empire and then established new schools. This process continued with a search for new order in general meaning. *Maarif* as a key term both influenced to and was effected by this developments and became embracing various meanings in itself.

While “*maarif*” was carrying the experiences of the past, at the same time it was a symbol of the future expectations of the Empire. In other words, it both reflected traditional Islamic heritage and new Ottoman reforms and projections. This period may be considered as a turning point in which it is possible to observe the Ottoman temporality as well.

Variations of Modernity. The Plural Conceptualizations of Society in the Arabic Saddle Period.

Florian Zemmin

Institute for Islamic and Middle Eastern Studies, Faculty of Humanities, Universität Bern

It is characteristic of modernity that people conceive of their social affairs as ordered in and by society. Whilst the evolution of the idea of society and the term ‘society’ is well-researched in Europe, it remains an open question how both evolved within the Arabic context. First estimations as to when the contemporary Arabic term for society, *mujtamaʿ*, became established vary between 1870 and 1930. For its supposed predecessor, *al-hayʿa al-ijtimāʿiyya* (the social body), we only know about its most prominent usages by secular-leaning Christian authors in the second half of the 19th and the first decades of the 20th centuries.

This paper departs from a comprehensive analysis of both *mujtamaʿ* and *al-hayʿa alijtimāʿiyya* in the mouthpiece of Islamic modernism, the journal *al-Manar* (Cairo, 1898–1940). I show that ‘society’ was already the dominant meaning of *mujtamaʿ* in the journal’s first issue. However, both *mujtamaʿ* and *al-hayʿa al-ijtimāʿiyya* were used most prominently in reprints of articles from secular and liberal journals and in translations of European works. The regular contributors to *al-Manar* in turn avoided both terms to conceptualize the modern idea of society. Instead, they, and especially the journal’s editor Rashid Rida, expressed central aspects of that idea with the term *umma*. This notably is not to say that *umma* came to mean ‘society,’ and I will point out major differences between both terms. More significantly though, I argue that by employing the classical Islamic term *umma* to conceptualize an Islamically informed variant of the modern concept of society, Rida gave voice to his Islamic variation of modernity. Overall then, in the Arabic Saddle Period, to be provisionally dated between 1860 and 1940, no single term was yet established to conceptualize the idea of society, and actors tried to voice their differing visions of modernity by expressing that idea from within their respective discursive tradition.

Fitting most directly into the first broad theme you indicated, namely “Concepts in the World,” this paper thus shows that the modern concept of society did indeed travel from Europe (namely France and England) to other regions (namely Egypt), where it was popularized by secular-leaning actors. Against a Eurocentric understanding of modernity as exclusively emanating from the West, I notably add that the idea of society was also expressible by religious actors within an Islamic discursive tradition.



Democracy, Human Rights and Peace: Contested Concepts in World Politics

Panel abstract:

As we look into the history of the concepts of democracy, human rights and peace in contemporary world politics, we are faced with a paradox. On the one hand, these concepts are recognized as the main purposes and principles of the United Nations and the world community at large. They are treated either as commonly shared achievements or, uncritically, as absolute moral standards transcending time and space. They are used without any due consideration or understanding of their past uses and what that entails. On the other hand, we are currently witnessing open resentment towards democratic institutions and fundamental rights, including hostility towards minorities and migrants on a world scale. This phenomenon is particularly visible in so-called Western democracies, as the recent European migrant and refugee 'crisis' illustrates. Here, calls for global action based on responsibility-sharing and solidarity are increasingly met with hostile attitudes, protest and exclusionary practice. In the process, concepts such as democracy and human rights are re-invented as with the contemporary emphasis on direct rather than parliamentary participation, or the expansion of security and defense considerations at the expense of peaceful considerations and tools.

To be sure, democracy, human rights and peace are political and contested concepts and, as such, may not necessarily carry the same meaning in different political cultures. As moral, open-ended and value-laden concepts, what constitutes them largely depends on the context or situation of their use.

Likewise, there is no clear consensus among the world community on what the concepts constituting it are really about or how to define them. This situation has given rise to vigorous academic debates and protracted political struggles over the terms used to define them within and outside the United Nations. Compounding these debates are competing visions that strive to translate the vocabulary of world community into the norms, values, and language of different cultures. At present, one of the greatest challenges facing scholars and policy makers is therefore to find ways to understand the existence of multiple temporalities and their interactions within the overarching narrative of world community.

In the light of that, the aim of this panel is to bring analytical distance to the prevailing discussions through theorisation and historicisation of these politicised concepts. From our point of view, scholars have an important role to play in offering alternative perspectives to current debates. More importantly, in order to see democracy, human rights and peace as more than common achievements or universal moral standards, it is of paramount importance to analyse the politics behind them: How are such arguments made, by whom and with which theoretical foundations and rhetorical tools? To that aim, global conceptual history stands out from other approaches as a way to do just that, by encouraging both interdisciplinary scholarly debate and critical engagements with the Eurocentric, modernist, and historicist biases which have commonly framed inquiries into the origins and nature of the present world order. Accordingly, this panel proposes a set of new and innovative studies of democracy, human rights and peace in world politics as well as the temporal, spatial and normative practices these are linked to.



Paper abstracts:

The Concept of Human Rights in International Relations: perspectives and contributions from Latin American diplomats

Marie Christine Boilard,

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There has been a tendency in academic debates to obscure the role and contributions made by Latin Americans to the international human rights edifice that originated in the UDHR. According to Glendon, the extent of the role and contributions of Latin American diplomats in including human rights in the UN Charter and in the drafting and adoption of the UDHR makes it fair to refer to Latin America as “the forgotten crucible of the universal human rights idea.” In recent years, Glendon and other scholars have contributed to fill the knowledge gap in that respect and written extensively about how Latin American diplomats played a behind-the-scenes but important role in the drafting and adoption of the UDHR. However, the gap remains to be filled with respect to the International Covenants on Human Rights and subsequent international human rights instruments. This paper is a general attempt at illuminating the important contributions made by Latin American diplomats not only in including ESC rights on an equal footing as CP rights in the International Bill of Human Rights, but also and above all in bringing to the fore the international dimensions of human rights as a political project. By doing so, the paper hopes to contribute to inform on the political nature of the aspirations of the international community: peace, equality and freedom.

The concept of human rights in the making of the UN refugee regime

Hanna-Mari Kivistö

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This paper explores the concept of human rights in the context of immediate postwar debates on refugees and asylum seekers in the different fora of the United Nations. Particular attention is given to the creation of the Convention Relating to the Status of Refugees (1951) and the analysis of its travaux préparatoires. The document outlines the rights of refugees and the corresponding obligations of states. Whereas the universalistic language of human rights is today closely connected to refugees and asylum seekers, historically human rights and refugee protection have been frequently treated as separate issues. This paper will shed light on the explicit usages of the concept of human rights in the creation of the UN postwar refugee regime. It will explore how the concept was evoked in relation to refugees and asylum seekers, how refugees and asylum seekers were articulated as recipients of human rights, and how the right of asylum was debated in the making of the Refugee Convention. Moreover, by using conceptual historical approach, the paper aims to construct a political reading of human rights, accentuating the contestedness of the concept in its political usage.



Conceptualising Neutrality from a Biased Case: Remarks on Thucydides's Melian Dialogue and its Scholarly Receptions

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University of Málaga

Thucydides's report of the siege of Melos by Athens, happened in the spring of 416 and right after the diplomatic negotiations between their representatives, is one of the most reproduced and disentangled moments in historical, political, and moral interpretations of the Peloponnesian War, which spanned different phases since 431 to 404 BCE.

In the exchange of discourses between the Athenian envoys and the commissioners of the Melians, as composed by Thucydides in his *History of the Peloponnesian War* (V. LXXXIV-CXIII, C. F. Smith's translation, Loeb Classical Library), there is an intriguing argument on neutrality advanced by the Melians, namely, that "we propose to you that we be your friends, but enemies to neither combatant (προκαλούμεθα δὲ ὑμᾶς φίλοι μὲν εἶναι, πολέμιοι δὲ μηδετέροις) (*prokaloumetha de humas philoi men einai, polemioi de mēdeterois*), and that you withdraw from our territory, after making such a truce as may seem suitable for both of us" (V. CXII. 3). Thomas Hobbes's translation is even more direct: "But this we offer: to be your friends; enemies to neither side; and you to depart out of our land, after agreement such as we shall both think fit."

Based on textual scholarship, this paper will examine the account's historical character. Then, it will briefly discuss the reading of the episode presenting the Melian position as a paradigmatic defence of neutrality, whereas the Athenian one as an antecedent to *Realpolitik*. Significantly, for centuries the scholarly uses of the *Melian Dialogue* and its aftermath (V. CXIV-CXVI) reproducing both stereotypes have been based on a biased historical reconstruction.

The paper will pay attention to the conceptualization of neutrality in Thucydides's account and how it has been acritically accepted to represent the neutral, pacifist alternative to what was indeed at that time the normal, and fair, reaction to cities that deserted alliances, namely in this case, Melos's defection from the Delian-Attic alliance. This is an interesting case not only of the moral uses of a 'historical' account, but also of conceptual speculation drawn on fabricated materials.

Scandinavian postwar conceptualizations of democracy and human rights

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The Nordic countries are often described as exceptions in Europe when it comes to post-war conceptualisations of democracy. Whereas in many other parts of Europe, the rise and fall of fascism provoked a thorough moral reconsideration, a renaissance of natural law and a reconstruction and redefinition of democracy on the basis of individual and human rights, the Scandinavian discussions remained confined to the ideas and doctrines of the pre-war period, emphasising relativism over moralism, parliaments over courts, majority will over individual rights, politics over law. Among legal and political scientists this has often been referred to as the historical background for the Scandinavian reluctance towards judicial review, constitutional courts and a certain ambivalent attitude towards the European human rights regime.

While there is something very intuitive to this narrative, it is seldom substantiated by any detailed historical analysis. Instead, historical research has been occupied by trying to explain why the Nordic countries opted for Social Democracy rather than Fascism after the Great Depression. The



political ideas and debates of the post-war period, by contrast, remain conspicuously under-researched considering the received view that this was the period when something happened, or rather did not happen, leading to the alleged Nordic exceptionalism.

In many ways, of course, the Scandinavian discussions echoed common European themes: stability and national consensus were key; policy making became to an increasing extent an issue for civil servants, technical experts and interest groups; and economic progress was considered more important than political mobilisation or lofty political language. But in many other respects, the authoritative accounts of European post-war democracy (Werner Müller, Conway) fit rather uneasily on the Scandinavian cases where there was no “Christian Democratic moment”, no urge to “constrain” democracy by rigid constitutions or constitutional courts, and very little in terms of a revival of natural law or of Christian ideas of the sanctity of the person.

This paper examines how leading Scandinavian political and legal scholars conceptualised democracy and human rights in the wake of the Second World War. How did they perceive the threats to “democracy” and what were the lessons of the 1930s and 40s?

Emotions: From Philosophy to Politics

Paper abstracts:

Emotional Concepts in Fidel Castro Speeches

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This paper presents the finding of an ongoing research on emotional concepts in Fidel Castro’s speeches. It focuses on the semantic field of happiness and its relation to the concept of the New Man in the special period (1992- 2008). In this period, new socio-economic measures enter in contradiction with the ideological apparatus in which the concept of the new man operated. Because the new economic measures were carried out in a particular way as to not lose political control, the official discourse was forced to continue employing concepts—such as the New Man—that economic measures rendered problematic.

In order to consider changes in the special period, a larger diachronic study utilizing computer-aided frequency and concordances analysis is presented (1959-2008). The diachronic study has been subdivided according to distinct cycles established by the economist Carmelo Mesa-Lago. These cycles account for recurrent changes in the socio-economic measures that oscillate between moral incentives and material incentives.

Looking at this larger corpus of speeches, I argue the concept of happiness observed can be linked to traditions such as the Aristotelian notion of virtue. Attention to happiness, and other emotions such as envy and fear, reveals the way the concept of the New Man lurks beneath the conceptual negotiations dealing with the special period socio-economical changes. This study facilitates a point of entry to conceptualize the emotional normative efforts present in the special period. It notes how Fidel Castro speeches perform and inform the audience of a particular way in which collective experience ought to be conceptualized and expressed. All in all, I am taking Fidel Castro’s speeches as a cultural object of analysis



Is Boredom Defensible? Philosophical Perspectives on Wasting Time

Hans-Peter Söder

JYM study program, the University of Munich

Recently, a new edition of Friedrich Kirchner's *Wörterbuch philosophischer Begriffe* of 1886 was re-published. With the advent of the digital humanities, lexica can now be compiled without the human efforts of the past. From lexica of phenomenological terms to surnames in Iceland, the possibilities for new kinds of lexica are now endless. However, today's computing capabilities cover up the fact that *Begriffe* and *Begriffsgeschichte* have become problematic concepts. First of all, what is a *central grundbegreb*? And is it still possible to do "reflected history"? What does it mean to follow a concept through time? And how can problem-oriented (problemgeschichtlich) lexica open new perspectives? Instead of offering a theoretical talk on *begrebshistorie*, I will take a practical approach that addresses two issues. First I will ask: What is a philosophisch-historischer Gegenstand? And second, I will take a closer look at one of such problematical concepts: boredom.

Enthusiasm: On Time and Commitment in Modern Political Sentiments

Pablo Sánchez León

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Enthusiasm has an etymology that relates to the realm of religion and theology: the exaltation of spirit by divine inspiration. Its de-sacralisation in the discourse of Enlightenment has been the subject of various studies. What has not been analyzed is the contribution of its semantics to the development of modern ideological identities.

Throughout the 19th century enthusiasm touched upon the whole issue of commitment to ideological projects and utopias. As the Russian 1917 motto declared: "Without enthusiasm, nothing can be built". Considered a subjective prerequisite for any struggle for emancipation —yet also discredited as a justification of irrational courses of action over rational decision-making—, the study of the semantics of enthusiasm is a means to re-frame the history of revolutionary ideologies from the viewpoint of the demand for intensity and endurance in political commitment to a radical cause.

The purpose of this presentation is twofold: to vindicate enthusiasm as a major political sentiment in modernity, to be found in a wide spectrum of discourse dealing with the agency of revolutions, and to reflect on the subjective dimension of time in the psychogenesis of radical and revolutionary identities. Finally, the paper will also try to shed light on the decline of enthusiasm as a fundamental concept in the psychology of revolutionary identities, with the rise of the social sciences in general and of the Marxist concept of class consciousness in particular.

The paper will take examples from several contexts —1789, 1848, 1870, 1917— in Europe and will in particular synthesize Spanish debates on ideological radicalism that dealt with the definition of enthusiasm.



Emotion Concepts in Images, Words and Sounds/Exploring Anger, Honor and Modernity in the Mediated World

Panel description:

An image can be worth a thousand words – and a sound can evoke a thousand images. The communication of political ideas and concepts to a broad public and across social, linguistic or territorial boundaries has always involved multiple media. In this panel we take up the recent interventions into Conceptual History, which argue that not only words structure our thinking and feeling. We show how images, words and sounds get tied into semantic nets where they together form coherent conceptual meanings. The four talks highlight the role of visual and audiovisual media in forming, communicating and popularizing emotion concepts on a regional, national and global scale.

Paper abstracts:

Anger, Honor and Atonement. The creation of a new legality through narco-soap operas in the Americas in the twentieth century

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University of Helsinki

The failure of the States to deliver justice in the last decades of the twentieth century has been the detonator of massive waves of violence in the American continent. Some specialists have theorized their complete failure and some other their narcotization. Powerful families that deal in drug trafficking and money laundry have split the continent amongst them and their jurisdictions surpass the borders of the national States creating a new political geography of the continent. Their parallel States and their political agents have become more sophisticated. A new genre in fiction has emerged to tell us their stories: the narco-soap operas. Protagonists of great deeds on their way to the pinnacle of power have been telling their stories to whoever wants to hear and see them. Established as part of a system of money laundry to a kind of atonement, these films narrate why and how the new lords, coming from the extreme poverty, without any benefits from a welfare State, victims of abuses and corruption, decided to leave the legality to take the way of revenge. In first person the lords of the Americas speak out their anger, frustration and the lack of options, justifying their actions and popularizing their morality. This paper analyses these narratives of violence. It unveils through the concepts of honor, anger and atonement how the manipulation of emotions forms the core of a semantic system aimed creating acceptance and legitimation for narco-politics.

Visualizing Modernity: India in the First Half of the Twentieth Century

Margrit Pernau,

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Modernity has often been read as the central concept for the interpretation of overwhelmingly new experiences, especially in a colonial context. However, there is no single concept which would allow directly translating modernity into Urdu, for long one of the most popular languages of North India, but today mainly associated with Muslims. Instead there is a plethora of expressions allowing to



reflect on what could to a small extent be experienced in the colonial present, but whose real location was elsewhere, in European countries, joined by Japan in 1905 and Turkey after the First World War, and in the future, ranging from newness, progress, rise, youth to symbols like the railway and the telegraph, joined later by the tractor, the irrigation project and the steelwork.

My talk will focus on the visual elements of the multimedial semantics of modernity. First, I will look at visual descriptions and symbolizations of modernity, from M.K. Gandhi's Hind Swaraj, a passionate critique of modernity written in 1909, to the early Nehruvian years, which faced the challenge to reconcile this critique by the "Father of the Nation" with a modernization politics focused on rapid industrialization. Second, I will use drawings and photographs in children's journals and books for the same period, which shaped young people's vision of the future they were to expect and work for. Third, I will analyze the iconic film "Mother India" which translates these visions into moving images, which bring together the emotions and virtues of the village and the power of technology, to save the same village and lead it into a glorious future.

The Sultan's Wrath. Situating Anger in Early Modern Ottoman – Italian Political Communication

Luc Wodzicki,

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In early modern trans-Mediterranean communication Ottoman and Italian elites refer to a common political vocabulary with which to express legitimacy and authority. This vocabulary centered on the figure of the virtuous ruler. Virtuousness, the consensus appears, was based on the ruler's emotions, both innate and acquired. Political communication often included the exchange of either different visual media – first and foremost the portrait medals – or even artists themselves. In these media, the visualization and manifestation of the ruler's virtues hold a special significance. They thus decisively shape the perception of the opposing ruler's emotions and therefore: virtuousness. The paper discusses the concept of anger in Ottoman and Italian debates in their relation to specific takes on the royal virtues. It points out shared concepts and traditions that enabled communication across linguistic and territorial boundaries and highlights the use and discursive power of visual media in shaping the perception of the opposing rulers' virtues and emotions.

Hegelian Perspectives and Isms of the Future and the Past

Paper abstracts:

Does Koselleck's *Begriffsgeschichte* rely on a Hegelian historical ontology?

Rutger Kaput

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In this paper I argue for the important 'Hegelian' dimensions to Koselleck's *Begriffsgeschichtliche* project. To argue for the influence of Hegel on Koselleck may initially seem strange, because the latter is said to develop his historical projects precisely in contrast to Hegelian-style grand philosophical narratives about history as progress. However, I will argue that although Koselleck rejects Hegelian metaphysics, and with it the idea of historical purpose, he still seems to embrace a Hegelian historical ontology. I suggest that what organises and ultimately supports his *Begriffsgeschichte* is an historical ontology highly similar to Hegel's. With this I mean a dialectic



conception of history as process through identifiable periods of rapid succession, each with their own mode of experience, and a central role for ideas and changing attitudes in driving historical change. Ultimately what gives meaning and direction to Koselleck's study of conceptual change is a broader integrated ontological claim about the nature of modernity, which bears significant Hegelian overtones.

I develop this argument by first identifying the central attributes of Hegelian historical theory, and then examining four 'Hegelian' dimensions to Koselleck's *Begriffsgeschichte* project. Put together, what emerges in Koselleck's project is the historical salience of studying the direction of conceptual changes in signalling broader shifts in our historical experience (the 'experience/expectation' gap), which in turn refer to the changing conditions of historical action (the 'Neue Zeit') through an identifiable period of rapid social transformation (the Sattelzeit thesis). Moreover, this ontological framework accords a central role to the changing content and terms of political debate in driving historical change (e.g. the 'temporalisation' thesis).

If this argument holds water, it raises important questions about how to understand Koselleck's *Begriffsgeschichtliche* findings, and to what degree they are separable from the ontological framework supporting them.

Narrating modernity and its other; the case of Hegel in Iran

Meysam Sefidkhosh

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According to some philosophers, like Habermas, modernity is a Phenomena. How can we acquire knowledge about a phenomena? Hegel in his *Phenomenology* tells us: by knowing the conceptual and inner history of it. The question that comes up here is, is there any relationship between the concepts of history and story(telling)? As some thinkers have said, the response is positive. For instance, we can find a kind of storytelling when we read Hegel's narrative of modern world and its Other in his *Philosophy of History*. Hegel depicts a circle in which the Other of every point is itself still within the same circle. This graphic interpretation of relation of a particular phenomenon and its Other is the dialectical foundation of Hegel's narrative of modernity. According to definite evidences, This Hegelian narrative has affected some Iranian Intellectuals at the two contemporary centuries. The importance of Hegel for Iranian intellectuals is explained by the fact that Hegel exactly offered them a narrative from their Other. But, it seems that they have used their familiar storytelling-based procedure when they have tried to know modernity through Hegel. I mean Hegel's narrative itself was a subject of certain storytelling in the process of Iranian modernization. My main issue in this paper is showing principal elements of Iranian methode of Knowing modernity through Hegel's narrative. After I would say how and when they became acquainted with that narration, I would refer to elements like fictional mentality, inspiration, exposing a linear history of modernity, stranger-oriented approach, taking lessons, taking prescription and etc. in some important Iranian writings concerning modernity and one of its narrators, i.e. Hegel. This study could explain a part of mentality of those in Iran who talked about Hegel as well as modernity.

The Historically Contingent Lifespans of Isms

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Elmgren's previous research on Communism in the post-Berlin Wall era is the starting point for an exploration of the struggle over a future-oriented concept that abruptly became symbolic of a closed era in the past. There have been attempts at resurrecting the concept of Communism for a broader audience, particularly after the economic crisis of 2008-2009. This ism is utilized in contest with other isms, as well as in contest between perceived 'true' and 'false' Communisms, as concepts of movement in the media. Another contested ism, Populism, has occasionally transcended its derogatory connotations in European political discourse, as some political movements have attempted to appropriate it (such as the True Finns Party or Podemos). Populism is seen as a new and threatening ism in Europe, although a revival and revision of its connotations has increased with the influx of ideas from Latin American politics in the late 20th and early 21st century. Disconnected from its originally specific meanings, this ism has become a catch-all for perceived faults and dangers of democracy, much like 'Jesuitism' used to be. The latter is arguably a "dying" ism, which prospered in the 19th and early 20th century, but has largely lost its derogatory power. In the internet era, ism debates permeate popular culture; e.g., the utopian claim of an ism is jokingly resurrected in internet memes about 'Space Communism' outside the influence of traditional communist parties. Possibilities to (re)appropriate isms surface in a time when established narratives about the victory of the liberal-democratic system are being questioned, but not all historical isms have enduring power. Can we predict the lifespan of an ism?

The paper will be based on new material as well as a synthesis of results of these previous and forthcoming publications:

"The Nordic Ideal: Openness and Populism According to the Finns Party." In Götz N, Marklund C, editors, *The Paradox of Openness Transparency and Participation in Nordic Cultures of Consensus*. Leiden ; Boston: Brill. 2015. p. 91-119. 6. (International Studies in Sociology and Social Anthropology; 126). Available from, DOI: 10.1163/9789004281196_007

"'History Bites us by the Neck' – Contemporary Communism(s) in Finland and France", *Mobilization: An International Quarterly* (forthcoming 2017). ISSN: 1086-671X

"'The Jesuits of Our Time': The Jesuit Stereotype and the Year 1917 in Finland", *Journal of Jesuit Studies* (forthcoming 2017). ISSN: 2214-1324

Searching the Context of Manoilescu: Shifting Embedded Meanings of Syndicalism and Corporatism in Romania

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Modern Romanian social policies were inaugurated, in the 1880's, against the background of the dissolution of traditional guilds (closed in 1873, at the end of a process started with the Organic Regulations of 1831), followed by attempts of rejuvenating them as (quasi-)mandatory corporative institutions of professional representation with a public character on the basis of early XXth century legislative regulations taking inspiration from German, Austrian and Hungarian models. The model of the French paradigmatic law of 1884 for the creation of professional syndicates then presided over the legal entrenchment of the principle of syndical freedom in 1921 (in close connection with the vision promoted in the field by the International Labor Office of the League of Nations).

The further gradual shift towards a politics of the professional interests with a corporatist nature took as a privileged (internal) reference the institutions of the professional chambers— inaugurated in 1864 (Commerce and Industry), respectively 1925 (Agriculture) and 1932 (Labor)—,



with provisions for their special representation included in the 1923 constitution and regulations regarding their participation in a form of rudimentary tripartite bargaining between capital and labor in the framework of a Higher Economic Council established in 1936. Corporatist advocacy with a rightwing orientation was significantly sustained by a movement of the white-collar professional associations originated in 1929 and set in opposition to (socialist-sponsored) worker trade-unionism. However, the series of authoritarian regimes of the Right functioning in the period 1938-1944 largely vacillated over their corporatist credentials.

The legacy of the scholarship on the topic produced in the country in communist times—marked by an exclusive emphasis on trade-unionism and socialist activism—has got conjoined with the sparseness of the engagements with the subject of social policies and the related developments, prevalent in the post-communist period, as to delay a sustained clarification of the interplay between syndicalism and corporatism in the Romanian context and of their socially embedded meanings.

At the same time, Romanian interwar corporatism has come to be associated internationally with the figure of Mihail Manoilescu alone and with his theory exposed in *The Century of Corporatism* of 1934. Starting with the 1970's, Manoilescu has been taken as a reference for the theorizing on neo-corporatist devices of interest intermediation connected with welfare policies in advanced democratic societies and on their counterparts with authoritarian leanings emerging in developing nations. The paper is intended to clarify the hitherto disregarded context of Manoilescu's pleading, with implications for the historical conceptualization of corporatism across the divide of the Second World War.

The History of Atheism and Secularism: Concepts and Contexts

Panel description:

Atheism, or the “absence of belief in the existence of a God or gods”, as it has been defined by one scholar (Bullivant, 2013), has been a pillar of modern intellectual history. An important point about its modern history is that while atheism is ostensibly framed in opposition to religion, and connects to abstract questions about ontology and metaphysics, it has basically been a political question of utmost importance. From Enlightenment intellectuals suggesting a material outlook on the world, to secularist popular movements from the 19th century onwards, to the so-called new atheists of our own time, atheists and secularists have been engaged not only, or even primarily, in abstract speculation, but in very tangible questions about community, government, and power.

Of utmost importance for this research field is to have discussions on the concepts of atheism, both analytical and historical. How the historians define “atheism” and “secularism” is decisive for their work, and there are different possibilities for doing this, with prefixes such as positive, negative, radical, moderate, etc. (Bullivant, 2013). Another aspect of the historian's analytical language is that atheism is by no means the only term with which to try to capture this historical topic. Non-religion, irreligion, disbelief, or unbelief may also serve as possible analytical concepts (Flynn, 2007; Popkin & Vanderjagt, 1993). Secularism as an analytical concept needs also to be discussed (Weir, 2014).

The wide assortment of possible analytical concepts is reflective of one important aspect of the field, namely that there has always been a changing conceptual usage among intellectuals and popular movements who have rejected the idea of God and/or tried to stake out a secular society. Therefore, an inquiry into the developing conceptual-historical landscape of atheism and secularism



should always be a cornerstone of the field. How do different concepts in the historical field of unbelief, such as materialism, atheism, and freethought, fit together? How have meanings and definitions changed throughout history? What have been the semantic conflicts involved in this, in opposition to religious adversaries and rivalling secularists/atheists? What can the changing semantics tell us about these movements? In what way are concepts of atheism indicators and factors of developments in the modern society?

Apparently then, conceptual history is a powerful tool to apply in the historical research on atheism. While religion and irreligion were not very prominent in the *Geschichtliche Grundbegriffe* project, it has been argued by followers of Reinhart Koselleck that such concepts are important to include in the study of the conceptual change of modernity, and such studies of atheism and secularism have recently been undertaken (Blankholm, 2017; Hölscher, 2009, 2013).

At the same time as the development of atheism has always been a global development, where entanglements and translations between different contexts have been of utmost importance, the conceptual variety also points to the fact that the rhetorical formulations of the politics of atheism has varied over time and between national and linguistic contexts.

If conceptual awareness is one urgent task for historians interested in atheism and secularism as a political and social phenomenon then so is the context in which these issues are debated. If, as posited above, atheists and secularists have always been involved in politics and the society of their time, atheist ideas need to be treated contextually, to avoid anachronism and mythologies. How can we interpret atheism as interventions or speech acts in specific contexts? How was atheists' political landscape structured? What political and social issues were connected to atheist and secularist ideology? Who were the intellectual and political allies and opponents of different specific contexts?

By presenting examples from various national and linguistic contexts on both sides of the Atlantic (see individual abstracts), we hope to be able to fruitfully address questions of the concepts and contexts of the history of atheism and secularism.

This conference will be a perfect setting for discussing these issues, as the conceptual- and intellectual-historical competence of the arranging network would give us valuable input. We also bring an important dimension to this conference. In an era where it has been claimed that both religion and atheism has a "new visibility" (Hoelzl & Ward, 2008; Taira & Illman, 2012), the historical study of these issues are necessary to include in research contexts devoted to the temporalities, knowledge, and politics of modernity.

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Paper abstracts:

The Enlightenment as ‘radical’: a Dialectic Conceptual Approach.

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Ever since the publication of Jonathan Israel’s *Radical Enlightenment* and the controversy it created, the intellectual history of the Enlightenment has been shaken to its very foundations. Israel argues that the Enlightenment can be grouped into two camps: the atheistic radicals, and the deistic moderates. While the supporters and detractors of Israel’s thesis argue vehemently about whether particular thinkers are part of the moderate or radical wings of the Enlightenment, few have sought to dig deeper into the tradition of *the radical* in that time period.

What do we understand by the term *radical*, and perhaps more importantly, how did was this term used in the Enlightenment? This paper will argue that there are three ways to conceptualise the ‘radical’, all of which help shed light on the Enlightenment period. In the first sense, the radical is calling for a series of fundamental, often revolutionary changes to social and political orders of their time. This has perhaps been the most criticised aspect of Israel’s thesis, as many have sought to show that his radicals were often more moderate than he made them out to be. In the second sense, the radical is described as that which goes back to the root (from the Latin *radix*, root). This quest for roots, foundations, or building blocks for the new philosophies emerging in the period is intimately linked with the rejection of the previous modes of reasoning, and in particular the theological foundations of Western thought. Last but not least, the radical is also conceptualised as the philosophically radical – that which advances, through speculation or critical methods, new modes of thinking. This final aspect of Enlightenment radicalism is often ignored altogether by commentators, even though there were many new ways to philosophise emerging during the period.

To illustrate these three radicalisms, the paper draws on four thinkers: Jean Meslier for the political radicalism of his *Memoirs*, the baron d’Holbach for his quest to establish atheistic foundations for morality and politics, and finally Pierre Bayle and Denis Diderot as founders of new, radical modes of philosophising. These three very different radicalisms will be shown to fit within a larger understanding of what the concept of the radical means for us, by highlighting the dialectic nature of the concept. Only then will be able to see the potential for all three aspects of the radical to complement each other.



The Conceptual History of Atheism and Secularism in Sweden, 1879-1979

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In a present situation where the freedom of religion is a hot topic, the modern history of atheism and secularism has recently come under scrutiny internationally. As the paradigm of the secularization thesis – where modernization and secularization necessarily and naturally follows hand in hand – has been criticized, deeper understandings of the actual struggle for atheism and religious freedom in modernity are called for. Such inquiries should consider the difference of specific national, linguistic, and cultural contexts. This paper focuses one such context, namely Sweden, during the period of its modernization from the late nineteenth to the late twentieth century.

In this paper, I will focus the development of the semantic field of atheism (the absence of belief in the existence of a God or gods) and secularism (the project of the separation of religion from stately matters). These are connected, and often tied together, but not necessarily so and in different ways. Questions of interest are: which concepts were central to atheist and secularist movements and intellectuals? What were their synonyms and opposites? When did semantic changes around important concepts occur, and why?

The dates framing this study are the years of the formation of two important organizations. Firstly, *Positivistiska samfundet* (“The Positivist Society”) was founded in 1879 by an important critic of religion, Anton Nyström, starting off a radical 1880s, which also saw the birth of a couple of other organizations aimed against organized Christianity. Secondly, a hundred years later, the Swedish humanist organization *Humanisterna* was founded, an organization which is very active in advocating a secular society still today. Between these, there were other important organizations, works, and public debates, such as the struggle around Ingemar Hedenius book *Tro och vetande* (“Belief and Knowledge”) from 1949.

The material used in this analysis will be materials from atheist and secularist organizations, such as those mentioned, as well as debates in newspapers and journals. Texts from certain authors and politicians will also come in use, as will encyclopedias and dictionaries.

The Intellectual History of Secularist Activists in the UK in the 19th and Early 20th Centuries.

Elizabeth Lutgendorff

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Secularists in late 19th and early 20th century in the United Kingdom used their political platforms to argue for secular progress in a variety of areas. This included the advancement of nonreligious points of view (especially in the attempt to abolish blasphemy laws), the equal legal footing in courts and in parliament for the non-religious as well as secular education. They also were advocates of women's suffrage, the liberalisation of divorce law, the benefits of family planning and contraception. Finally, they were advocates of arbitration and peace from the time of the Boer war through to World War Two.

As such, they were usually among the independents, liberals or radicals when it came to their political positions. They dismissed appeals to traditional sources of knowledge and power, drawing from the movement's intellectual history of previous secularists, freethinkers and atheists instead. The informal canon of secularist intellectual history ranges far and wide, from American founding fathers, philosophers, politicians and scientists.



The secularist activists in the UK would use their intellectual history to bolster arguments ranging from economics, international peace and politics and women's rights. They also echoed the intellectual dilettantism of their secularist precursors, with individuals engaging on multiple political and social fronts during the course of the careers. In some ways, this was required by their careers as journalists and political activists.

What made them different than many of their political contemporaries were the rational arguments (in some cases), which drastically contrasted with the contortions that some christian moralists twisted themselves into on the same issues. Secularists more readily recognised, for instance, the overriding economic pressures combined with higher use of birth control, resulting in a lower birth rate. Some of their more religious contemporaries would take often decades longer to come to the same conclusion. In economics and international politics, they more readily undercut the jingoist rhetoric of imperialism.

International Politics through Discourse

Paper abstracts:

Iran and the West: The Constellation of Concepts and Entry into the International Society

Alireza Shams Lahijani

London School of Economics

The debate about the West is one of the centuries-old staple of Iranian intellectual and political life, with a range of concepts admiring or dising the West. This paper formulates Iran's conception of the West as the key enabler of conceptual constellations that in turn, constitute Iran's relation with the International Society. This research, situated at the nexus of conceptual history and International Relations, takes an ideational view of English School's notion of International Society by arguing how Iran constituted its relationship with the West, have led to specific political and social constructions of its status within the International Society. Thus, the discursive fight of conceptualising the West between various positions in the Iranian discourse is not just about how the West is represented but what Iran is and should be domestically and internationally.

As part of a project studying a *longue durée* since the 16th century, this paper focuses on the debate from 1900 until today covering Iran's constitutional revolution (1905–11), the state-led 'White Revolution' (1963-1978) and the Islamic Revolution (1979, and ensuing Islamic Republic). It articulates how four revolutionary, liberal, nationalist and Marxist have debated the West by advancing differing ideal types of state and nation. While various ensuing concepts would be noted, the paper focuses on the mentioned two and the meta-discourse of resistance and dignity, tracing it back to Iran's historical myths and Islamic narratives. This manuscript utilises discourse analyses to capture these constellations and assess shifts and continuities of Iranian representation of the Western Other.

Wor(l)ds of our making: imagery, politics and the social (de)construction of violent subjects — “ISIS vs. Islamic State” and “the Charlie Hebdo issue”

Roberto Vinicius P.S. Gama and Carlos Frederico P.S. Gama

Federal University of Tocantins



The paper builds upon the social construction of international politics, through the lenses of ‘language politics’ (focus on words and images as discourses and narratives), in order to discuss the relation between ‘speech acts’ of naming and drawing (i.e. portraying via written and visual languages), the making of (il)legitimacy, and practices of violence/resistance. By taking the “ISIS vs. Islamic State label dispute” and the “Charlie Hebdo issue” into account, the argument deals with the power of discursive acts along with practices of social (media) communication related to international affairs, while addressing the imagery-building of violent agency (e.g. terrorism and intolerance) in contemporary international affairs marked by a resilient and enduring “war on terror”. As a cross-cutting feature, the analysis critically appropriates Waltz's ‘three images’ as intertwined and intervening levels taken in tandem, highlighting that a more reflective thinking on the concerned phenomena (political violence, resistance, terrorism) requires a joint consideration of the constitution and agency of man, the state and war.

Interaction between Nationalism and Cosmopolitanism: “One World” and UNESCO in China in Post-World War II Period

Yarong Chen

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As part of my PhD project: the historical Relationship between UNESCO and China, this paper analyses how the concept “One World” and its relevant concept such as “World Citizenship” promoted by UNESCO were translated and discussed by Chinese intellectuals.

The concepts “One World” and “World Citizenship” were portrayed by UN as a path to permanent world peace in the first few years of the UN's delegates and functionaries and. As a specialized agency of the UN, UNESCO (United Nations Educational, Scientific and Cultural Organization) was born after World War II with the humanitarian mission to build peace in the mindset of people through international cooperation in these fields. A cosmopolitan view dominated intellectual and political visions of an anticipated new world order when UNESCO took its shape. China was one of the biggest member states at the time. Such an optimism towards the bright future of this world entrepreneurship was also more or less prevalent among Chinese intellectuals especially those who were engaged in UNESCO.

On the one hand, the intellectuals were enchanted by cosmopolitanism when they engaged in UNESCO and eager to be a world citizen. On the other hand, they were highly concerned with nationalism. Since the Opium War, some intellectual forerunners have realized that China was not the center under the heaven (天下) any more, it was just a country among lots in the world and it faced a terrible crisis of military invasion, economic backwardness, sociopolitical disorder and cultural shock. Their engagement in UNESCO has profound significance, in that UNESCO served and still serves as an excellent platform for China to interact with the One World Community in an “equal” way. At the same time, the mission of UNESCO to foster world peace and to promote international understanding among different cultures capture the intellectuals who have been seeking cultural order and meaning for China.

The interaction, tension and dynamics between nationalism and cosmopolitanism within their mentality greatly affected their attitude towards international affairs such as the UN and UNESCO, and further shaped their interpretation of certain concepts. Hence, this paper deals with cosmopolitan concepts of “One World” and “World Citizen” after World War II; investigates into the translation into Chinese language and its appropriation in particular contexts of modern China,



hoping to ponder upon the interaction between nationalism and cosmopolitanism in post-World War II period.

Conflicting interpretations of neutrality in the 1960s Cold War

Onerva Alanen

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In my paper, I focus on how neutral and non-aligned states of the Cold War connected or separated their policies from the previous ideas on neutrality in their rhetoric. I argue that seeing Cold War neutrality or non-alignment as side notes or ruptures in the history of neutrality is simplifying things. Regardless of whether their attempts at changing the interpretations of neutrality were successful, studying Cold War neutral and non-aligned states and their attempts at explaining and justifying their foreign policy can tell us about the relationship between language, international relations and the history of neutrality. New interpretations of neutrality were also how many of the previously colonised states oriented themselves towards international society in the beginning stages of independence.

Neutrality has a long history both in and outside of international law. However, the meaning and practice of neutrality have stayed contested. Cold War with its rival blocs and alternating periods of tension and relative calm created a new environment for neutrality. Many states that had practiced neutrality between the wars abandoned their policy and joined alignments, disillusioned by the lack of respect for neutrality during the war. On the other hand, several new neutral states emerged from Europe and particularly among the new states that had received their sovereignty in the process of decolonization. These new states wanted to separate their non-bloc policy from traditional neutrality, seen to be burdened by aloofness, inaction and association with western states. This new neutrality, or neutralism, as it is often called in contemporary outside portrayals became to be called nonalignment.

Some see the new categorisations, definitions and political practises of the Cold War neutral and nonaligned as distortions or ruptures of true neutrality written in international law and exemplified by Switzerland. However, these countries, both in the Non-Aligned and European group themselves distances their brand of neutrality from traditional and legal meanings. In their rhetoric meant for international audiences, they emphasised the practical nature of their policy, embedded in the current world situation. Its legalised basis has always been just one side of neutrality, state practice preceding it and often deviating from legal definitions. For these states, neutrality or non-alignment was above all a tool, meant to advance their position and preserve their self-determination.

International Relations: Discipline, Concepts and Theory

The order of disciplines — Reflective notes on crisis and discipline-building from sociological structuralist points of view: the making of International Relations

Roberto Vinicius PS Gama and Carlos Frederico Pereira da Silva PS Gama

Federal University of Tocantins

The paper takes International Relations as an academic-disciplinary-scientific enterprise. The work aims at: i) presenting a short overview of considerations over the academic-scientific features of IR



from major figures (E.H. Carr, R.O. Keohane, N.G. Onuf, K.N. Waltz, M. Wight) as well as other relevant textual contributions; ii) analysing them via the lenses of a “sociology of knowledge”/“sociology of science” structuralist approach; and iii) sketching thoughtful accounts (“diagnosis”) over the academic practices which embed I.R. as a (sub-)discipline. These research movements are confluent to a broader concern over the relations between the concepts of crisis and (social) science/discipline, taking into account that the rise of the latter is intimately related to the former. For that matter, the emergence of international studies is taken as a “case study”. Also, reflections on academic boundaries and transdisciplinary movements are brought to discussion as echoes of a troubled bond between crisis(es) and discipline(s).

Conceptual history of international law

Jaanika Erne

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I would discuss the evolution of the concepts underlying the state-centred consensual model of public international law, which model also served as the model for the League of Nations and UN systems, and the turn to the today’s system of public international law, where states are gradually giving more and more powers to international organizations and other non-state actors.

The idea is to discuss how the understandings of the concepts of state sovereignty and conferral of powers by states on other international actors have emerged and changed. I would do this with help of the theory of social contract, the birth of which theory has frequently been connected with the period of modernism, because some authors claim that the birth of states, and consequently of state sovereignty, could be situated within that period. Although such explanation would, perhaps, presume focusing most on Thomas Hobbes’s, John Locke’s, and Jean-Jacques Rousseau’s ideas of social contract, I would try to situate their ideas in a broader context in order to show how the nuances of their thought may have been changed, beginning with the elements of social contract between God and people on Mount Sinai reflected in the Old Testament, thereafter in the ancient thought, in the pre-modern thought, in the thought of different schools, and how the ideas of social contract and of state sovereignty are gradually being reconstructed due to what may be called globalization and change.

I have brought into my background research the related to the previous ideas of pre-modern, modern, and postmodern authors since the XV century, for example: Niccolò Machiavelli because of his 'Prince' and understandings of Christian ethics and „good“ and „bad“ state, Francisco De Vitoria for his understandings of international law and just war, Jean Bodin for his *theory of sovereignty*, Alberico Gentili for 'On the Laws of War and Peace', Hugo Grotius for his theory of *social contract between human beings*, and for the system of universal law, Thomas Hobbes for the theory of *social contract between people and state*, Samuel Pufendorf for continuing the theory of social contract, John Locke for liberal understanding of *social contract between men and governors*, Charles De Montesquieu for developing the theory of separation of powers, Abbe De Mably for his understandings of *federalist public law*, Emer De Vattel for understandings of international law, Jean-Jacques Rousseau for his theory of *social contract between an individual and the society*, Immanuel Kant for ideas on *universal democracy, international cooperation*, and universal history, Georg Hegel for ideas on *civil society and state*, Carl von Clausewitz for developing these ideas from realist viewpoint, Karl Marx for explaining human societies through class struggle, and Friedrich Nietzsche for showing the will of power. Having been that way contextualized, my background research selectively shows later reflections by Robert Lee Hale focusing on the central position of human beings, Lassa Oppenheim and the modern discipline of international law, Hans Kelsen’s ideas of *social contract and international law*, Karl Barth’s ideas of *God’s*



sovereignty, Carl Schmitt's understandings of the *sovereign dictatorship*, Philip Jessup's idea of *transnational law substituting international law*, C. Wilfred Jenks's idea of *cosmopolitan common law of mankind substituting international law*, John Rawls's idea of *individual-based world order substituting the state-centred world order*, and how these developments have been recently interpreted and complemented by Samuel P. Huntington who brought in problems related to extra-Western values, Jürgen Habermas by explaining legitimacy and communication, Rafael Domingo Oslé by building models for the global law of the Third Millennium, etc.

Although this framework and the authors shown in it are well-known, I consider this framework relevant for understanding the development of most political ideas. In my presentation I would try to use this framework for focusing on the theory of social contract, in order to understand the elements of conferral of state powers on international organizations and whether and how this relates to the framework of state sovereignty and its change. I have aimed at shifting the research borders backwards to the extent it would allow to understand and explain contemporary specific developments.

Political theory and the realist-idealist debate: innovation and boredom beyond International Relations

Frederico Seixas Dias

International Relations, Centro Universitário de Brasília

For an International Relations scholar, specially one interested in the history of international political thought, it is a very strange surprise to watch the development of a realist critique against dominant political theorizing in the Anglo-American setting since the 1970s. The critique, mounted mostly against the "global justice" scholarship, has dealt with the denunciation of what it is considered to be utopian wishful thinking by this new trend developed along the last decade. The surprise, specifically, is with how this debate has been developed without almost no recognition of the much earlier developments on the realist-idealist debate that has founded (or treated as the founding myth) of IR in the first half of the twentieth century. Today, Political Theorists strive with an apparently very similar debate between realism and idealism, practically ignoring the history of this asymmetrical counterconceptual semantical structure in IR and its consequences to its intellectual and political development.

It is clear that Political Theory has gained a lot with the realist critique, justifying the pedagogical and the methodological value of the introduction of its counterconceptual structure in the debate in dealing with the themes of international geopolitical order, and even with questions of distributive justice. However, it can also be seen a rhetorical usage of the opposition in order to deny others' concerns with different normative systems, reproducing the caricatural understanding of realism – the understanding of it as an amoral universal analysis of international politics – which is contrary to the recommendation of early IR realists prudently in relativist terms as early IR realists would suggest. This situation seems to lead us to the same "boundary of boredom" of the eternal debate/synthesis of realist and liberal/idealist positions, or the "boundary of negativity", occupied by radical post-structuralists in IR. This disciplinary state-of-the-art can only be understood as a product of the centrality of the historically contingent realist debate in IR and must be linked itself to the field's commonly complained relative irrelevance to political decisionmakers and to research in other disciplines of social sciences. The goal of this paper is to review the contributions to the realist-idealist debate in recent Political Theory and present the issues to which lessons can be learned by



understanding the perils of the rhetorical usage of this semantical structure to the development of such an important academic initiative to the betterment of world politics.

Making Politics Conceptual

Abstract papers:

The European reception of Holberg's "Political Tinker" and the changing meaning of "political" from the 18th to the 19th century

Henk te Velde

Institute for History, Leiden University

In 1722 the Danish/Norwegian scholar, author and playwright Ludvig Holberg published his play "Den Politiske Kandestøber", which was later translated into German as "Der politische Kannegiesser", into Dutch as "De Politieke Tinnegieter" and, much later, into (American) English as "The Political Tinker". The play is set in Hamburg and it is about a pewterer or tinsmith who talks about politics all the time, neglects his business and runs into trouble because of his rhetorical political tinkering. In the end, he realizes that politics is not his business, he says farewell to politics and returns to his profession and his family. The message, of course, seems to be that ordinary people have no business meddling with politics, but Holberg's position is complicated, as he was one of the leading representatives of the early Enlightenment in Europe. However that may be, for political and conceptual historians it is particularly interesting that the title of his work turned into a standing expression in German, Danish, and Dutch; his play was also translated into French a number of times during the French Revolution, with different titles, changes and interesting prefaces. The history of the reception of the play and the history of the standing expression span the period from the 18th until at least the early 20th century and it is a European history. Holberg travelled to Amsterdam, Oxford, Paris, Leipzig etc, and perhaps picked up the idea for his play in England where he was when Addison and Steele produced their famous Spectator and probably met one of them. The Spectator contains the story about the 'Political Upholsterer' which could be read as a kind of prefiguration of his play. By analyzing the conceptual background of the play (what did 'political' mean for Holberg, in his time, and for his later European audiences?) and the reception of its title as a standing expression, I will be addressing the question who was supposed and morally allowed to talk about politics, and how this changed from the 18th to the 19th century. In particular, the cultural connotations of 'political' are interesting, as Holberg was playing with the 18th century meaning of 'Politicus' as a pretender and someone who knew how to behave at court, instead of a practical statesman. By presenting this story at a conference in Oslo, I also hope to learn from Norwegian and perhaps Danish expertise.

Max Weber in Parliamentary Plenary Debates: A study in conceptual transfer

Kari Palonen

Department of Social Sciences and Philosophy, University of Jyväskylä

The digitalisation of parliamentary debates has enabled comparative conceptual histories based on them. How is academic scholarship referred and received in parliamentary debates, has been hardly studied. In this paper I want to analyse when, where, how and to which purpose has 'Max Weber' been quoted or paraphrased in the parliamentary debates. I selected the plenary debates of a



number of West European and North American parliaments (Austria, Belgium, Canada, Denmark, Finland, France, Germany, Ireland, Norway, Sweden, Switzerland, UK, USA as well as the European Parliament) and found that 'Max Weber' (including the first name) was mentioned in all of them. The German Bundestag and the Austrian Nationalrat debates referred to him most, in the Finnish Eduskunta he was mentioned only once (from 1991 onwards). The 'findings' can provide us a number of questions to speculate with, such as: How selective is the Weber reception, and is there systematic similarities and difference between parliaments? What can we say on the parliamentary reception of Weber's work and of its political significance? Which concepts are discussed through Weber in these parliamentary contexts? Could the metonymic use of 'Max Weber' be seen as a representative example of the transfer of academic scholarship into parliamentary debates?

Translation of Exclusion: On the History of «Narod» (People) in Russia, 1855-1874

Andrew Ilyin

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The paper deals with the concept "narod" (people) in Russia during the early period of Alexander's II reign, 1855-1865. It will be argued that "narod" became widely used concept because it allowed to make politically "visible" some groups and "invisible" other ones. It was especially important for the leftists who under the influence of the Western European examples employed "narod" to exclude from politics everybody except pretty limited group of peasantry, craftsmen and sometimes rising proletariat.

In short, by middle of 19th century, it was widely accepted that "narod" was something consisted either of lower or of all estates. In both cases it presupposed the rule of the absolute monarchy. In the era of the Alexander's II Great Reforms (1855-1874) various groups started to compete with each other to present their own concept of politically active and to some extent independent from the monarch "narod". It was somewhat close to the western "civic nation", since it was the broadest framework that covered all who's supposed to participate in political sphere (if this term is applicable to the 19th-century Russia). Leftists were also involved in this process. They started to experiment with the border of the "narod" tending to exclude the monarch, nobility, clergy and bourgeoisie ("meschanstvo") from it. This conceptual change helped them to justify revolutionary and brusque approach to political and social issues of the Russian Empire. Groups standing on the way of solving various problems were easily discredited as outsiders. Nobility and some other groups were apparently absent in political sphere, so their rights, demands and needs were "invisible" for revolutionaries.

In order to outline the development of "narod", texts of classical writers and journalists (A. Herzen, N. Ogarev, M. Bakunin) along with less known or anonymous authors are scrutinized. It will be shown that they borrowed some key insights from the Western leftist tradition presented by the theorists such as P.-J. Proudhon, L. Blanc and W. Weitling.



On Conceptual History and Koselleck

Paper abstracts:

Hans Freyer and Conceptual History

Timo Pankakoski

Turku Institute for Advanced Studies, University of Turku

This paper introduces the thought of the German sociologist, historian, and radical conservative political theorist Hans Freyer (1887–1969) and maps his links to German conceptual history. I propose Freyer shaped the way concepts, conceptual change, and epochal ruptures were theorized and empirically studied within *Begriffsgeschichte*.

There are, I claim, five key points of convergence between Freyerian historical sociology and conceptual history. First, Freyer gave crucial impulses to Otto Brunner's and Werner Conze's history of structures, which largely affected Reinhart Koselleck, the methodological primus motor of *Begriffsgeschichte*. Second, in developing a historical method of social inquiry, Freyer asserted the need to study social concepts as reflecting their respective epochs, thus foreshadowing the emphasis on contextuality in conceptual history. Third, Freyer, theorized epochal thresholds in a manner largely parallel to Koselleck's famous saddle time thesis.

Fourth, – and more politically – Freyer criticized the attempts to give history a singular form by invoking philosophy of history as well as theorized the expansion of European conflicts into the mid-20th-century ideological crisis – both elements that underlay Koselleck's critical project of European historiography. Fifth, reinforcing Carl Schmitt's similar points, Freyer theorized the ideological dynamics of modernity and particularly the aspect of conflict inherent in political concepts – a key impetus of conceptual change, as underlined by *Begriffsgeschichte*.

Briefly addressing each aspect, the paper offers the first systematic overview of Freyer's partly indirect impact on conceptual history. The paper contributes to the discussion regarding the contingent commitments of *Begriffsgeschichte* and particularly its links to (radical) conservatism, without, obviously, implying direct ideological congruence. Scholar's have briefly noted Freyer's influence on Brunner and Conze and analyzed the fellow-radical conservative Schmitt's influence on Koselleck. However, the direct relationships between Freyer and Koselleck and their respective research agendas have so far been neglected.

Conceptualize Future(s): Utopia and Acceleration in Reinhart Koselleck

Felipe Torres

Max Weber Kolleg, Universität Erfurt

Is there a relation between Utopie and Acceleration? And both of them with the future? How we can think the modern notion of utopia related with a notion of acceleration? Are they in fact linked with a conception of future?

As it is well-known the *Geschichtliche Grundbegriffe* is a project particularly focused into define the fundamental concepts of Modernity. One of these concepts identified by Reinhart Koselleck is Utopia. In simply terms Utopia is a crucial concept in at least 3 levels: a) political because it is the emergence of a new world possible, b) historical in terms of a speech that must be oriented to the History in the future (not the past as in the *Historia magistrae vitae*); and c) temporal because all this concluding in an increasing of speed in order to reach a World conception similar to the



utopia, that creates conditions for that some scholars have called acceleration (Virilio 2012; Rosa 2013; Avenessian & Mackay 2014).

In this respect, there are a group of several writings in which Reinhart Koselleck (2002; 2006; 2012) describes the main characters of the utopia and acceleration separately as crucial concepts of Modern Times. The utopia it is described as a projection of a new and better society inside the future History. Meanwhile acceleration is understanding as progressive increase of frequencies of change, results in a temporalization of the history, particularly in a futurization one.

However Koselleck's approach has not its focus in the possible mutual implications on this 2 concepts. At least, the relation among them was not attended as principal issue. Following a couple of emblematic texts from conceptual history on this (Hölscher 1999; Koselleck 2006) we propose to explore the relation between the emergency of a utopian conception of the history and the acceleration of different processes as consequence of purposes for a better human society(ies) into the future. Believing in a better future that can be reached by human efforts, utopia promotes a fruitful environment for an acceleration of sociohistorical processes.

Shortly, the hypothesis with we will work is that there is no acceleration process possible without a utopian notion, and this have not just severe consequences in compression of History, but in political terms, i.e. as temporalization of promises for better societies on the future (as Utopia), but as soon as possible (in terms of Acceleration).

Denotation, Combinatorics and Syntactic Coordination of Counter-Concept: Some Preliminary Remarks

Kirill Postoutenko

Aarhus Institute of Advanced Studies, Aarhus University and University of Helsinki

In his famous article "Zur historisch-politischen Semantik asymmetrischer Gegenbegriffe (1979)" Reinhart Koselleck made a number of strong claims concerning grammar, denotation and modality of asymmetrical counter- concepts: roughly speaking, the asymmetrical poles of counter-conceptual pairs (such as 'barbarians') are (1) generally nouns (2) privatively opposed to their symmetrical counter-concepts, (3) referring to identities and (4) having pejorative semantics. Building upon quantitative and qualitative analysis of various influential texts across times, languages and genres (Plato's dialogues and letters, philosophical works of Nietzsche and Montaigne, pamphlets of Lothrop Stoddard and Rosa Luxemburg, and political speeches of Hitler, Stalin and Roosevelt), the talk examines (and partially questions) these conclusions: it is shown that Koselleck's hypotheses are largely confirmed on the specific material he cherry-picked for his article (Plato's references to aliens) but - as he in fact supposed - quickly unravel outside of this narrow sample. The data collected allows for sketching out some general trends in the evolution of original asymmetrical concepts (further decoupling from symmetrical counterparts, shift from identity-based territorial semantics to the behavior-based deontic one, etc.).

Ottoman Temporal Concepts

Panel description:

This panel will include four papers on central temporal concepts of Ottoman politics roughly from the mid-16th century to early 20th century. As proposed by the recent revisionist literature on the



history of the Empire, in the early modern era Ottoman state and society faced political, economic, administrative and social problems which were quite similar to those observed in other early modern polities. Drawing on traditional frameworks and concepts Ottoman political actors mainly conceptualized the transformation of Ottoman polity and society from the late 16th century as dissolution of order and decline, which eventually grew into a grand narrative of Ottoman failure both domestically and in the face of military challenge from Europe. With the concepts of decline came various concepts of reform and particularly by the late 18th century, with the crisis of Ottoman administration in the face of Russian advance, Ottoman government initiated a grand project of restoration and revival which emphasized military modernization and administrative centralization. By the first half of the 19th century and increased diplomatic and cultural contact with Europe Ottomans started translating Western temporal concepts, particularly progress and civilization and Ottoman temporal projections were gradually intertwined with Western ones. With the blossoming of print culture in the second half of the 19th century, Ottoman political actors drew increasingly on European political thought and political ideologies and temporal projections multiplied, thus constituting the earlier forms of modern political ideologies such as liberalism, conservatism and nationalism.

Panelists and abstracts:

Ottoman concepts of civility and civilisation

Einar Wiggen

Department of Culture Studies and Oriental Languages, University of Oslo

What is Interesting in Late Ottoman Boredom?

Avner Wishnitzer

The program in Ottoman and Turkish Studies, Tel Aviv University

Tecdid – Ottoman Concept of Renewal from the Late Eighteenth Century

Alp Eren Topal

Department of International Relations, Koc University

Renewal emerges as a core political concept in Ottoman political letters towards the end of the eighteenth century when Ottoman statesmen set out to institute a New Order. Although it is later overshadowed by other concepts in the second half of the nineteenth century, the concept of renewal retains a central role in Muslim political vocabulary. This paper examines first the emergence of the concept in response to the late eighteenth century crisis of the Ottoman state and the need to adapt to the rapidly changing military techniques and technologies. I demonstrate that the concept of renewal is a subtle attempt to address the problem of innovation in a conservative society and it draws on canonical Islamic traditions. By Tanzimat concept of renewal comes to encompass a broader criticism of Ottoman political establishment and practices drawing on what is argued to be principles of sharia. Hence, while Ottoman institutions are historicized and temporalized, Islamic tradition (as associated with moral principles of Sharia) is proposed as timeless and immutable. I conclude my presentation with some notes on the later uses of the concept of renewal.



Politics and Democracy in Finland and Sweden (3)

Paper abstracts:

Constructing knowledge, expertise and the Finnish welfare state

Sophy Bergenheim

Department of Political and Economic Studies, University of Helsinki

In my paper, I analyse how concepts, rhetoric and discourse have played a crucial role in the development of the Finnish welfare state in the 1940s–1960s. In my presentation, I draw upon my doctoral dissertation, in which I study Finnish non-governmental expert organisations in the field of social and health policy.

Concepts, rhetoric and discourse have been used for contesting hegemonic practices and paradigms, solidifying emerging new ways of thinking as well as defending old perceptions against new ones. Concepts and discourse have served as tools for setting the political agenda; for politicising and depoliticising themes and issues. On the one hand, they have helped in politicising issues by opening the political arena for new topics. On the other, they have served in depoliticising issues by representing questions as inevitable and answers as the only solution.

Moreover, concepts, rhetoric and discourse have been used for constructing expertise, authority and status. In the course of developing and establishing new policies and practices and their related discourses, the participating actors have also constructed new knowledge, as well as developed their own expertise. Their authority and status as policy actors, for their part, have been interlinked with the actors' credibility and status as experts.

A Trade-off between Democracy and Competitiveness? Struggles over Enterprise Democracy in Finland and Sweden in the 1960s and 1970s

Ilkka Kärriylä

Department of Political and Economic Studies, University of Helsinki

My paper will discuss the use of the concept 'enterprise democracy' (yritysdemokratia, företagsdemokrati) in Finnish and Swedish political rhetoric during the 1960s and 1970s. Utilizing a conceptual historical approach, I examine how the central organizations of employers and trade unions used and defined enterprise democracy and how the concept changed in political struggles. Making enterprises and workplaces more democratic was an objective shared by most groups, but there were substantial disagreements regarding its realization. In trade union rhetoric enterprise democracy meant – at least after the radicalization of late 1960s – true decision-making power for employees and a chance to control managers. Also collective forms of ownership such as wage-earner funds were suggested to redistribute economic power. The business and employer side, in turn, wanted to promote consultative employee participation without redistribution of managerial power. The Finnish and Swedish reforms of the 1970s were more in line with the employer stance. The Swedish Codetermination Act gave more rights to the employees than the Finnish Cooperation Act, for example the interpretation privilege of agreements. However, neither of the reforms significantly redistributed power within companies but stayed within the bounds of consultation and negotiation.

In addition to the struggles over the content of enterprise democracy, I pay attention to beliefs and value hierarchies, which emanated partly from disciplines such as economics and



sociology and were used to legitimize and delegitimize different versions of the concept. By exploring the knowledge base affecting conceptual struggle and change, my analysis shows the relation between conceptual history and history of knowledge. I also establish a dialogue with previous research on Nordic political cultures: many Finnish scholars have suggested that Finland and Sweden have differed in the sense that Finland has prioritized economic growth and competitiveness, whereas in Sweden equality has been the overriding norm. However, my research shows that at least in the case of enterprise democracy, political actors in both countries prioritized economic values while democracy, security and equality were subordinate to them. In Sweden, the discursive space for democracy and equality was perhaps wider, but in the end ‘economic necessities’ such as competitiveness set limits to what was considered politically possible. This interpretation supports the argument made for example by political scientist Jenny Andersson, claiming that the social democratic ideology in Sweden has been predominantly productivistic and prioritized growth over other values.

Revolutionary era as an experience and conceptual model in Early Nineteenth-Century Finland

Heli Rantala

Department of Cultural History, School of History, Culture and Arts Studies, University of Turku

The Great Revolution of France in 1789 was followed by a political turbulence sweeping across Europe during the following decades. Major transformations occurred also in the Nordic countries, including the incorporation of Finland in Russia as a Grand Duchy in 1809. In my paper, I examine this era of flux and unrest by concentrating on the multiplicity of temporal experiences connected with revolution. For some, the revolution offered a model for a political change while for others it was threatening historical continuity and the existing order of things. This tension between different revolutionary experiences is present also in Finland. The political turbulence of Europe was a threat not only for the tsarist regime but also for some Finnish officials who feared for any trouble with the Russian rule. On the other hand, revolutionary movements aroused enthusiasm and hope also among the Finnish contemporaries. Drawing on the material described below, my aim is to seek some preliminary answers on the relevance of ‘revolution’ as a concept and as a model of thought in the early nineteenth-century Finland.

In my paper, I elaborate different reactions to the ongoing political turbulence by exploring the use of the term ‘revolution’ in the emerging Finnish press. During the first decades of the nineteenth century papers reported news from the revolutionary actions for example in Spain, Italy, Greece, Poland – and Brazil. Finnish newspaper material offers a possibility for comparisons between different languages since newspapers were published in three different languages (in Swedish, Finnish and also in German). Before the 1840s, Finnish language lacked a proper term for revolutionary movements seeking a political change. The Finnish-language press did, however, write about the French revolution and other revolutionary movements of the time but by calling them rebellions or uprisings (*kapina* in Finnish). In order to brake the wall of censorship and publicity, published newspaper material will be accompanied with some examples of unpublished material, such as private letters.

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Quantitative Methods in Conceptual History

Panel 1: Quantitative Approaches to Temporality and Spatiality

Paper abstracts:

What text analysis can(not) do to analyse the temporal structures of congressional hearings in the US

Félix Krawatzek

Department of Politics and International Relations, University of Oxford and Nuffield College

Several conceptual tools help us to study temporal relations in modern societies from the perspective of the social sciences. Work undertaken by Reinhart Koselleck and developed further by Francois Hartog's "regimes of historicity" are extremely valuable for guiding empirical research. However, Koselleck, Hartog, and others (such as Hölscher, Rosa, or Colonosmos) have derived their analysis based on a limited and selective set of sources which is unsurprising given the prevailing methodologies.

The aim of this paper is to explore how a study of temporalities could go beyond the potentially distorting insights gained by the small corpora frequently used. I propose to query a large body of text for its inherent temporalities. Congressional Hearings in the United States are moments of genuine political confrontation and deliberation. They are a key element in US political landscape as they permit legislators to gain information about policy issues from experts and interest groups. Prior to political decision making, these consultations of the public are therefore critical for the formation of legislators' opinions.

The guiding hypothesis of the paper is that ideas about the futures that could be expressed during the 109th (2005-7) and 110th (2007-9) US Congress differed sharply. Both sessions of the congress overlapped with George W. Bush's second term as President but the former knew a Republican majority whereas the Democrats dominated the latter. Previous research suggests that this alteration shifted debates within Congress and, equally important, gave space to new members of civil society.

The paper analyses the temporality inherent in political language by analysing the use to temporalized concepts in political discourse. These are expressions such as "progress" or "aim" but also indicators which demand an action "ought to", "have to" or "should have" and other temporal anchorage such as "not yet", "already" or "too late". How are identities framed through the process of this invocation of a future? How far reaches the horizon of the future in political discourse?

The temporality of the (outwardly) non-temporal: a problematic for new research methods on time

Blake Ewing

Department of Politics and International Relations, University of Oxford

For decades now, conceptual historians interested in the temporality of language have continued to refer to Reinhart Koselleck's theory of the modern temporalization (Verzeitlichung) of concepts – whereby concepts with a spatial meaning underwent a transformation of 'entiming' and become 'concepts of movement' (Bewegungsbegriffe). The temporality of concepts was, for Koselleck, itself a movement process that conceptual historians could locate through the emergence of various



temporal indicators and coefficients attached to concepts. The presence of an ‘-ism’ or ‘-ization’ were two popular tip-offs. For other concepts, the temporal dimension was either blindingly obvious, as was the case with the regular modern use of ‘progress’ (Fortschritt, Fortgang, Fortschreiten, Fortrücken), or made clear in a concept’s altered meaning and application – as was the case with the modern use of concepts like revolution or crisis (Krise). Meanwhile examples like J S Mill’s use of ‘individuality’ over individual or Rousseau’s ‘perfectibilité’ over perfection also had clear movement qualities.

This temporalization theory seems to have served conceptual historians well, as many of them continue to focus on temporality as a main area of research in the field. And this year’s panel, on the use of quantitative methods in conceptual history, should be of use to historians (and indeed those in other disciplines) interested in broadening their search and sharpening their tools in order to locate new temporalities and temporalizations hidden within a far larger amount of source material (especially vernacular sources).

At the same time, these new methodological horizons expose a problematic in Koselleck’s temporalization theory that has existed from the start – that is that, time, temporality, historicity, etc. are not only found in explicitly temporal or temporalized concepts. As this paper will argue, there are also times to be found within seemingly non-temporal concepts like liberty, toleration and the state and in their associations with other concepts.

The primary argument of this paper will be that one way of overcoming the outward non-temporality of concepts is in developing ways, quantitatively or otherwise, to locate temporal concepts regularly associated with non-temporal ones – thereby exposing the temporalities of the non-temporal. In other words, we find that temporality is not only found in concepts, but also in morphological arrangements and associations that may be tracked over time and space. This pertains both to internal components of a concept (e.g. concepts like emancipation and opportunity embedded within liberty) and in a concept’s relationship with other concepts exterior to it (e.g. liberty and references to scientific progress or evolutionary development). It is therefore important for research to map out the location of concepts and also their proximity to other concepts, phrases and subjects.

Place, Space and Conceptual Change: a view from language

Sinai Rusinek

Van Leer Jerusalem Institute

In his “Plädoyer” for a 20th conceptual history, Christian Geulen suggests that temporalization, a key player in the history of Modern concepts may be a thing of the past, and that the twentieth century, which brought with it scepticism regarding earlier temporal processes and categories, witnessed another kind of grand process of conceptual change: Spatialization.

Digital humanities, a product of the turn of the twentieth century, certainly shows fascination with the Spatial, not only with myriad mapping projects but also with the inclusion of a map in almost every project. This tendency conforms with the general ubiquitousness of maps in our lives today, but how does it relate to the spatial turn in the human sciences, and how does it map to spatialization as a form of conceptual change?

In my talk I will use the opportunity of the session dedicated to quantitative methods of conceptual history to reflect on these questions and problems as they rise from a digital humanities



project I am engaged with in the last months: the Kima Gazetteer, a database of historical place names in languages written in the Hebrew Script.

Each entry in this database consists of preferred forms of a toponym (both in Hebrew script and in its English normalized form) and their alternate Hebrew script names, together with their extant historical attestations, a calculated historical span of use, and geographical coordinates where available. While the immediate urge one has as a 'digital humanist' faced with a collection of historical place names is to map it, there are in fact much broader, deeper and more interesting questions one could ask of such a database, questions that would bring out the problematics of our uses of categories of place and space when dealing with historical language, and would present various types of conceptual change which occur in, between and around place names.

Christian Geulen, Plädoyer für eine Geschichte der Grundbegriffe des 20. Jahrhunderts, in: Zeithistorische Forschungen/Studies in Contemporary History, Online-Ausgabe, 7 (2010), H. 1, URL: <http://www.zeithistorische-forschungen.de/1-2010/id=4488>, Druckausgabe: S. 79-97.

Panel 2: Methods in Text Analysis

Paper abstracts:

Word embeddings & digital conceptual history

Pim Huijnen and Jaap Verheul

Department of History and Art History, Utrecht University

Word embeddings – vector representations of words that embed words in a so-called semantic space where the vectors of semantically similar words lie close together – are increasingly used for semantic searches in large text corpora. Word vector distances can be used to build semantic networks of words. This closely resembles the notion of semantic fields that humanities scholars are familiar with. We have been working on an implementation of word embeddings, as produced by a popular implementation word2vec, to trace concepts through time without the dependency of particular keywords (Kenter et.al. 2014). In this paper, we would, first, like to show how this technique can add to existing traditions in conceptual history by providing data-driven insights into semantic change. Second, we will address some important challenges that come with the use of word embeddings to represent concepts and conceptual change for the study of history.

Visualizing semantic change with DiaCollo

Bryan Jurish

Berlin-Brandenburg Academy of Sciences and Humanities

Thomas Werneke

Centre for Contemporary History Potsdam

Our presentation will investigate the utility of computational linguistic methods for research in the fields of historical semantics and conceptual history by means of several concrete examples. We first introduce “DiaCollo”, an open-source software tool for diachronic collocation profiling (Jurish, 2015; Jurish et al., 2016), and sketch some potential applications using large diachronic corpora of German such as the GDR-Press corpus¹ and the Deutsches Textarchiv². Explicitly developed for the efficient



extraction, comparison, and interactive visualization of collocations from a diachronic text corpus, DiaCollo is suitable for processing collocation pairs whose association strength depends on extralinguistic features such as the date of occurrence, author, or text genre. By tracking changes in a word's typical collocates over time and applying J. R. Firth's (1957) famous principle that "you shall know a word by the company it keeps," DiaCollo can help to provide a clearer picture of both intrinsic (e.g. semantic shift) and extrinsic (e.g. discourse-motivated) changes in the word's usage.

Use of the flexible DDC search engine back-end allows user queries to make explicit reference to document-level metadata and manually verified thesauri, thus allowing e.g. cross-genre comparisons or semantic class-based profiles. In addition to traditional static tabular display formats, a web-service plugin also offers several interactive visualizations for diachronic profile data, such as animated tag-clouds and bubble charts. On the basis of a small set of examples, our presentation will demonstrate how distant reading methods such as those implemented by DiaCollo can be integrated into the research perspective of conceptual historians, and to what extent such methods can complement traditional hermeneutic analysis.

J. R. Firth. *Papers in Linguistics 1934–1951*. Oxford University Press, London, 1957.

B. Jurish. DiaCollo: On the trail of diachronic collocations. In K. De Smedt, editor, *CLARIN Annual Conference 2015* (Wrocław, Poland, October 14–16 2015), pages 28–31, 2015.

<http://www.clarin.eu/sites/default/files/book%20of%20abstracts%202015.pdf>

B. Jurish, A. Geyken, and T. Werneke. DiaCollo: diachronen Kollokationen auf der Spur. In *Proceedings DHD 2016: Modellierung – Vernetzung – Visualisierung*, pages 172–175, March 2016.

URL <http://dhd2016.de/boa.pdf#page=172>

Detecting key concepts. Methodological questions concerning a digital history of concepts

Alexander Friedrich

Institute of Philosophy, Technische Universität Darmstadt

Chris Biemann

Department of Informatics, Universität Hamburg

In our paper, we propose a computational approach for a digital history of concepts using tools from language technology that allow for empirically studying, conceptually mapping, and theoretically modeling the semantic structure conceptual terms and their change over time with respect to specific historical contexts and discourses. The proposed approach combines digital text analysis in a big-data-fashion (distant reading) with methods of context- and discourse-centered interpretation of historical text documents (close reading). With this approach we are able (1) to detect terms for key concepts, (2) to differentiate automatically between different senses of such terms for key concepts (e.g. network, crisis, revolution, culture, progress), (3) to relate the different senses of these terms to specific contexts, and (4) to display semantic changes with respect to time and source. In this way, semantic or conceptual shifts may be re-constructed and get accessible for intellectual interpretation. In our paper, we will focus on methodological questions concerning the digital detection and analysis of key concepts, as well as the mapping and comparison of their history over time.



Panel 3: Quantitative Methods in Historical Research

Paper abstracts:

Linguistic DNA: Modelling political concepts in early modern English historical discourse

Susan Fitzmaurice, Iona Hine and Seth Mehl
Department of English, University of Sheffield

The Linguistic DNA project is concerned with the emergence of key concepts over time. Our processes yield co-occurrence clusters of words within windows of discourse which we subject to intensive contextual and close analysis as we query the extent to which they constitute the linguistically encoded form of discursive concepts. In this paper, we focus on the complementarity of computational quantitative and human qualitative approaches to conceptual history as we examine political concepts in early modern English discourse. Specifically, we argue for the bottom-up interrogation of our historical data to model discursive concepts and emphasise that close reading in multiple contexts is necessary to make sense of such concept models in terms of conceptual history.

Spheres of “Public” in Eighteenth-Century Britain: Text and Data Mining ESTC and ECCO

Mikko Tolonen, Jani Marjanen, Ville Vaara and Antti Kanner
COMHIS Collective, University of Helsinki

Jürgen Habermas famously related the change in the language of Öffentlichkeit and public opinion to his theory of a structural transformation of the public sphere. This paper evaluates changes in the language relating to “public” by text and data mining the English Short Title Catalogue (ESTC) and Eighteenth-Century Collections Online (ECCO-TCP). The distributional semantics of “public” allow for a scrutiny of differentiating uses of bigrams, such as “public opinion”, “public finances”, “public religion”, in ECCO. This provides a much more fine-grained analysis of the use of “public” in eighteenth-century discourse and points towards a clear declining trend in frequency of religious bigrams during the course of the eighteenth century and rise in frequency of political bigrams. A combination of the results in ECCO with information from ESTC further shows how different groups used the language relating to “public” in different ways. Sketching the distance between authors according to their use of “public” is then used to distinguish between different strands of enlightened thinking in eighteenth-century Britain. We finally zoom in on pamphlet debates in the eighteenth century to show how the use of “public” changed first in the more rapid-moving debates driven by pamphleteers.

Operationalizing Conceptual and Ideological Change: Worker in the Political Language of Finnish Socialism during the Long 19th Century

Risto Turunen
Faculty of Social Sciences, University of Tampere

This paper analyzes the concept of worker in the political language of Finnish socialism during the long 19th century. The concept was born in the 1850s, but it did not become frequent in the public discussion until the breakthrough of the socialist labour movement in the 1890s. Socialist ideology challenged prevailing Christian and nationalist conceptualizations of worker. My case study



operationalizes the concepts of concept ('worker') and ideology ('socialism') in order to quantify what exactly changes when concepts and ideologies change. The data set consist of all the Finnish newspapers from 1820 to 1910. A meta-goal is to reflect on prospects and problems of computational conceptual history.

Race, Sex and the Genius: Products of History?

Paper abstracts:

The 'Scientification' of the Concept of Race in Japanese Anthropology and Genetics

Juliane Böhm

Department of History and Cultural Studies, Freie Universität Berlin

The concept of race is a concept that can be called a concept with a universal claim as it was not only appropriated by Western but also by Non-Western actors as a means of power in a political and national context. Nevertheless, the concept of race was not merely translated into Japanese during the second half of the 19th century, nor is there a genuine 'Japanese' concept of race. In my talk I want to focus on the history of the concept of race in Japanese physical anthropology and human genetics from the early 20th century until the beginning of the Cold War. During this time the concept underwent a 'scientification' by using less textual descriptions of races but more non-linguistic means as anthropometric photos taken by anthropologists, and most of all the use of mathematical formulas and graphs in human genetics. Whereas anthropologists focused on outer features as skin color, hair texture, etc, during the colonial time and on teeth and bones during the Cold War, geneticists concentrated on inner features as blood and DNA. Although the concept of race gets depicted in more 'scientific' terms by using formulas and concentrating on inner features, it is, in fact, the continuation of racial research as conducted before 1945. I argue that the idea behind the concept of race did not change drastically after the Second World War but only its mode of expression that was related to its claim to universal validity, and because Japanese scientists were part of an international network that started working together during the Second World War and continued their work after 1945. The concept of race in Japanese genetics is not merely tied to nationalism or the construction of Japan as a homogenous nation after the War, but is part of a broader global trend in biology and genetics. It can be understood as a response to global changes and to serve both global standards and local needs. My paper is an attempt to contribute to the newly emerging branch within conceptual history that goes beyond linguistics and focuses on visual concepts. I also want to stress the intersection of global standards and local appropriation of concepts by choosing 'Japan' as a case study.

History of Sexuality as Conceptual History

Alison M. Moore

School of Humanities and Communication Arts, Western Sydney University

Historical inquiries into past texts about sexuality have never been prescribed according to any particular genre of historiography. However, in practice, most sexuality historians have viewed the topic as requiring a broad approach to different kinds of texts by virtue of the disseminated nature of



ideas about it in many past cultures. Sexuality tends to be the object of scholarly theological or medical thought, but also of popular political texts, humour, pornography and entertainment cultures; and to be represented both verbally and visually. This has produced scholarship that invites classification as some form of social or cultural history. But these genres might not adequately account for types of sexuality historiography that share with intellectual history an emphasis on historicist contextual detail and historiographic self-reflexivity, or that focus on specialist topics that are uniquely constituted through specific intellectual genealogies. In fact, some of the most influential works of sexuality historiography (eg. by Michel Foucault, Arnold Davidson, Carolyn J. Dean, Thomas Laqueur) might be said to fall within these kinds of generic interstices. Might conceptual history be a better way to characterise such forms of historical inquiry? This paper considers the merits of Kossellek's approach in the study of two concepts that appeared and then waned in nineteenth-century France: 'the critical age' and 'morbid love'. In both cases, more scientific terms (menopause and perversion) both replaced and cannibalised the concurrent terms. These changes in terminology reflected complex processes of conceptual sorting produced through medical debate, through medical interactions with popular culture, and in the emergence of unique identities to which French doctors subscribed. Conceptual history is a particularly generative frame here for considering how past categories of sexual desire emerged, and then waned, but remained as temporal layers informing the ongoing proliferation of concepts.

The Concept of Genius and the Inborn/Acquired Controversy of the 18th Century

Yoel Mitrani

Political Theory program, Sciences Po Paris

In the mid-18th century one finds a substantial rise in the popularity of the concept of genius in Britain and continental Europe. Attempts to account for this rise in interest have often focused on the changing role that the artist was understood to have in relation to the arts and the realm of aesthetics. No longer was he understood to be someone who merely aimed to mirror and so reproduce nature; he became a *natural genius* who created original and expressive art works.

My claim is different. I argue that the increasing interest in genius in the 18th century cannot be explained in full by concentrating on the debates in the art world, such as the *querelle des Anciens et des modernes* or the decline of neoclassicism. The 18th century use of the concept of genius grew out of transformations in broader aspects of human activities: in politics and science (mostly experimental psychology), as much as in the arts.

Furthermore, the emphasis on the natural or inborn characteristic of genius was contested throughout the century. In fact, two rival camps can be identified in the 18th century attempt to understand what genius is and, more specifically, how men-of-genius achieve knowledge: the first saw genius as an inborn ability; the second regarded genius as acquired and an outcome of practice and education. In an historical perspective, it was the second camp who presented an original argument. It was it that tried to bring about a theory which went against the divine and mystical associations which were linked to genius since antiquity.

To prove this point, my paper will present examples from the late 18th century while focusing on the writings of Isaac D'Israeli and William Godwin. D'Israeli and Godwin were not the first to suggest that genius could be acquired [the most well known works which expressed a similar stand in England and France were William Sharpe in his *Dissertation upon Genius* (1755) and Claude Adrien



Helvetius in his *De l'Esprit* (1758)]. However, both Sharpe and Helvetius are usually regarded as advocates of a position which will "die out" in the latter half of the century. D'isreali and Godwin, who published their works some 40 years later, therefore, are good examples that prove the contrary.

Constructing National and Regional Identities: Reinterpreting Modernity

Paper abstracts:

History and National Development in the Third World: The Nigerian Example

Hysaint E. Eiguedo-Okoeguale

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The study focuses on the use of history as an instrument for national development. It argues that history is a vital instrument for any nation that is desirous of having breakthroughs in all human endeavours. It holds that for any Third World country to attain giant strides in national development, there must be an understanding of the past, the present and the future of that society. Since history has been assigned the highest office of judging the past, instructing the present for the benefit of the future, the study of history at all levels of education therefore becomes imperative. Bearing in mind, that any nation without history is a nation adrift, the paper further argues that a deep sense of history is needed by the individuals in any given society to foster national development. In the case of Nigeria, modern professional historical scholarship did not emerge until the late 1950s. Before that period, the expressions and preservations of history took an oral form among the various groups. It therefore argues that beginning from the period after independence, there have been concerted efforts by the national leaders to inculcate the awareness of the past into the present generation. It concludes that the history of post-colonialism is central to Third World's national identities, foreign policy objectives and positions in global diplomacy.

Negotiating the Meanings of "the West": The History of a Transnational Concept

Jasper Trautsch

Graduate School for East and Southeast European Studies, University of Regensburg

This paper argues that, since "the West" refers to a supranational community, it is, by necessity, a transnational concept. Nations defining themselves as "western" require the acknowledgement that they indeed belong to "the West" by other members of this group of nations. Therefore, a certain agreement on the basic meanings of "the West" across different languages and societies has been essential for the concept to have political import. It has consequently not been "invented" in one country and then been simply adopted by other nations; it has rather evolved through the exchanges of ideas between several European – and later North American – countries about what constitutes "the West."

After explaining the transnational nature of the concept of the West and discussing the challenges a conceptual historian has to face when reconstructing the history of a concept that cannot adequately be approached from a national and monolingual perspective, this paper puts the methodological framework developed in the first part to practice, analyzing how transatlantic actors



negotiated the meanings of the concept of the West in the aftermath of World War Two. Based on sources from six different countries (Great Britain, France, Germany, Italy, the United States, and Canada), it reconstructs: 1.) how diplomats brokered an agreement on the substance and geographical scope of the concept in the negotiations leading to the founding of NATO; 2.) how politicians engaged in transatlantic and European networks discussed the concept and shared the meanings that had developed in their respective national contexts with each other; 3.) how intellectuals published articles advancing competing definitions of “the West” in foreign newspapers and magazines. Importantly, this analysis of the transatlantic discourse on “the West” is neither intended to level out national and linguistic peculiarities nor meant to show that one common understanding and undisputed definition of the term “West” emerged. It has rather been “constructive misunderstandings” between political actors in several countries that enabled the national publics of Western European and North American nations to image their nations to form part of the same community after the Second World War.

The Political Rhetoric of European Memory

Rieke Trimçev (with Gregor Feindt, Félix Krawatzek, Friedemann Pestel)

Institut für Politik- und Kommunikationswissenschaft, Universität Greifswald

During the last decades, “Europe” has become a widely contested concept within national and transnational debates. This comes most clearly to the fore in the field of memory. With the fundamental challenges the European project now faces, the political rhetoric of “European” memory serves to negotiate competing concepts of Europe and sustains manifold strategies to mobilize the past for present political aims.

In this respect, the conflictual nature of European memory has become a *leitmotiv* in both public and academic controversies. Nevertheless, an in-depth examination of the combined use of the semantic fields of “Europe/European” and “memory” reveals a plurality of conceptions of conflict. The proposed paper analyses fields and logics of conflict about the meaning of “Europe” in memory discourse in different EU-member states in the last decade. It examines where and to what extent nation-states remain an important frame of this discourse; where other cleavages can partly overwrite national frames in order to forge transnational discursive alliances; finally, it asks to which degree the different ways of both perceiving and leading the conflict about the meaning of “Europe” with the means of memory are compatible with each other.

The analysis is based on a corpus consisting of leading newspapers from a comparative set of six European countries, namely France, Germany, the UK, Spain, Italy, and Poland. It includes around 1400 articles between January 2004 and December 2016. The debates around the referenda in France and the Netherlands were the starting point of public resistance against European memory politics from above and hence provide a good starting point for studying the inherent conflictuality of European memory discourse. The chosen time period covers further important developments in what Europe meant to the wider public and as a political idea, including the 2004 enlargement towards Eastern Europe and the 2012 award of the Nobel Prize, terror attacks in Madrid, London and Paris, the Brexit referendum as well as the global economic and a migration crisis. The articles are analysed through a combination of qualitative and quantitative methods of discourse analysis, as well as methods of conceptual history.



Structures of Knowledge: Arhical, Theatrical, Oriental and Cultivated

Paper abstracts:

How to Study the Politics of Cultivation. Conceptual Considerations on Martha Nussbaum's Philosophical Work

Synne Myreboe

Department of Historical, Philosophical and Religious Studies, Umeå University

In my PhD-thesis I investigate how the American philosopher Martha Nussbaum actualizes classical ideas on cultivation as a process between knowledge [truth] and subjectivity. In her latest book she describes how ideas on cultivation can be recognized in different times and spaces as in "Greek philophrosuné, Roman humanitas, biblical agapé, African ubuntu – a patient and forbearing disposition to see and seek the good rather than to harp obsessively on the bad."¹ However, the concept of cultivation can also be regarded as a political activity and my focus on the politics of cultivation in Martha Nussbaum's work is bifurcated as I am also interested in how can we understand the philosophical work as a cultivating praxis.

In this paper, I want to discuss this two-parted understanding of cultivation, 1. Departing from Nussbaum's ideas on knowledge as condition for an active citizenship and 2. How I consider Nussbaum's work as a cultivating activity and what political aspects this cultivated, conceived conception of the relation between knowledge [truth] and politics presents.

Conceptual Time by Thinking the Archive: An organological Approach to Historical Time(s)

Sina Steglich

Department of Modern History, the University of Mannheim

The archive produces patterns of time consciousness and makes it possible to order time due to its own materiality and visibility. This hypothesis forms the starting point of the paper. Recently it has been argued that time cannot be perceived in motion. Therefore its fixation is one of the most important aspects that allows the handling of time and prepares the construction of specific - i.e. historically contextualized, socioculturally and politically relevant - "chronotypes". Hence, the archive as a complex of repository buildings, archival documents and institutional structures as well as scientific practices can be understood as a paradigmatic institution in which such projects of the formation of a chronotype took place.

This special quality of the archive allows us to discuss its relevance in times of crisis, acceleration and the experiences of contingency that can be observed throughout almost all European societies of the Fin de Siècle. Regarding this historical context the paper aims to raise the question if the archive could be read as an authority which helped to regain orientation in time by constructing and communicating a specific pattern of time. To be more precise: a historical, nationally bound concept of time. This interpretation of the archive as a time ordering institution helps to throw light on the assemblage of temporal frames and specific "Eigenzeiten". In this context it has to be discussed if and how the historical conceptualization of time enabled the fostering of a nationalized understanding of time and ergo a pluralization of time in times of its ongoing global standardization.

¹ Nussbaum, *Anger and Forgiveness: Resentment, Generosity, Justice*, s. 249f.

The methodological approach of this paper is anchored in the field between intellectual history, history of knowledge, and conceptual history. Arguing from a transnational perspective, it seeks to highlight an integrated understanding of two, intertwined concepts of modern time: the idea of time as linear, homogeneous and progressive and the corresponding idea of time as an organically growing force that enabled to link the distinct dimensions of the past, the present and the future and to create an evident narrative of time's flow. Against this backdrop, the project wishes to contribute to recent research outlines of the history of time and temporal orders in history which are currently discussed also from a broader transnational and global perspective.

'Theatre' in early modern Europe – a concept, type or model?

Mattias Ekman

Center for Museum Studies, Department of Culture Studies and Oriental Languages, University of Oslo

During more than two centuries, from the theatre of knowledge devised by Giulio Camillo around the 1530s as a repository of text excerpts to the theatre that Carl Linnaeus recognized in God's nature in the middle of the eighteenth century, the 'theatre' enjoyed an immense popularity among the learned and educated in Europe. Influenced by the Roman architect Vitruvius' description of Greek and Roman theatres in his *Ten Books on Architecture* and surviving ruins of ancient theatres and amphitheatres, the building type was understood as an ideal structure for organising vision and thinking. While on the one hand it was used as a model for building anatomical theatres, dramatic theatres and *Kunstammern*, on the other it was used to envision ideal structures for encyclopaedias and employed heavily as metaphor for nature, human life or war. In so far it was used to structure knowledge in the world (anatomies, collections) and in the mind and theory (classifications, metaphors). In conceptual history the 'theatre' has been construed as a metaphor, in the history of knowledge as a model or structure and in architectural history as several building types. This paper will bridge these perspectives and try to appreciate how the early modern theatre acts both as a concept and as a type, used as a metaphor as well as a structural model for thought and things. It aims to contribute to ruminations over how a concept–type functions both as an immaterial (imagined) and material (perceived) tool for historical knowledge practices.

German Orientalism and the Problem of History in Meaning

Henning Trüper

Helsinki Collegium of Advanced Studies, University of Helsinki

In this paper I want to pursue a number of aspects of the "history of knowledge" of German orientalism in the late 19th and early 20th centuries. The aims of this pursuit are threefold:

- to better understand the crucial role of orientalism in the history of philology as a *Wissenschaft*.
- to work out some of the manners in which, on account of the crucial role of orientalism, the history of philology was entangled with the imperial "contact zone."
- and to probe the possibilities for historicizing semantics – understood as the manner in which meanings are explicated in natural languages – through the entanglement of philology and orientalism.

In the early 19th century, it became the central project of Germanophone philology to build a corpus of scholarly knowledge upon the explication of given linguistic meanings. Scholarly knowledge



found itself under a condition of “epistemological rupture” (Bachelard) with ordinary knowledge; it was to be superior to quotidian knowledge in reliability, depth, and theoretical stringency. The field of the explication of linguistic meanings also became known as “semantics” in the 1890s. The notion that semantics could be rendered scientific indicated the tacit conviction that the explication of meaning itself was historically malleable, that is to say, semantics could be and had to be historicized in its entirety. Given that the ordinary knowledge about explicating linguistic meanings was manifold and untidy, philologists privileged certain forms of the explication of meaning. Among these forms, the most ambitiously pursued was the identification of obscure referential meanings in distant linguistic documents. Within the overall field, a “philology of things” (*Sachphilologie*), i.e. of referents, emerged; and it was here that the career of orientalism, as a provider of ever more far-flung and hybridized referents became crucial for the field as a whole.

After offering an outline of this overall argument, I will seek, in conclusion, to sketch out some of its possible consequences for the field of historical semantics, in which the question of the historicity of semantics, as a method and in the context of the history of philology, has arguably remained somewhat subdued.

Technology, Humanity, Occupation and Alienation

Paper abstracts:

Concepts of rationality and technology - two case studies: *Technocrats and singularitarians*

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The study of the concept of technology as an epistemology is usually limited to the discourse of Philosophy of Technology. In this paper I intend to look at this topic from the viewpoint of history of concepts.

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The belief that the science and technology can eventually result in an ideal society is a vital part of Modern thought. Modernity lessened, or did away with, many old habits, norms and belief systems, such as class, religion and superstition, but replaced it with new normative ideas that often are not recognized as such, such as the body-mind division, and it reinforced the idea that man should rise above his impulses and passions and should instead cultivate self-control and rational thinking.

Technological utopians link this faith in human perfectibility to technological progress. The central notion of technological utopianism is that Technology can rise above the clouded judgement of mankind and can instead offer 'one best way' for everything, and should therefore be the core organizing principle of the future social and economic societal order. If this was to happen, and it might, it would have severe impact on the type of ideal human behaviour and individual freedom. I propose a comparison between two movements of technological utopian thinkers, the contemporary 'singularitarians' and the historical 'Technocrats', with regards to the implied normative consequences of their concept of Technology as a 'rational' force.

The idea of the possibility of a 'technological singularity', usually referred to as 'the Singularity', is increasingly getting attention. The belief in the Singularity is based on an extrapolation of recent and expected advances in genetics, nanotechnology and robotics and encompasses ideas such as the symbiotic evolution of humans and machines. The singularitarian ideas largely reduce



humans to the contents of their brain. Although the central role attributed to IT in their ideas is specific to this time, their concepts of Technology and rationality are not unique.

A striking example of another group that developed far-reaching utopian visions based on their techno-centric ideals was the Technocratic movement that was formed in the United States in the late 1910s. The Technocrats believed that society needed to be adapted to Technology by the application of scientific and technological methods. They advocated the formation of a 'Technate' in which the impact of inefficiencies due to individual human behaviour would be limited. Comparing the ideas of these two movements would provide an interesting perspective on the societal implications of technological utopianism.

Hartmut Rosa and Georg Lukacs' concept of alienation

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“Historical experiences [...] become part of the living language only after they have been incorporated into distinctive concepts. [...] Without concepts there is neither historical experience nor historical knowledge.”² So Reinhart Koselleck claims in the preface to *Geschichtliche Grundbegriffe*. Individual feelings and experiences become historical when they enter a shared language through concepts. When the individual feelings are put into words, it becomes possible to share the experience and talk about it.

One of the experiences of modernity is alienation. It is described in both literature and philosophical works. The concept was introduced by Hegel, and has been discussed by thinkers such as Karl Marx, Georg Lukács and, most recently, Hartmut Rosa. My paper will explore the German sociologist Hartmut Rosa's use of the concept of alienation, and compare his concept of alienation with Georg Lukács' concept of reification. What happens when Rosa uses the concept of alienation in the context of a late modern society? The concept was coined and used in a different historical context than Rosa's, but he moves the concept from an industrial society to an information society. The concept of alienation is embedded in Georg Lukács' concept of reification. Therefore, it will be interesting to investigate how the two thinkers use the same concept – 100 years apart.

My paper will investigate how the concept of alienation is used in two different historical contexts, and how the historical situation influences the meaning of the concept. It is the frame of reference which decides which words «belong» to the concept. For Lukács, it is, amongst others, “bourgeoisie” and “proletariat”, but for the 21st century thinker Rosa, these words may have become obsolete. Which words make up the conceptual landscape of his concept of alienation? Also, during the 100 years that divide Lukács and Rosa, the concept of alienation has acquired layers of meaning through history and different historical experiences. Which historical and social circumstances create alienation – in the 1920s and in 2005? These questions will form a starting point for my analysis of Lukács' concept of reification and Rosa's concept of alienation.

The Kinetics of Our Discontent: Movement and Arrest in Modern Social Struggle

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² Koselleck, 30.

The defining and resonant feature of the global uprisings since 2011 has been the occupation of public space. Beginning in the Arab states and spreading to the Northern Mediterranean, the Anglo-American world, and later Turkey, Brazil, and Hong Kong, people from all walks of life came to the central squares of the world's cities and formed various semi-permanent sites of protest. What happened during these uprisings, how the people who were present took part in them, present a radical challenge to our collective understanding of social struggle; in particular, the almost unquestioned association academics and activists alike have made between modern social struggles and the category of *movement*.

This talk examines the historical precedents that have informed the global uprisings since 2011, questioning why we have come to understand the history of social struggle through the category of movement and the consequences and costs of this understanding for both activism and scholarly inquiry. It presents a kinetic analysis of political contestation by examining the historical and conceptual relationship between movement and social struggle in the modern period. Why do we think of social struggles as movements? What is it exactly that is in motion? Where is it going? Does it have a direction? A telos? Conversely, has struggle been thought and practiced otherwise? Not as movement but as disruption? Arrest? *Stasis*? If so, what are struggles interrupting? What are they trying to stop?

To do so, this talk first describes the conceptual intertwining of movement, liberty, and the political within dominant strains of liberal thought and details how this imaginary was adopted by early 19th century social movements. It then introduces the mirror concept of *social arrest* and traces how a politics of *disruption* existed alongside and informed the thoughts and actions of many past social struggles. From the general strike to squats, worker sabotage to environmental ecotage, insurgent barricades, feminist consciousness raising groups, and university occupations, the history of social movements is shot through with tactics of arrest. Arrest has also figured into the temporal register of many social struggles, seeking not inclusion or integration within a constantly moving socio-political order, but rather a radical disruption of capitalism, the state, environmental destruction, institutional politics, or patriarchy, through the rupture of historical time itself. The final section discusses why the concept of movement has privileged certain political imaginaries and has obfuscated and even delegitimized others.

Theories of Economics, Ownership and Consumption

Paper abstracts:

Liquidity, cultural capital and modernity

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The term “liquid modernity” was coined by Zygmunt Bauman some years ago and remains inspiring to cultural theorists. Strangely, the meaning of liquidity is rarely called into doubt – perhaps because, in Koselleckian terms, the liquid appears as a well know albeit slippery challenge to its asymmetrical counter concept: the solid, i.e. what is known or can be identified. To say that modernity has become liquid means that it is dissolving. Indeed, Marshall Berman already in 1982 published a book



famously titled “all that is solid melts into air” – which equally famously was a quote from the English translation of Marx’ and Engel’s 1848 Communist Manifesto.

In this paper I shall historicize the concept of liquidity, a problem that certainly concerns capitalism and modernity. Instead of assuming that we already know how modernity was “liquidated” in the 1850s, I shall investigate how capitalists – bankers, industrialists, stock brokers, ministers of finance and ordinary rentiers – came to a new understanding of monetary liquidity in these years. The focus is on the interplay of financial theories and practices between European countries when money floated from the dominant England, France and Germany into the Scandinavian periphery.

Finally, it is suggested that a better understanding of changing liquidity discourse during the classical gold standard can contribute to current debates about cultural capital, notably when focusing the value of urban investments that apparently challenges established values.

The conceptual-emotional history of interest, 16th-17th centuries

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Here I present a review of the conceptual history of *interest*, focusing in its semantic variations, its process of incorporation into the early modern lexicon of political thought and its first uses as an emotion concept. During the sixteenth and seventeenth centuries, coming from a purely economic meaning, the concept started to be used in the political lexicon and as what we can broadly call an emotion concept. This concept, which was once a more acceptable way of naming the practice of usury, started to be used to describe and explain some sort of selfish tendency in human nature, which became a foundation of the economic and political thought from this period onwards. By the late seventeenth century, the meaning of interest was not limited to an inclination towards greed, it was expanded instead to cover a broad range of human aspirations, denoting an element of calculation of how these aspirations should be pursued.

I will argue that the emerging use of interest in these senses has to do with the process of “economicalization” that took place in the early modern historical time. I will do so while enhancing the conceptual history from history of emotions perspective. The emergence of this concept shows the convergence between economic practices and a modern political project, related to emotional regimes and to the valuation of certain emotions instead of others. As Albert Hirschmann (1977) has famously narrated, the concept was brought back from its primary economic meaning, and started to be used as a certain type of calculating emotion capable of counteracting the rest of them, and to promote social welfare and political stability.

The conceptual history of property- reconceptualizing consumer history in Western Europe (1917-2017)

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The history of capital and capitalism has recently attracted new attention, following the discussion of Piketty and problems of global inequality. The aspect of property, or *Vermögen* in German, while often hovering in the background, has come to the fore once again. In this paper it is explored from a



conceptual historical viewpoint; more than simply financial assets, the idea of property, assets and capital has had a trajectory since its (proto)socialist infancy to present times.

This paper focuses on how the concept of assets and property developed during the 20th century in connection with the ideal of asset building or *Vermögensbildung*. What meanings and performative dimensions were attached to property/assets and *Vermögen/Besitz* across different lingual contexts, notably in the context of England, the Netherlands and Germany? In what ways was this considered to be an enabling force giving agency, as in *Vermögen*, and how did this stretch beyond mere financial assets? All kinds of politico-cultural meanings were projected upon property. In the liberal 19th century assets were considered essential to being awarded the suffrage. Property/assets/capital was a deeply politicized concept- which makes it interesting to explore in the context of political-cultural struggle within modern democracies, and the use of concepts in practice as opposed to mere theory. How did these conceptual battles determine the (cultural) politics of property?

It is the aim of this paper to explore how this conceptual story of assets unfolded when the era of mass democratic politics started. In particular, 20th century West-European governments aimed at creating a broad asset formation among the population, and attached all kinds of social engineering ideas to this: assets would breed responsible, or in a socialist mold, community minded citizens. Capital was understood, following the development of the 20th century, increasingly as entailing many more properties of citizens, as in human capital. This went hand in hand with a reconceptualisation of the citizen as a consumer, whose citizenship qualities were connected with his asset position.

Words in Space, Matter and Temporality

Paper abstracts:

Rethinking the Concept of the Urban: The Many Pasts of Allahabad

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Urbanity and the urban are challenging concepts to theorize since they are informed so strongly by their spatiality and temporality. Further, any attempt to situate the concept historically or through an analysis of literary cultures faces the challenge of grappling with the double-determination of the concept due to its grounding in Eurocentric literature and because of its use as an analytical category by positivist disciplines such as geography and sociology. Against such a background, this paper explores alternative possibilities of theorizing the concept of the urban.

As part of this effort, this paper challenges and reformulates scholarly assessments as well as popular perceptions that coalesce on three aspects of Allahabad (a north Indian city in the province of Uttar Pradesh)—as a colonial city, the Hindu city of Prayag, and a Hindi city. While these assessments and perceptions are certainly part of Allahabad's current identity, it is also crucial to situate the city within the *longue durée* that remembers its rich multicultural and multilingual pasts moves beyond divisive identities.

The three concept-moments of Allahabad this paper looks at are from three layers of the city's pasts. The first is a brief description of the Mughal *ṣubāh* of "Illahabas" from the sixteenth



century when Emperor Akbar fortified it as a strategic military locale. During this period, the city evolved as an important center of Sufi philosophy, practice, and poetry and the site of twelve important Sufi *dai'ras*. Second, for a long time, it was a *qasbāh* or a market town which catered to its surrounding Awadhi hinterland and till the Revolt of 1857, it was a British military outpost. Finally, it is conceived of as a *śahr* and *nagar* that evolves from 1858 onward till the independence of India in 1847 as a site of the Hindustani-Urdu public sphere and participant in the linguistic debates that shaped this period.

The expression of these three concept-moments are found in Persian, Urdu, Hindi, and English literary archives. For the purposes of this conference, I limit my inquiry to Urdu, Hindi, and English material while reflecting self-reflexively on the triangulated question of literary archives, the urban as an epistemological analytic and conceptual lens and query, and how they interact to discursively produce the city. And while I may not be able to develop this point, but my paper wishes to indicate the existence of the long genealogy of writing on cities in India in literary genres that are indigenous to South Asia such as *nagar śobha* and *śahr aśub*, among many others, that can productively constitute part of the wider discourse on the urban.

Thus, this paper hopes to address two interrelated concerns, the first is an attempt to engage Eurocentric concepts in a conversation and provincialize them and in the process, modify their constitution as concepts, and second, to provide historically and culturally rooted analyses of non-Western cities that evince the many ways of being urban. Therefore, this enquiry is informed by the energies of history of concepts and the urban is understood as a spatial and temporally accumulative (but non-teleological) category whose conceptual history is constitutive of its past reiterations, in the case of Allahabad, its concept-moments as *śubāh*, *dai'ra*, *qasbāh*, *śahr* and *nagar*.

Reappraising Ugrakshatriya Political Thought: A Global Intellectual History of Space

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In this paper, I will attempt to reappropriate 'space' as a global conceptual category, by approaching it from the perspective of the *Ugrakshatriya* community¹ of Bengal during the twentieth century. In the process, I will particularly focus on two texts authored by *Ugrakshatriya* scholars in 1940 and 1986 respectively. By refraining from a literal translation of categories like *janapada*, *bhukti*, *desh*, *anchal*, *bhumi*, *samrajya*, and others, I will seek to illustrate how they functioned simultaneously on two levels. Primarily, they denoted various types of culturally embedded geographical and territorial space. At the same time, meta-analytically they served to consolidate a global yet open ended and ambivalent conceptual space for negotiating larger trajectories of history, politics, economy and culture.

By reinventing the ancient genealogies of categories like *bhukti*, *janapada*, and *mahajanapada* from ancient scriptures and historical texts, the *Ugrakshatriyas* attempted to fashion a space which would entail historical validation for their claims to kingship. Furthermore, by incorporating Napoleonic elements of governmentality in their own model of ruling a *rajya/desh/rashtra*, they fashioned a global space extending beyond the frontiers of Bengal. By analysing the process of gendering of space in *para* and *anchal*, I will also illustrate how public space was personalised and the personal space was politicised as it emerged as the site for addressing the claims to familial and personal dominance.



The usage of the term *agar* approached space from a global political economic perspective. It interbraided within its premise the larger histories of tax-free *agrahara* land grants from late antiquity along with abstractions of labour, capital and private property. Using the paradigm of global intellectual history of political economy, I intend to qualify the assumption of modernity and Eurocentrism implicit in Sartori's intellectual history of political economy. By using categories of political economy prevalent in India from ancient and medieval times, the *Ugrakshatriyas* created longer genealogies of the various abstractions of political economy. In this manner, I will illustrate how the conceptual abstractions of political economy can no longer be held hostage to modernity or western diffusionism and they can become 'global' in a more encompassing manner.

In the following section, I will reflect upon how the connotations of the spatial terminologies used in the first half of the twentieth century transformed in the latter, signifying shifts in contemporary politics of sovereignty and nationalism. For instance, while the earlier version of the term *desh* signified Bengal as a sovereign 'nation-state' instead of India, the later usages of the same term undermined this significance. Although Bengal as a 'region' still displayed a dominant stance in their conceptual premise, *desh* became more accepting towards national, regional, local, and micro-local identity politics. 'Space' refashioned itself as a liminal category – politically territorialised but conceptually de-territorialised.

I will thus approach the diverse conceptualisations of space from a global intellectual history perspective. I will analyse the models of governance, processes of gendering, and the trajectories of political economy within the overlapping and polyvalent categories in my texts. I will examine the semantic transformations in these categories over the course of the twentieth century, and organise them meta-analytically in order to analyse the larger space produced. Thus, conclusively, I will argue that this space which was produced at a micro-local level was essentially global in its open ended polyvalence when contextualised within the broader political frameworks of power and hegemony

New Materialism and Latin-American Constitutionalism: A Linguistic Encounter?

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In the last years, from the works of Bennett, Wolfe, Coole, Barad, Braidotti and Frost (among others), a new materialist current seeks to generate, firstly, a non-anthropocentric and posthuman ontology, and then, an epistemology that surpasses the linguistic comprehension of social-reality through the interaction of human and non-human agents. The political agency would even be possible in neither animal nor vegetal entities. An author like Barad will see in quantum physics the possibility of going beyond mechanistic physics, under which, politics and modern economics, have both been articulated, centered on the human-subject as the sole agent.

This new materialism will imply a substantive critique of theories such as those of Koselleck, Skinner and, Foucault himself, as far as being encapsulated in proclaiming language as the vehicle for approaching social reality and political agency. There would be, in them, a neglect of the need to refer to the existing interrelation between material realities. For this new materialistic trend, the subject of the history would be the matter and its possibilities of interaction; not the human being and his language.

The new materialism would aspire, not only to overcome society from its structuring in individuals (liberalism), but also, in the same idea of the *polis*, based in the *ζῶον λόγος ἔχων* of



Aristotle and Tönnies's *Gemeinschaft* (anthropocentric communitarianism), to understand, from quantum physics, the phenomenon of what communally exists, but beyond human life.

Not few have expressed their skepticism in respect to the epistemological pretensions as well as the consequences of a political theory understood from beyond life, but from the existence of the entities. Nevertheless, in non-Eurocentric constitutional forms, such as those in Bolivia and Ecuador, where an idea of law and individuals implying nonhuman rights is collected, there could be an example of the possibilities of meetings between concepts (non-European) and the proposals of a new materialism to structure a political-constitutional order. That is to say, non-European political languages would be coupled in more than one point with the proposals of the new materialism.

In this paper I will address the extent to which recent Latin American constitutionalism does not imply a conceptualization of law itself, compatible with the proposals of the new materialism. If so, the incompatibility between the new materialism and the comprehension of reality from language, is only so as far as the latter (language) is understood Eurocentrically.

The concepts of *sertão* / *litoral*: spatial representations, temporalities and construction of the nation in nineteenth's century Brazil

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The spatial image of *sertão* (wilderness/hinterland) was widely used in nineteenth's century Brazil as a central category of the nation's various construction and consolidation projects. Identified with the idea of desert, of emptiness, it appears associated with barbarism, disorder, savagery, backwardness, the absence of *res publica*, and as opposed to the coast, to cities, always associated with civilization, progress and order. The construction of the American nations in the nineteenth century occurs in the context of a new type of historical consciousness, linked to a conception of linear historical time and progress. How the new nations that emerged and that should be part of the role of civilized nations, but had to overcome the inheritance of Iberian colonization, the wild nature, emptiness, absence of laws, the weight of the majority Amerindian and slave population, the "time of delay", were conceived of? The politicians and the "*men of letters*" who took on the task of building these nations tried to answer these dilemmas and for that, they constantly appealed to the use of spatial representations such as *sertão* and *pampa*, capable of expressing so well the challenges of those nations that seemed doomed to enter into the linear and accelerated time of progress and civilization, but which brought the marks of backwardness, barbarism, and savagery. Was it possible to overcome this dilemma? The proposal of this communication is to explore the views that some scholars and members of the Brazilian elites of the nineteenth century developed on the different temporalities present in those experiences and expressed in the concepts of *sertão* and *litoral* (coast). The *sertão* seems, in this new context, to surpass its more obvious spatial dimension and appears temporalized, full of projections, imaginations, expectations and values, related to different temporalities. The *sertão* as the place of the representation of a permanent tension, of conflicts, in the face of a process of profound changes through which the new born American national states passed throughout the nineteenth century.

