The 23rd International Conference on the History of Concepts Global Modernity: Emotions, Temporalities and Concepts

📅 7 Apr 2022, 05:00 → 9 Apr 2022, 17:20 Europe/Berlin
📍 FU

Thursday, 7 April

08:30 → 09:00 **Registration** 🕐 30m

09:00 → 09:30 **Thu. Opening Remarks**

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>
> **Speakers**: Margrit Pernau, Martin Burke, Sebastian Conrad

09:30 → 10:30 **Thu. Plenary Session I**

> 09:30 **Clanging Theory: Transhemispheric conversations** 🕐 1h
>
> **Speaker**: Dilip Menon

10:30 → 11:00 **Coffee** 🕐 30m

11:00 → 12:00 **Thu. Plenary Session II**

> 11:00 **For an Ethnography History of Political Concepts** 🕐 1h
>
> **Speaker**: Anastasia Piliavsky (Kings College, University of London)

12:00 → 13:30 **Lunch** 🕐 1h 30m

13:30 → 15:00 **Thu. Parallel Sessions I, Session 1: Visual Culture and Conceptual History Beyond Text I**

Concepts and icons: Whether directly or indirectly, most concepts are linked or constituted within a society's visual culture. Therefore, researchers need to tackle visual knowledge to evaluate the aspects of culture expressed in images. Inspired by a new focus on a history of the senses and perception, this double-panel suggests moving beyond the dichotomy of written concepts and images, bringing conceptual history together with the history of aesthetic practices. While aesthetics refers to the link between form, interpretation, and the visually perceptible qualities of an object, practices highlight the various ways in which this creation of meaning is socially conditioned, as well as codified, both by historical actors and by researchers. The plurality of times and spaces covered by this double-panel will demonstrate the possible non-textual origins of concepts and discourses, diving into the rich possibilities offered by a history of concepts beyond the textual, especially in a global and multilingual context. The discussion following each panel will open a dialogue on the necessities of such an endeavour if one wants to collaborate across cultures.

> 13:30 **The Power of Images: The Pink Triangle and the Political Self-Consciousness of Homosexual Liberation** 🕐 20m
>
> Offers an analysis of the Pink Triangle in homosexual activist circles of the 1970s and 1980s in the Federal Republic of Germany, the United States of America, and Canada. By understanding the Pink Triangle as a concept and focussing on political discussions of Gay Liberation, his paper will illustrate how images are multilayered vectors of ideas, how they influence their viewers, how they are more than mere receptacles of discourses, and finally, how a visual history of concepts offer new possibilities in our understanding of identity and social movements.
>
> **Speaker**: Sébastien Tremblay (Freie Universität Berlin)

> 13:50 **Icons of Early Modern Japan?: The Samurai as a Visual Concept** 🕐 20m
>
> Looks at the samurai as a visual concept across a variety of media, showing how the the samurai as an icon influenced modern Japanese politics, pop culture and the understanding of national identity by mediating between semantic ascriptions specific to a historical time - the Edo or Early modern period - and a universal sense of Japaneseness.
>
> **Speaker**: Michael Facius (University of Tokio)

> 14:10 **Mapping Visual Culture of Social Movements** 🕐 20m
>
> Demonstrates how symbols on flags and buttons, photos and other visual forms are pivotal resources of meaning-construction in social movements, how they are used to communicate and organize knowledge. Her paper shows how images, like texts, possess that discursive status through which they are attached to the constitution of their respective objects. Finally, her paper discusses the function of images in social movements and presents respective methodological approaches.
>
> **Speaker**: Dorna Safaian (University of Siegen)

> 14:30 **Discussion: Session 1: Visual Culture and Conceptual History Beyond Text I** 🕐 30m
>
> **Speaker**: Monica Juneja (University of Heidelberg)

13:30 → 15:00 **Thu. Parallel Sessions I, Session 2: Constitutions and Parliaments in Eurasian Empires, 1890s–1910s: Vernacular Concepts and Practices in a Global Context**

13:30 ### The State Duma, Parliamentarism, and Anti-parliamentarism in the Russian Empire, 1905–1917 ⏱ 20m

Focuses on the debates on parliamentarism, which accompanied the introduction of the legislative State Duma in the late Russian Empire. Despite their frequent criticism of the State Duma, which did not prove a potent parliament, Russian liberals stressed that the Russian Empire could be viewed as a constitutional state and called the State Duma the first normally functioning parliament in Russia, implying the country's connection to Western constitutional modernity. Right and left radicals, however, questioned the necessity of a parliament. The former argued that Russia was self-sufficient and did not need Western democracy; the latter rejected parliaments as part of class exploitation and oppressive state machinery and called for direct rule of the toilers to represent an alternative democratic modernity.

Speaker: Ivan Sablin (University of Heidelberg)

13:50 ### "The Motherland of Constitutionalism": Interpreting Parliaments and Constitutions in Light of Chinese Antiquity, ca. 1890–1910 ⏱ 20m

Examines how intellectuals in the last years of the Qing Empire derived the concepts of "constitution" and "parliament" from Chinese traditions, justifying the introduction of such concepts by arguing that they were not so foreign as they seemed. Generally, these debates were indicative of a phase in which the Chinese classics were still of paramount ideological importance to the state, but no longer sufficed as sole source of legitimacy and were being replaced by new instruments such as a written constitution. Often dismissed as eccentric by later commentators, the discourse of tracing constitutions and parliaments to ancient China was constitutive for the establishment of these concepts in the Chinese-speaking world.

Speaker: Egas Moniz Bandeira (MPI für Rechtsgeschichte, Frankfurt/Main)

14:10 ### Redefining Freedom in the Language of Islam: Early Iranian Nationalism in the Constitutional Debate ⏱ 20m

Explores the use of Islamic rhetoric by the intellectuals of the constitutional era in Qajar Iran. The paper views the public debate as a negotiation of the meaning of the old terms in a new political context rather than a direct confrontation of militant revolutionary secularism and religious nationalism. This process of negotiation was revolving around the notions of "progress" (taraqī) and "freedom" (āzādī, hurriyyat, ikhtiyār), both of them being perceived as essential characteristics of European societies. Yet, the Iranian intellectuals demonstrated their acute awareness of the necessity to adapt foreign concepts to the Iranian realities. The paper analyzes how the language of "Islam" was intertwined with the language of "nationalism" in the Iranian constitutional era and shows how the nascent Iranian national sentiment was expressed in the public debate over the modalities of religious and patriarchal order.

Speaker: Alisa Shablovskaia (University of Sorbonne Nouvelle Paris 3)

14:30 ### "The Crowd of Constantinople is a Cowardly One": Discussions on Constitutionalism, Political Culture and Pathos in the Ottoman Empire after 1908 ⏱ 20m

Deals with the debates on the newly (re-)established constitutional government and ensuing political changes in the Ottoman Empire after the Young Turk Revolution in 1908. By revisiting commentaries of political observers, foreign service officers, politicians, private individuals and especially of journalists as "chroniclers of change" the paper touches upon contemporary views on political culture and concepts of constitutionalism in the late Ottoman context.

Speaker: Ayşegül Argit (University of Heidelberg)

14:50 ### Discussion: Session 2: Constitutions and Parliaments in Eurasian Empires, 1890s–1910s: Vernacular Concepts and Practices in a Global Context ⏱ 10m

Speaker: Alexander Semyonov (National Research University Higher School of Economics, St. Petersburg)

13:30 → 15:00 **Thu. Parallel Sessions I, Session 3: Times of Playing – Playing with Times: Perspectives on the History of a Contingent Concept**

Temporalisation is a major topos in the thought of Reinhart Koselleck or Jean-Paul Sartre for example. Playing is a major challenge to the understanding of temporality. Above all, playing not only takes place in time but uses time as a medium of play itself. Already classical rhetoric knows the topoi of oppositions between the serious and the playful or between the victory and the quality of playing. Interesting conceptual differences exist also between languages: Spiel in German contains what is expressed by Play, game and match in English. Playing is the contingent activity par excellence: if the things were unalterable, there is nothing to play. Playing presupposes rules, which can be legal, moral or procedural, with fair play as a regulative idea on the background. A football match would not be played, if the result would be known in advance: the match-fixing is the worst crime against fair play. Recently Rieke Trimçev discussed some aspects of conceptual history playing in her Politik als Spiel (2018), including Johan Huizinga's Homo ludens, Ludwig Wittgenstein's Sprachspiele and focusing on the scholarly judgements on playacting in theatre. A challenge for the conceptual history of playing lies in the numerous topics: playacting with division to separate 'acts' in theatre and film, playing football and other games. Lottery, gambling and the game industry are booming but still targets of a moralistic criticism. Game theory is an established research field in international politics Parliamentary politics operated by playing with time in its procedure, rhetoric and tactics. The temporal items can be illustrated with football examples. References to the past (history of the game, changes in the offside rule), the future (planned changes in the league system, team targets for the next season) and the present (playing the on-going match, naming new tactical systems, re-play and VAR review of controversial actions). We can identify different temporal figures in play, such as repetition of the same (exercises in training), the divides between of activities (tactics with player types) or the periods of time (two halves of 90 minutes, additional time, extra time), the unique kairos (decisive event in a match), the recurrent crisis (match-fixing scandals, occasions for rule changes) the momentum of change (turning point in the series), the rhythm of playing (changes of tactics, accelerating or delaying the game), the recurrence (activating past experiences of the team), interruptions (intervention of the referee), the timespan (time left for a coach before sacking), the deadline (player transfers), the distribution of timeshares between actors and activities (attacking and defending task between players) and so on. In this workshop we want to discuss both the general questions of playing with time and times of playing as well as studies on conceptual revisions in this respect in any of the topics mentioned here and other related questions as well.

13:30 ### The Spiel Language of Politics in the Debates of German Bundestag ⏱ 20m

"Dem Deutschen ist nicht leicht ums Herz, wenn er Politik treibt, weil er sich nicht zu spielen getraut," wrote Hellmuth Plessner in Grenzen der Gemeinschaft (1924). 100 years earlier Jeremy Bentham hads accused William Gerard Hamilton of reducing parliament into a "gaming house". However, the Spiel aspect is built into the parliamentary politics. The parliamentary procedure operates in terms of multi-stage (three readings etc.) and multi-level (plenum and committees) debate operates with playing in time and with time. The point of political action concerns when and how to speak rather than merely what to say in a debate. Against this background I will discuss the use of the Spiel vocabulary of politics in the debates of the German Bundestag in the first 18 parliamentary terms (1949-2017). Especially in the first decades of Bundestag debates, politics was considered as a serious matter and the critiques of Spiel were frequent. Nonetheless, in the debates between parties and politicians a Spiel element was soon became de facto recognised. Later

the question shifted from conventional ways (das übliche Spiel, Joschka Fischer) to their alternatives. Different paradigms (playing cards, roulette, football or in the stock market) were given to the Spiel. A direct celebration of politics as Spiel practised only the law professor Carlo Schmid. Politics as a Spiel terms is presupposed in regular expressions of eine Rolle spielen (playing a part in controversies), Spielraum (the presence of alternatives for action) and Spielregeln (procedural style of parliamentary politics). Although angry rejections of the Spiel language have been present also recently – for example in a debate on German military export – the Bundestag has largely accepted the parliamentary style of doing politics by playing with time.

Speaker: Kari Palonen (University of Jyväskylä)

13:50

Football Language in Matteo Renzi's Political Rhetoric ⏱ 20m

During the last few decades football has become a prominent "political language" and a paradigm for politics in Italy, although its denunciations still remain common. Former Italian Prime Minister Matteo Renzi uses football language fluently and creatively when he acts politically. In 2010, he launched the idea of a generational turnover (rottamazione) in Italian politics, which became the most recognizable feature of his political project in general. To argue for the need for change, Renzi resorted to concepts that are drawn from football (catenaccio, moviola, calcio di rigore). This paper focuses on the temporal aspects and implications of Renzi's football language. By relying on examples from Renzi's rhetoric, the paper discusses how Renzi used football to deal with political time and temporalities.

Speaker: Mira Söderman (University of Jyväskylä)

14:10

Temporal Figures in Cinema: A Benjaminian Perspective ⏱ 20m

I will discuss the re-conceptualisation of time and playing with time from the Benjaminian perspective. In Walter Benjamin's thought, playing with time relates to questions, such as the examination of the ways in which the awareness of discontinuous or interruptive forms of temporality might reflect core political debates – such as those surrounding political and feminist theory, critical theory or aesthetics. Using Benjamin's terminology, the new concept of historical temporality includes a temporal and dialectical 'standstill' and the 'reversed' dialectics between the past and present. Benjamin searches for a moment in which to combine individual experiences and moments in time into more extensive temporal knowledge. Through this, he creates the Now-time (Jetztzeit). I have approached the Benjaminian temporality through idea of kairology, signifying 'temporal awareness' or 'mental presence' (Geistesgegenwart). (See Benjamin 1983: 594-5; GS I: 1235-7 or GS 1.3:1243-4., Lindroos 1998, 2006). This temporal interplay brings the kairos-moment closer to individual reach, and it shifts from an historical-theological concept of history toward a political setting by stressing the moment of action. I will especially be reflecting the Benjaminian temporal figures in cinema. If we follow Walter Benjamin's idea around 1930s, he discussed new temporal and spatial spaces of artistic experience (Spielraum). These may also be understood as spaces of politics, in which politics is interpreted through its specific temporality. Thus, the connection between Spiel (Schauspiel) and temporality is also apparent in cinema. I will especially look at Maya Deren's experimental cinema. Deren combined the reality with fantasy in photographic image, using especially the indexical relation between reality and imaginary reality. I will be concentrating in the time/space play in Deren's short film "Meshes in the afternoon. In this film, Deren searched for the intensification of a singular moment and its repetition, thus always creating a novel potentiality for the momentary action. In general, she also was searching for the limits of the temporal moment through her cinematography

Speaker: Kia Lindroos (University of Jyväskylä)

14:30

The Presence of the Possible: "Play"/"Game" Metaphors and the Temporality of Politics ⏱ 20m

The 2017 presidential elections in France saw the beginning of a lasting and still ongoing transformation of the French party landscape, triggered by Emmanuel Macron's movement En Marche. On the evening of the second ballot, one of the movement's campaigners exclaimed on the channel France 2 that Macron's victory showed that "the rules of the game can never be known in advance". In this brief statement, 'game' proved a highly resonant metaphor which evoked that a) politics is a realm in which actors have to cope with contingency, and that b) the production and reflection of contingency in politics has a crucially temporal dimension. 'Play'/'game' metaphors have a long history of thematizing contingency in politics; nevertheless, the quoted statement is the result of a significant change in meaning, the conditions and implications of which my paper aims at illuminating. In a first part, I will map the history of the concepts of 'play' and 'game' since the 18th century with the help of four paradigms: 'play'/'game' as civilizing activity, 'play'/'game' as break with the world, 'play'/'game' as world-building dynamic, and finally 'play'/'game' as distancing within the world. These four paradigms will allow me to argue that the production and the handling of contingency have gradually turned into key features of what is meant by 'playing'. I will further show how this development is underwritten by a changing understanding of the temporality of playing. Turning my attention to political language, a second part will illustrate how different paradigmatic 'play'/'game' metaphors have been mobilized in order to conceptualize the paradoxical temporality of political foundings. As a conclusion, my paper will also look at the blind spots that 'play'/'game'-metaphors frequently produce in political argumentation: Which temporal dimensions of politics are probable to be forgotten when we imagine politics as 'play'/'game'? These blind spots help to better ascertain the ideological dimension of the 'play'/'game' analogy in political language.

Speaker: Rieke Trimçev (University of Greifswald)

13:30 → 15:00 **Thu. Parallel Sessions I, Session 4: Temporalization and its Consequences in Modern China**

Since in the late nineteenth century, Chinese political, social as well as aesthetic basic concepts underwent a massive transformation. Recent research on this transformation offers substantial evidence indicating that temporalization, much like in European and various non-European contexts, plays a pivotal role in Chinese conceptual history too. The contributions to the present panel, while drawing from extant research on temporalization in conceptual history, attempt to avoid a de-contextualizing subordination of the Chinese case studies to well-known European constellations. By examining the concepts of "the West", "thought", and "theatre", the present contributions pay close attention to the relevant perspectives in social history as well as linguistic particularities in order to analyze different forms of temporalization that emerged at around the turn of the twentieth century and since the late twentieth century.

13:30

Temporalizations of "the West" in Modern China ⏱ 20m

In Chinese diagnoses of the present, "the West" figures as a crucial point of reference since the 19th century. The concept the West, which amalgamates analytical and normative perspectives, corresponds to Chinese social and political basic concepts insofar as temporalization is one if its salient features. The present paper proposes that we distinguish different forms and stages of temporalization when examining Chinese conceptualizations of the West: (1) For the period from the late nineteenth century to the early twentieth century, we can observe the partial transformation of the West as a spatial concept into a temporal concept. This transformation was facilitated by the Chinese reception of evolutionary theory and the linear conception of history. Temporalizations of the West as "progressive" now informed a broad range of Chinese anticipations of catching up in social modernity. When examined more closely, these anticipations can be understood as attempts to expand, as it were, the realm of experience by conceptualizing the West as representing the present future. (2) Since the late twentieth century, Chinese conceptualizations of the West increasingly display yet another form of temporalization. The West is now being re-territorialized and relocated, in terms of temporalization, within the same globalized present as China, hence losing its stand as a signifier of a future open for anticipation.

Speaker: Thomas Fröhlich (University of Hamburg)

13:50

Sixiang: The Concept of "Thought" in Chinese History ⏱ 20m

The Chinese have thought about thought for just over a hundred years. The concept of sixiang appeared at the beginning of the 20th century along with

dozens of other modern concepts that were transferred from Europe to China via Japan. Quite an innocuous newcomer at first, sixiang proved to be a key concept in the Chinese discourse of modernity throughout the 20th and 21st centuries – from Liang Qichao's 'statist thought' to 'Mao Zedong thought' and 'Xi Jinping thought'. The paper tentatively describes the introduction and adaptation of this new concept, explores its role within an emerging field of modern concepts, and discusses some of the consequences it had for the Chinese to think about thought.

Speaker: Kai Vogelsang (University of Hamburg)

14:10

A Case Study in Temporalization: New Concepts of Theatre in a Chinese Threshold Period 🕐 20m

Chinese understandings of theatre underwent a profound transformation in the threshold period of roughly the first half of the twentieth century. Arguably, one of the most important trends shaping this transformation was temporalization: The adoption of a linear conception of history and a strong orientation towards future progress led to a distinction of "old" and "new" theatre, the latter being rallied as an agent of social change by radical youth. As the "West" represented the future to which China was supposed to progress, "new" theatre became synonymous with the form of Western "spoken drama" (huaju). At the same time, attempts to define a Chinese nation – nations, after all, being the main subjects of progressive history – led to the reinvention of old theatre forms as "traditional Chinese opera" (xiqu), which was posited against the new spoken drama but equally formulated in wholly modern terms. My paper traces these conceptual changes, focusing especially on different aspects of temporalization, and thereby shows that not only political and social key concepts were affected by it, but also concepts we usually relate to art and aesthetics.

Speaker: Stefan Christ (University of Hamburg)

14:30

Discussion: Session 4: Temporalization and its Consequences in Modern China 🕐 30m

Speaker: Harald Bluhm (University of Leipzig)

13:30 → 15:00 **Thu. Parallel Sessions I, Session 5: Digital Humanities and Large Corpora**

13:30

Suffering, Misfortune, Adversity: Contours of a Semantic Field Using Digital Methods 🕐 20m

In recent years digital approaches to conceptual history have become increasingly common but digital history as such is still in its infancy, as regards both theory and method. Digital approaches often raise more problems than they solve. Yet if one thing has become clear it is that they also offer insights that would otherwise be unattainable, if only because digital methods allow one to trawl through huge quantities of data, or perform complex operations on them, in very little time. Perhaps we should not set our ambitions too high and use digital approaches to texts ('text mining') not to perform an in-depth analysis of concepts, but to identify the broader semantic field in which both words and concepts operate. This paper sets out to test the degree to which it is possible to reconstruct changes in the semantic field surrounding a concept that is (potentially) emotionally laden. I have chosen the concept of 'suffering' because of its strong affective and religious connotations. What do we find when we use the standard arsenal of off-the-shelf digital tools to identify the contours of such an emotionally laden concept? The arsenal consists of (1) collocations, including n-grams. These are extremely useful to gain a basic insight into patterns of words over time; (2) topic modelling, which is an effective method to classify the content of a data subset; (3) word embeddings / vector space models. These are excellent ways to examine related vocabularies, including synonyms and antonyms; (4) visualizations. These come in a large variety, and can be used as a means of discovery rather than only representation. These methods can be applied to better understand word sense and meaning, conceptual productivity, and semantic density.

Speakers: Edo Storm, Joris van Eijnatten (Utrecht University / Netherlands eScience Center)

13:50

The Case for Quantitative Conceptual History: Revisiting Koselleck from the Perspective of Large-scale Textual Datasets 🕐 20m

With the emergence of large digitized collections of books, newspapers, parliamentary records, archival documents and related historical sources, scholarship in the humanities has increasingly turned to studying texts as data. In fields like literary history or intellectual history, which have traditionally been focused on the analysis of individual texts in context, the study of text as data has both been seen as a threat to classical humanistic inquiry (Da, 2019) as well as an opportunity to broaden the scope of study (Hill, 2016). This paper argues that seeing text as data is particularly apt for the study of conceptual history (Begriffsgeschichte) as outlined by Reinhart Koselleck (Koselleck, 1967, 1972, 1979, 2006) and further elaborated by many others. While most of the ideas presented in Koselleck's program relate to the study of individual texts and their word use in context, the essay shows how many of Koselleck's early hypotheses about modernity and temporal shifts in political and social language also had a quantitative element to them. It further argues that with the existence of large text data sets, claims about temporalization, democratization, ideologizeability and politicization as outlined in the introduction to the Geschichtliche Grundbegriffe cannot anymore rely on anecdotal evidence, but also require some form of quantification. By doing this, conceptual history as a perspective on the political in history should be able to draw from a combination of contextual readings and statistical analysis of text as data. In a third section, the paper presents methods from corpus linguistics and digital humanities and discusses to which extent they grasp phenomena in language use that conceptual historians are interested in as scholars. It will pay attention to the study of relative frequency, productivity and creativity in language (Lyons, 1977) as well as some vector-space models (Gavin, 2018).

Speaker: Jani Marjanen (University of Helsinki)

14:10

Metalinguistic Discourse and Conceptual Innovation in Large Corpora 🕐 20m

A key premise for conceptual history as an approach is that language reflects historical change, but is also a vehicle of historical change. Hence, studies in the field have paid ample attention to neologisms, redefinitions of words and redescriptions of concepts as types of linguistic innovation. Further, scholars have paid attention to how historical actors have noted the emergence of new terms or the topicality of them in particular discourses. Historical large-scale digitized corpora that exist for many languages and are increasingly being produced for many more, have changed the way we approach the former way of identifying linguistic novelty. It is relatively easy to detect first uses and the potential increase in frequency of particular words. Our study is aimed at providing a more fine-grained methodological approach for studies that are interested in how historical actors described and addressed perceived conceptual changes. To do this, we compile a robust list of linguistic resources commonly used in metalinguistic discourse, where the focus of the communication is directed towards the language. We then apply that list to the corpus of historical digitized newspapers from Finland to provide a range of observations in how historical actors have noted linguistic innovation. We analyze those results a) qualitatively to show how particular markers of novelty are used rhetorically in order to convince readers and b) quantitatively to produce a typology of ways expressions of linguistic novelty were used (e.g. to mark new words, to note new meanings, to highlight the need for new expressions). We also discuss to which extent expressions relating to novelty in language are at all related to actual novelty by comparing expressions denoting the novelty of particular terms with the actual use of the same terms in the corpus.

Speaker: Antti Kanner

14:30

The Birth of the Foreign: A Computational Analysis of the Concept of Buitenland in Dutch Newspapers, 1815-1914 🕐 20m

This paper studies the concept of buitenland ("the foreign") in a broad sample of Dutch newspapers in the period 1815-1914. It shows how the concept

emerged as one that was crucial in ordering space "outside" the nation-state. The concept of buitenland came to designate a uniform foreign space, marked by specific semantic properties: size (foreign space as overwhelmingly large), distance (foreign space as increasingly close), stability (the foreign as the unstable mirror-image of the stable home-nation) and temporality (the foreign as either ahead or behind). As such, the concept was essential in both translating experiences of nineteenth-century globalization and producing globalization itself by facilitating thinking in terms of "global" and "international" This paper shows how this uniformization and semantic transformation occurred in the context of Dutch periodicals by using computational methods. Item ploys frequency analysis and language modelling to capture changing patterns of word use and variations in the semantic field in which the concept of buitenland was located. As such, the paper not only furthers to the integration of quantitative and computational methods in conceptual history, but also contributes to the recent interest in space and spatiality in the field. The past few years have seen the introduction of works dedicated to the historical semantics of space (Alleman, Jägerand Mann, 2018; Mishkova and Trencsényi, 2017; Bavaj and Steber, 2017). However, many of these works are maintained with names of geographical units(e.g. "Europe" or "Balkans"). This paper argues that the history of spatial concepts needs to include the "abstract terminology" of space in order to integrate spatiality into conceptual theory (Steinmetz, Freeden and Fernández-Sebastián, 2017, p.

Speaker: Ruben Ros (Utrecht University)

15:00 → 15:30   **Coffee** 🕐 30m

15:30 → 17:00   **Thu. Parallel Sessions II, Session 1: Visual Culture and Conceptual History Beyond Text II**

Concepts and aesthetics: Whether directly or indirectly, most concepts are linked or constituted within a society's visual culture. Therefore, researchers need to tackle visual knowledge to evaluate the aspects of culture expressed in images. Inspired by a new focus on a history of the senses and perception, this double-panel suggests moving beyond the dichotomy of written concepts and images, bringing conceptual history together with the history of aesthetic practices. While aesthetics refers to the link between form, interpretation, and the visually perceptible qualities of an object, practices highlight the various ways in which this creation of meaning is socially conditioned, as well as codified, both by historical actors and by researchers. The plurality of times and spaces covered by this double-panel will demonstrate the possible non-textual origins of concepts and discourses, diving into the rich possibilities offered by a history of concepts beyond the textual, especially in a global and multilingual context. The discussion following each panel will open a dialogue on the necessities of such an endeavour if one wants to collaborate across culture.

15:30   **A Medal for a Handkerchief: The Political Aesthetics of "Virtue" in Trans-Mediterranean Communication**   🕐 20m

Brings us back to the 15th century Ottoman Empire and the Mediterranean world. His paper looks at the Italian and Ottoman conceptualizations of 'virtue' as a moral quality related to the maintenance of justice and order through the creation of social hierarchy. He displays how virtue-based micro hierarchies were created in order to sustain diplomatic encounters. These resulting hierarchies were displayed and enhanced by practices of gift giving. Thereby, the aesthetic natures of a gift as well as its visual and haptic qualities were bound to its respective culture of origin. Based on two case studies, one concerning an Italian medal given to Mehmet II and one an Ottoman handkerchief presented to an Italian diplomat, his paper discusses understandings of intellectual heritages and historical actors' approach to apparently disparate visual cultures.

Speaker: Luc Wodzicki (Freie Universität Berlin)

15:50   **Museal Display: Rethinking Expography as a Source**   🕐 20m

Explains how art and cultural artefacts are repeatedly seen as the mirror of a society, understood as interpretative productions, as glimpses of a circumscribed past. Her paper shows how museums, especially historical institutions, are inclined to employ a temporal narrative to orientate their public in which objects are metonymic examples of a past. Through some selected examples, her paper will demonstrate how the study of cultural artefacts and exhibitions as objects through a combination of approaches including 'Thing theory', material culture and its memory can be a resourceful tool for recontextualization.

Speaker: Roxanne Mallet (Université de Montréal)

16:10   **"Her Chief Delight": Pleasure and the Aesthetic Temporalities of Driving**   🕐 20m

Elucidates ways in which alleged aesthetic and affective 'excess' contributed to an intersubjective reinscription of early Black motorists into an ahistorical temporality. Her paper presents her reading of a 1911 photograph of Madam C. J. Walker on the streets of New York as a collision of Fred Moten's paraontology of blackness and Jean Baudrillard's hyperreality. Temporarily disrupting the semiotics of the sign of blackness, Walker and her three companions situate themselves and their Ford Model T in realms of pleasure and subjecthood that belie ontological annihilation.

Speaker: Helen Gibson (Freie Universität Berlin)

16:30   **The Phenomenon "Bilbao Effect": Creation of Visual Culture through Iconic Architecture**   🕐 20m

Looks at the ways the term 'Bilbao effect' was coined following the economical impacts of the Guggenheim Museum's construction in Bilbao in 1997. Her paper proves how the museum now stands, as iconic architecture, for an exemplary conception of urban development and aesthetic enhancement of cities worldwide. She displays how this supposed concept had such a great influence on cultural policies and museum architectures that it is said to represent a turning point in the history of architecture. Her paper analyzes the conceptual history and functions of the 'Bilbao effect' and shows how the idea of a concept led to the creation of visual culture in forms of iconic architecture.

Speaker: Julia Zimmer (University of Heidelberg)

16:50   **Discussion: Session 1: Visual Culture and Conceptual History Beyond Text II**   🕐 10m
Speaker: Hannah Baader (Kunsthistorisches Institut Florenz)

15:30 → 17:00   **Thu. Parallel Sessions II, Session 2: The Concept of Minority in Imperial and Post-imperial Political Imaginarie**

Concept of minority was one of the key concepts during the break-up of the Romanov Empire. Numerous political actors of the time actively discussed its meaning, which later on brought the establishment of particular minority rights regimes. Surprisingly though the history of the concept in the languages of the empire is missing in historiography. This panel seeks to amend this gap by covering the history of the concept in Polish, Russian, and Ukrainian political languages. When did the concept appear? Which words were used to express it? What was its meaning? Was it debated? Was this meaning different or similar in these three languages? Which additional meanings were related to it: equality/inferiority? inclusion/exclusion? Were there any counter-concepts available? Presenting a synchronic history of the concept in three languages, we would like to pay attention to the entangled history of the concept, the meaning of which was very much dependent on the events outside one isolated national context.

15:30   **The Concept of Minority in the Ukrainian Political Language at the End of the Late 19th Century**   🕐 20m

This paper presents a history of a concept of minority in the Ukrainian political language at the end of the long 19 century. By tracing its story from its appearance in the 1880s un4l the end of the revolu4on of 1917–1921, I would like to propose two arguments. First, I would like to argue that the concept of minority appeared and was discussed by some Ukrainian intellectuals long before the events of 1917. Secondly, I would argue that the concept indeed became significant for the Ukrainian poli4cians of 1917–1921 even though they did not use a word minority.

Speaker: Anton Kotenko (National Research University Higher School of Economics, St. Petersburg)

15:50

Who Can be a National Minority?: Polish Controversies on National Minorities from the Birth of Mass Politics to the Post-Versailles Parliamentary Debate   🕐 20m

National-level politics in emerging statehoods of inter-war Eastern Europe often orbited around national and ethnic cleavages. Thus, there are good arguments to claim that what decided about the regime change in the region was the principle of minority integration in the emerging polities and statehoods. Even if the concept of national minority was part and parcel of the emerging post-war order of national territorial states, it had had its previous histories in respective languages, which bore an imprint on the accommodation to the new political, territorial and discursive circumstances. The aim of my paper is, hence, to investigate the prehistory of the debate on minority inclusion in the emerging Polish state. The first actor who consciously used the concept of national minority to call for protection of nationally diversified populations, was the left wing of the Polish socialist party, which put the minority protection to its political propaganda around 1905 revolution. The Duma elections of 1906, 1907 and 1912 also ushered in a broad vocabulary connected with the ethnicized politics of the ballot. About this time the nationalist right took it on board too, in order to protect the cultural hegemony of the Poles in the areas where they were actually a minority. The debate had an interesting re-articulation during the discussion on the urban self-governance (to be introduced in Russian Poland), when Polish elites were frightened to lose control over future councils because the Polish populations was a numerical minority, not allowing them to retain a "majoritarian status" against the Jewish citizens. The history of the concept was as well shaped by the debates during the WWI, when various forms of sub-imperial puppet-states in Poland were considered. For this investigation I will use various sub-corpora gathered in previous projects – political leaflets, press, and parliamentary debates from the period of 1897–1922.

Speaker: Wiktor Marzec (University of Warsaw)

16:10

Post-imperial Political Imaginaries in the Russian Imperial Revolution: Diversity, Self-determination, and the Question of Minorities   🕐 20m

Recent historical research has shown that the category of national minority arose in the early decades of the 19th century and then took on a global career after World War I. Having made it to the international legal discourse of the Versailles system, the category of minority became part of the hegemonic discourse that signaled the universality of nation-state form. Indeed, national minority is a relational category, it is unthinkable without a majority and a territorial dimension of sovereignty. Rather than apply the category retrospectively to the political and semiotic environment of empire, this paper seeks to demonstrate the ways in which the imperial situation of uneven difference and power relations made it impossible for the category of minority to take on a hegemonic valence. The paper also tries to reconstruct how the rise of mass politics and ascendant political post-imperial imaginaries in the Russian Empire tackled the problem of diversity, including the vision that is based on the discourse of national minorities. Prior to 1917 he discourse of national minorites was still far from the classical authoritative structure of the discourse of majority-minority relations of the inter-war period: it still hinged on the cultural-civilizational hierarchies rather than number of the population politics and was not bound to the territorial forms of political organization. In conclusion this paper aims to project the ambiguity of the category of national minority in pre-1917 context to the post-1917 period, which saw the hike in usage and gradual obliteration of that category from the official discourse of the early Soviet world-revolutionary state.

Speaker: Alexander Semyonov (National Research University Higher School of Economics, St. Petersburg)

16:30

Discussion: Session 2: The Concept of Minority in Imperial and Post-imperial Political Imaginarie   🕐 30m

Speaker: Ainur Elmgren (University of Helsinki)

15:30 → 17:00   **Thu. Parallel Sessions II, Session 3: Nomadic Concepts of Time**

The panel we are proposing examines three essential concepts that allow an in-depth understanding of the transformation of perceptions of temporality in the last third of the twentieth century. While all three were theoretically defined in Europe, they were not only inspired by Non-European spaces, objects and peoples, but applied to them, too. Adapted locally, they also mutated in their places of origin. The concepts of nostalgia, of the contemporaneity of the non-contemporaneous and of the nomad were themselves nomadic: "Of course, the nomad moves, but while seated, and he is only seated while moving."1 Nostalgia was based on an understanding of temporality, which was distinctly Western and constituted its conception of modernity: a linear and dynamic time that constantly produced pasts to vanquish them. Thus spawning a sense of longing for the past, which was conceptualized as a "foreign country".2 Similarly, the concept of the contemporaneity of the non-contemporaneous was grounded on the perception that other spaces and peoples were representative of pasts long gone, from which they were either unable to escape or had to be overcome with the help of 'development' and 'modernization'. Whereas nostalgia and the contemporaneity of the non-contemporaneous drew on spatial metaphors to conceptualize time, the concept of the nomad is in itself of a spatial nature. Its ascent in the 1970s bears witness to the waning of the West's obsession with temporality and history and its replacement with space and subsequently the global.3 While the nostalgic and the modernizer attempted to move in time, the nomad moves in space. Together the three concepts lend themselves to study changing understandings of time in modernity as well as modernity itself as they—sometimes explicitly, sometimes implicitly—define the modern through temporal relationships and differentiations both within the Western modernised world and what it views as its pre-modern, non-contemporaneous, nomadic Other.

15:30

The Time of the Nomad   🕐 20m

Since the 1970s the concept of nomadism as an ancient form of mobility has been rediscovered from a theoretical point of view. (Not only) European intellectuals have extensively discussed the unsettled, extra-territorial figure of nomads, their stateless lifestyle and their seasonal mobility that does neither follow any route nor aims at arriving anywhere. They presented the nomad as a key figure of postmodern thought, denying the modern rationale of temporal linearity and development by transgressing territorial borders and (re-)shaping cultural boundaries. Situating these theoretical discussions in a broader historical perspective, it will be illustrated why nomadism could become a main reference in (post)modern thought, identified as a mode of spatial, cyclic mobility that challenged the modernist narrative of a progressive, meaningful and directed life.

Speaker: Sina Steglich (German Historical Institute, London)

15:50

The Time of Nostalgia   🕐 20m

Nostalgia is usually theorised as a concept of Western modernity based on a specifically Western and modern understanding of time and emotions. Accordingly, nostalgia studies have focussed almost exclusively on Europe, the United States and post-Socialist countries. Still, this has not prevented others from applying the concept to both pre-Modern periods and non-Western spaces. What both have largely ignored are concepts of nostalgia originating in these periods and spaces. Teasing out these contradictions, the paper criticises the standard theory of nostalgia, arguing that what Western modernity actually invented was not nostalgia but the critique of it. To defend their understanding of time, the moderns tried to theoretically exoticize, exclude and eliminate phenomena—such as nostalgia—calling it into question.

Speaker: Tobias Becker (German Historical Institute, London)

16:10 **From the Time of Non-contemporaneity to the Time of Contemporaneity** ⏱ 20m

Reinhart Koselleck rightly claimed that the contemporaneity of the non-contemporaneous constituted "the basic experience of all history" –at least in as far as it was grasped in the "horizon of progress".4Yet, in those very years this horizon darkened and voices from both inside and outside of the 'West' grew louder,which asserted that its concepts of history and of 'new time' were fundamentally flawed. Ex post we can observe a gradual transition from a temporal order of non-contemporaneity to one of contemporaneity. This transformation was accompanied not only by indignation, but also by a reconsideration of Western modernity's concept of time. The paper attempts to trace this epistemological shift and reflects upon the consequences for historiography.

Speaker: Fernando Esposito (University of Konstanz)

15:30 → 17:00 **Thu. Parallel Sessions II, Session 4: Changing Narrations/Narrating Changes: Memory, Time, and History**

Covering different periods, contexts, and cultures, this panel underlines the ideological and narrative dimensions of "social memory" to understand change over time and structures of continuity. Together, the three papers of this panel aim to complicate the study of "social memory" through notions of positionality, multiple temporalities, and expectations—different categories to which Conceptual History has brought attention. To enrich the intellectual debate,however, each paper centers on a distinct "filter" that informs the particularities of each moment of remembrance. The first paper uses "emotions" to analyze the memory of the 1960's in Egypt; the second uses "myth" to study the memory of the 6th century in Britain; and the third uses "the memory of the Holocaust" to examine the memory of the 1948 Arab-Israeli War.

15:30 **From Loss to Oblivion: Remembering the Empire of Arthur** ⏱ 20m

The sixth century is a foundational time in the memories of the British Isle, but it has been remembered in different ways. Britons were first fixated in this past reflecting a memory of loss but over time, they created a mythological universe centered on the empire of Arthur, and transformed this memory of loss into a memory of glorious times, a narrative fora future that never was, and that now they longed for.The English appropriated this memory in the twelfth century—particularly that of the empire of Arthur—but, instead of longing for a future that never was,they made it the grounds to exercise their imperium over the peoples of the isle, imposing their narrative over that of the Britons themselves, whom they called Welsh. However, starting in the seventeenth century, the sixth century remembered by the Britons, and transformed by the English,began falling into oblivion, and the name of Arthur fadedout from historical and political discourse. This was happening at a time when the British were envisioning the formation of a "modern" empire. This paper explores these different temporalities of the memory of the sixth century, from fixed in the past, to forgotten within a narrative fixed in the future.

Speaker: Julian Gonzalez De Leon Heiblum (CUNY)

15:50 **Revolutionary Temporality and Hope After Defeat: The Lebanese Left's Memory of the Lebanese Civil War (1975-1990)** ⏱ 20m

In the late 1960s and the 1970s, Lebanon was a nexus for Arab leftist movements. When the Lebanese Civil War (1975-1990) started, contemporary leftists contended that the societal contradictions made a transition towards socialism possible. However, leftist movements faced setbacks and the sectarianization of violence ended their optimism. After the war, entrenched sectarian politics marginalized the left. Due to mounting contradictions of the sectarian capitalist system, civil unrest has generated an invigorated left. Throughout the 2010s, intellectual and cultural productions challenged the dominant capitalist and sectarian ideology. A social memory of the leftist critique from the civil war era informs today's left who treat their conditions as a liminal moment comparable to the 1970s one. This paper explores the affective and emotionally laden social memories of the war as a revolutionary conjuncture. Looking at writings by young intellectuals in magazines and newspapers as well as cultural productions by Lebanese artists, this paper examines the recapturing of that revolutionary moment as a social memory and redeployed to critique the postwar Lebanese state's status quo. These works contextualize the war as a liminal moment for unrealized change, and approach their contemporary conditions as a new iteration of that conjuncture.

Speaker: Jeremy Randall (CUNY)

16:10 **Memory Lost, Memory Found: Tracing 1948 in the Memoirs of Holocaust Survivors** ⏱ 20m

The establishment of the State of Israel has been historically conceptualized as a corrective to a long history of antisemitism that culminated in the Holocaust, which imbues the State with a mission to save the Jewish people as a first priority, and thus invalidates any discussion of the Palestinian Nakba. As holocaust survivors spent their formative years in Palestine/Israel crystallizing their new identity as Zionists/Israelis, rather than exiled European Jews, they focused on the process of becoming part of the newly established nation, which included fighting in the 1948 Arab-Israeli War and working towards the formation of a nation-state, while their experiences from the Holocaust were shelved, silenced, or utterly ignored. Within the existing relationship between the Holocaust and the Nakba as foundational on-going historical traumas –a relatively marginal area of investigation that is till prone to harsh criticism –holocaust survivors held a role that remains underexplored. Through the analysis of memoirs written by survivors, this paper investigates how the memory of the Holocaust informs survivors' memories of the 1948 War, and how survivors have recreated 1948 as a moment in history. Considering their positionality vis-à-vis their space of experience and horizon of expectation, what kind of relationship exists between the Holocaust and the Nakba in the memoirs of holocaust survivors?

Speaker: Idan Liav (CUNY)

16:30 **Discussion: Session 4: Changing Narrations/Narrating Changes: Memory, Time, and History** ⏱ 30m

Speaker: Helge Jordheim (University of Oslo)

15:30 → 17:00 **Thu. Parallel Sessions II, Session 5: Round table: Beyond Concepts: Identifying Comparison Performing Sentences in Big Corpora**

Just like in the History of Concepts, research in Digital Humanities has been immensely influenced by methods from linguistics and philology. Drawing upon theorists like Wittgenstein and Saussure, such methods focus on the analysis of the distribution of words in a document, collocations and syntactical relations. Using algorithmic taggers, large documents and corpora can be automatically annotated with morphological and syntactical as well as semantic information. The annotated material then allows for the discovery of patterns that suggest discourse formations, speech patterns, or habitualizations of language use and lexical stabilizations. All of these observations might provide insight for the analysis of concepts and their application in historical documents. Depending on the research questions posed in relation to the annotated corpora, and as a further step in the research process, algorithms can be trained to automatically detect patterns that researchers are interested in such as sentences representing specific speech patterns (for instance, comparisons). While lexicological and philosophical texts that are usually used in the conceptual approach often contain vocabulary marking performed comparisons ('comparison', 'analogy' etc.), in most of other sources these sentences are more difficult to identify. But how to find comparisons in everyday speech? This challenge expands historical semantics towards the fields that traditionally attempted systematizing speech acts by means of rhetoric, philosophy and linguistics. The idea is to explore ways of using DH tools to identify a manageable number of formalized sequences and patterns that "machines" are capable to recognize. This process requires a translation of language patterns into (1) specific codes used for queries in digitized and previously tagged corpora or (2) self-defined queries that conform to the codes of freely available taggers applicable to self-defined and purposely digitized text corpora. (1) Hansard parliamentary debates: too much of a good thing? One important source for investigating the changing uses of language

in politics and live interaction are parliamentary debates that in many countries are now available in digitized form over long time spans. Possibly the highest standard of digitization so far has been achieved for the British parliamentary debates of the 19th and 20th centuries. The Official Report of British parliamentary debates provided by Hansard dates back to the year 1803 and is available in several digitized versions. From a "plain text" accessible on multiple websites to xml data and finally to fully annotated corpora, we will introduce the corpora and show some methods of using them to identify the comparison-performing utterances. What are the advantages and disadvantages of using existing and tagged corpora? (2) A digital utopia: Are DIY-solutions worth the time? Without the luxury of a prefabricated solution, there is always the possibility to find a digital solution. Even with the field of utopian studies ever growing there is still no corpus sufficiently digitalized to study the functions of comparisons in the imagined places and futures of the past. With a corpus consisting of spotlights from the 500+ years of the genre of modern utopia put together, there had to be found, first, the techniques for rendering the texts searchable and, second, the way to formulate the right queries that can identify comparative utterances. And with all the time spend for preparation, the question has to be raised if DIY-solutions are worth the time.

15:30

Round table: Beyond Concepts: Identifying Comparison Performing Sentences in Big Corpora   ⏱ 1h 30m

Speakers: Michael Götzelmann (University of Bielefeld) , Olga Sabelfeld (University of Bielefeld) , Silke Schwandt (University of Bielefeld)

15:30 → **17:00**   **Thu. Parallel Sessions II, Session 6: Econonmic Concepts**

15:30

Preserving the "Welfare Spirit": Explorations into a Professional-personal-political Concept in Social Welfare, 1940s–1950s Finland   ⏱ 20m

In one of the case studies of my doctoral research, I set out to analyse how a non-governmental social welfare organisation positioned and profiled itself in respect to, firstly, social welfare as a profession and as a policy field, and secondly, the expanding welfare state. My material consisted of articles in a professional journal, and they revealed an interesting key concept: the 'welfare spirit' (huoltohenki). It was a professional concept that nonetheless seemed to transcend the tensioned borders organisations, policies and individuals; the social welfare worker's professional self and personal self; and between rational and objective expertise, and spiritual and idealistic calling. The between welfare spirit crystallised a social welfare ideal that was based on an ideational 'holy trinity' of expertise, collective solidarity and inspired dedication. It served as a guiding principle for social welfare workers as individuals, social welfare organisations as well as social welfare policy. In my presentation, I take a deep dive into the concept, including methodological approaches and reflections as well as historical contextualisation. I discuss the connection between exemplars of professional expertise, the ideals of objective fairness in governance and policy practices, and Christian/spiritual rhetoric. I also bring forth gendered aspects and tensions in perceptions of profession and calling: are they mutually exclusive or complementary features?

Speaker: Sophy Bergenheim (University of Helsinki)

15:50

Conceptual History and the Concept of Capitalism   ⏱ 20m

In the last decades, we saw several attempts towards a 'globalization' of conceptual history. One of the major challenges of this endeavor is the difficulty to cope not only with the necessary extension of the geographical scale of analysis, but also with the interrelation of contexts and conceptual constellations within the framework of global capitalism. The paper aims at discussing this challenge by maintaining that the original project of conceptual history, as designed by Otto Brunner and further developed by Reinhart Koselleck, was shaped in opposition to theories of modernity that saw in capitalism the dominant aspect of modernization. More specifically, the paper considers the proximity between Brunners' critique of the conceptual couple feudalism/capitalism and the coeval German neo- and ordoliberal critique of the concept of capitalism. From both perspective, 'capitalism' is not to be equaled with modernization, but rather with one specific institutional form the market economy has assumed during the 19th century. Moreover, 'capitalism' is a concept shaped in a transition epoch dominated by crisis and class conflict that needs to be overcome in the post-war industrial society, where class distinctions are supposedly vanishing. Both for Brunner and ordoliberal thinkers such as Walter Eucken, Wilhelm Röpke and Alfred Müller-Armack, this view helps assessing the role of politics – meant in a broad sense as a set of institutional devices and relationships of domination – in ordering the economy. This analysis will be the basis for the thesis that the fact that the initial project of conceptual history lacked a deeper confrontation with the problem of capitalism as a social relationship might be one of the main obstacles to its globalization.

Speaker: Isabella Consolati (University of Bologna)

16:10

Revolutionising Work: How Labour became a Revolutionary Concept in France   ⏱ 20m

In the late 1840s, socialists such as Karl Marx or Pierre-Joseph Proudhon saw the working class as a unified entity, characterised by labour, and a revolutionary subject whose action would ultimately overthrow the capitalist system and usher in socialism. These ideas were quite new: twenty years before, workers were rarely seen as a "social class", even less as a possible political actor aiming at "socialism". In France, this coherent conceptual framework emerged in the early 1830s, in the aftermath of the July Revolution and the workers' uprisings in Paris and Lyons. In this paper, I intend to show how the idea that the working class was a revolutionary political subject emerged and spread rapidly, both in learned circles and among workers. I will analyse how this idea geared both State surveillance and republican activism towards industrial workers, leading to a political polarisation around the "social question". Finally, I will show how the concept of labour itself acquired new and conflicting meanings, which would eventually help socialism penetrate the French working class, but also reinforcing State tendencies to treat workers as a morally defective class.

Speaker: Samuel Hayat (CNRS, CEVIPOF, France)

17:15 → **18:45**   **Thu. Parallel Sessions III, Session 1: Concepts in Eastern Europe**

17:15

"Use that Word!": Contemporary Uses of "Nationalist" in Russia and in the U.S.   ⏱ 20m

Historically, nationalism has been presented as an "ism" rarely used in self-descriptive manner. However, certain occasions in recent years suggest re-evaluating this perception: President of Russia Vladimir Putin has labelled himself a nationalist, as has the President of the United States Donald Trump (despite the utterly negative connotation of the word in both Russian and English). When doing so, they have tried to widen the range of criteria for using the word by emphasizing non-standard attitudes related to it. The two cases illustrate the recent fluctuations in the conceptual and political struggle over nationalism, in a time when the concept has become increasingly important globally.
The paper bases on a previous analysis of self-descriptive uses of "nationalist" in Russia, but aims to connect those to wider spatial context by studying similar uses in contemporary United States. The paper focuses on the word "nationalist" in political discourse and in selected media texts, and elaborates on the meanings the speakers give to the concept in self-descriptive use. Who label themselves as nationalists? What are the parallel or counter-concepts they provide, and what strategies they apply to explain or reject the stigma?
By analyzing these specific "speech acts", the paper maps the ways how political and societal actors struggle over "nationalism" in two very different political environments. In all of the cases, the speakers take a stance – implicitly or explicitly – to the earlier uses of the word, which creates an additional, temporal layer of analysis. The utterances of contemporary speakers reflect political battles in the present as well as their understanding of national history.
Comparing Russian and American political discourses is truly challenging for many reasons, but may provide novel insights for transnational fluctuations of a certain concept. Ideally, the study could inspire scholars familiar with other contexts and languages to pay closer attention to this pattern of claiming ownership over "nationalism".

Speaker: Veera Laine (University of Helsinki)

17:35 **Global Concepts in the Service of Local Reform: Future Scenario and Self-regulation as Rhetorical Devices for Promoting "Republican Self-management" in Late Soviet Estonia** 🕐 20m

In recent years, the role of Soviet experts and scientists in the late Cold War period in Soviet Union has been more studied from the perspective of transnational and global history. The current conference paper contributes to the same field but focusing on the topic which has been studied less – what was the role of the global scientific language and its specific concepts on the actual reform politics in Soviet republics during the perestroika period? How they were manipulated by experts and scientists in an economic-political debate? Which terms and metaphors were directly used in the proposals for economic reform? I examine these questions through the case study of Soviet Estonia, to explain, how global scientific discourse enabled local scientists to create, to enforce and to defend the reform plans in Soviet Estonia. I focus on two main concepts, rhetorically manipulated by Estonian social scientists – future scenario from futurology and self-regulation from system theory. I argue that the rhetorical manipulation of these concepts in Estonia in the late 1980s contributed substantially to the „conceptual revolution" in the republics, which played their own part in the collapse of the Soviet empire. I divide my conference paper into three parts. First, I describe the alliance between the progressive science and political power during the perestroika period (1985-1989). Secondly, I show how the concepts from the fields of global science (system theory and futurology) were transferred into the local field of politics during this period. Thirdly, I show how the language from these science disciplines was directly connected with the movement of „republican self-management" in 1987-1988 (which demanded the economic independence for the Baltic republics within the Soviet Union) and how this conceptual invention was transferred to other Soviet republics as well.

Speaker: Juhan Saharov (University of Tartu)

17:55 **"Russian Mission" towards the Indigenous People: Conceptualizing Emotions, Creating Linguistic Norms** 🕐 20m

In this paper, I will analyse how the ethnographic discourse in the 19th century Russia contributes to the idea of "civilizing" mission of Russians towards the autochthonic populations of the behind-Ural territory. I will explore the discursive techniques of conceptualizing the emotions, the linguistic diversity and the space-temporal relations. By analysing a corpus of Russian-language ethnographic texts of the second half of the 19th century, I intend to demonstrate that these three groups of concepts are closely related to the ideological project of political integration and russianization of the non-Slavic populations. It is during this period that Russian ethnographical research (previously mostly led by Germans) develops – so, the problem of elaboration of a Russian-language discourse about the ethnic diversity emerges. The particularity of this discourse is its pretend apolitical content while the concepts that these texts generate are demonstrating the missionary goal of Slavic ethnicity and of Russian state. The ideological frame of a "natural" and non-forced "conventional" annexation of the autochthonic people into the Russian empire define the key-concepts of this discourse. The concepts of emotions are a perfect tool to transfer this idea: emotions are "natural", non-controlled, they are essential to the peoples who stand on their "childhood step of the humankind's evolution". These emotions "naturally" connect them to the Russians: the indigenes are systematically "astonished", "held in awe" and filled with a "constant wonder". Conceptualizing the emotions is also a perfect tool to provide a linguistic policy: while, towards their mother tongue, the indigenes feel a "non-offensive to all Russians love", they are about falling into the "appetence" towards Russian language. As consequence, they will turn to be "naturally bilingual". Such a bilingualism is a normative criterion to achieve the status of an "ordinary Russian inhabitant".

Speaker: Galina Dourinova (Strasburg University)

18:15 **State-endorsed Advancement: Lithuanian Progress Strategy and the Concept of Progress** 🕐 20m

Concepts of innovation, technological advancement and scientific progress are ubiquitous in modern society. The belief in a better future is omnipresent in a political discourse, with promises of the more prosperous world to come, better social conditions, and vague progress in all policy spheres. We are so accustomed to technological change and popular discourse on future possibilities that we tend not to focus on conceptually charged idea of progress. On its most basic level progress can be understood as a move forward from a starting situation, as an advance of humankind (relying on linear concept of time, of course). However, as the idea of movement and advancement is complex there's no simple way of understanding what does idea of progress actually entail. During the Enlightenment emphasis was put on rational mind and its subjugation of all spheres of life; in the XIX century it relied on scientific positivism; the XX century disillusionment with the idea brought by totalitarian regimes acting in the name of progress imbue the concept of progress with layers of meaning worth analyzing. As idea of progress is useful tool in political rhetoric and is also used to form all sorts of political strategies helping to draw visions of future-state and state future it becomes a building block on which present and future (political) decision making is erected. The paper presents an analysis of the concept of progress used by the state of Lithuania in its strategic documents. It analyses Lithuania's progress strategy called "Lithuania 2030" and its leading documents in order to understand how idea of progress is presented and meanings it conveys, thus shaping the political discourse and emphasizing or suppressing certain political action in Lithuania.

Speaker: Vilius Mačkinis (Vilnius University)

17:15 → 18:45 **Thu. Parallel Sessions III, Session 2: Democracy Beyond Modern Political Concepts**

17:15 **The Aporias of Modern Political Concepts: Authorization, Representation, Sovereignty** 🕐 20m

On account of such a philosophical approach to conceptual history, it is vital to engage with the key political concepts elaborated by modern social contract theories: in particular, I will address the concepts of "authorization," "representation," and "sovereign power." My goal is to show how from Hobbes through Rousseau to Kant a paradoxical relationship between authorization and representation has shaped the Western conceptual heritage: while the foundation of legitimate power is regarded as immanent in the will of all citizens, because it is posited in a universal act of authorization, the realization of such an act requires positing a further will that must transcend citizens to represent them. The concept of sovereignty results from this process: it means being legitimated in advance to articulate the will of the totality of citizens, regardless of the particular decisions that shall be made. Two theoretical problems thus arise. 1) The rationale of authorized power implies the negation of the problem of political governance, which is reduced to self-rule, but such a negation engenders the highest possible degree of coercion. This contradiction depends on the conflict between the plurality of individuals and the unity of sovereign power: in principle, citizens obey their own general will, in fact, they can only relate to an alien particular will that forces them into complying with it. 2) The modern concept of sovereignty renders any question about justice politically unthinkable. Being entirely identified with the exercise of legitimate power, that is, with the will of the collective subject (the people), such a question is supposed to have been answered once and for all: its return is thus inevitably experienced as violent and destabilizing.

Speaker: Lorenzo Rustighi (University of Padova)

17:35 **The Political Concept between Conceptual History and Political Philosophy** 🕐 20m

The aim of this talk is to propose an intersection between conceptual history and political philosophy, or rather to rethink political philosophy in the light of conceptual history. The starting point is Koselleck's statement, which is contained in the introduction to the Lexikon (Geschichtliche Grundbegriffe), that conceptual history is "oriented to the present." I suggest that by "present" we should understand the present way of identifying what is "political," its categories and its institutions. My hypothesis is that this way of understanding politics is neither eternal nor universal but is guided by a specific conceptual logic and has a precise historical genesis. Political philosophy takes on the task of reconstructing this logic, its genesis and its aporias. In this way, political philosophy meets with some of the fundamental principles of the classical Begriffsgeschichte, but it also produces a few decisive transformations, with special reference to the notion of (political) "concept". I will stress in particular three points: 1) the difference between my approach and the Koselleckian conception of "concept"; 2) the close link between political concepts and political science; 3) the necessity of backdating the

Sattelzeit to the rise of social contract theories in the 17th century.

Speaker: Pierpaolo Cesaroni (University of Padova)

17:55   **Federalism beyond Sovereignty: Key Issues and Categories**   🕐 20m

One of the most relevant outcomes of the critical work on modern political concepts consists in having identified federalism as an issue that must be reconsidered in order to rethink democratic politics beyond the paradoxes of sovereignty. In this sense, federalism does not represent a theoretical model, but a different way to approach constitutional transformations, particularly in connection with the European integration process. Compared to the modern political form, in which individual and collective subjects conflate inextricably, the European political reality sets out a kind of union which is constitutively plural. This means that political unity does not neutralize the plurality which gives rise to it. That said, my contribution aims to illustrate the intersections between this approach and other positions that have emerged in the constitutional debate on Europe (suffice it to think of the works of Jürgen Habermas, Ingolf Pernice, Armin von Bogdandy, Olivier Beaud). I subsequently focus on the crucial question that any federalist proposal needs to address to overcome the federal State/Confederation dichotomy: how to combine federalism with democracy without stepping back into the aporias of the democratic form? n this respect, the answer cannot be reduced to the democratic legitimation of the authority exercised at the European level but requires primarily reconsidering the relationship between democratic instances and a new form of political rule. In conclusion, I consider the original constitutional meaning that categories like solidarity, plurality and participation would necessarily assume in such a federalist horizon.

Speaker: Matteo Bozzon (University of Padova)

18:15   **Discussion: Session 2: Democracy Beyond Modern Political Concepts**   🕐 30m

Speaker: Marco Ferrari (University of Padova)

17:15 → 18:45   **Thu. Parallel Sessions III, Session 3: Synchronization and the Moralization of Time: Humanitarianism, Epidemics, Climate Change, and Historiography**

In this panel, we want to discuss how concepts synchronize and are synchronized by historical events, which themselves might form part of political, cultural, and natural history. Furthermore, we intend explore how these conceptual synchronizations mobilize values and emotions that forge new moral collectives and project them into the future.

17:15   **Epidemic Transmission, Conceptual Transfer: Communicability, and Synchronization in Times of Epidemics**   🕐 20m

As we have just experienced in the case of the virus called "Covid-19" or simply "corona", outbreaks of epidemics are linked to naming processes. As the virus spreads, the name spreads with it, assimilated into different vernaculars and speaking and writing practices. This is nothing new, as can be seen from a 1775 letter by the English barrister Joseph Jekyll: "An epidemic cold seems to have spread itself from London to Barcelona. In passing through this kingdom [France], it has obtained the name of 'grippe'—a term significant enough from the nature of its attack on the throat." Arriving in different parts of the world, diseases are named by their geographical origin and trajectories: The flu have historically been Russian, Asian, Aussie, French, Mexican, and yes, Avian. In this talk, I want to study how the communicability of pathogens and concepts synchronize global experiences of risk, exposure, and uncertain futures, but also how words and viruses are falling in and out of sync with each other as part of a pandemic event.

Speaker: Helge Jordheim (University of Oslo)

17:35   **Moral Synchronization: On Humanitarianism as Temporalization**   🕐 20m

In this talk I propose to look at the ways in which humanitarian movements have historically modified time. Humanitarianism is about relief for suffering at a distance. Distance, in this context, is a flexible category, charged with moral meaning that is needed to understand what distance is. Among the meanings required to constitute a distance that is relevant in humanitarian terms, temporality plays a prominent role. Distant suffering also needs to be happening in an emphatic Now that makes it possible for the bystander-witness of suffering to become an agent in and against the situation of suffering. Early forms of humanitarianism in the eighteenth and nineteenth centuries, such as abolitionism or certain lifesaving movements, therefore developed a strong index of temporal synchronicity. This index, I will argue, ought to be taken seriously as a factor in the emergence of modern, unified notions of historicity and world-time. The question of the presence of outright moral meanings in this process might be revisited.

Speaker: Henning Trüper (ZfL, Berlin)

17:55   **"Future Generations" in Climate Economics: Moral Synchronization as Depoliticization?**   🕐 20m

This paper discusses the concept of 'future generations' in the scholarly field of climate economics of the 1980s and 1990s. An important issue in climate economics has been the attempt to set up rules for an efficient distribution of climate risks between generations. One such rule is the temporal discount rate, which presupposes that future generations will be generally better off than the present generation and therefore in a better position to make investments for mitigating climate risks. This paper revisits the debates around the proper discount rates, as well as the critiques of the concept of temporal discount rates as such. The paper explores the concept of 'future generations' as a tool for moral synchronization, and discusses it in contrast with a framing of climate change as a political temporal conflict of interest.

Speaker: Julia Nordblad (Uppsala University)

17:15 → 18:45   **Thu. Parallel Sessions III, Session 4: Emotion Concepts I**

17:15   **History Education and the Emotionalization of Patriotism: Mexico in the Last Third of the Nineteenth Century**   🕐 20m

Patriotism has been the subject of a large number of studies in the history of political thought, but it has received much less attention from a conceptual history perspective. A concept used to describe the attachment to the place where one had been born, and reinforced in times of foreign wars, in the second half of the 19th century patriotism became something suitable of being cultivated through education, in particular by means of history education. In this paper I will analyze how history became the teacher of patriotism in Mexico, in the period from c. 1867 to c. 1900. As in several countries in the Western world, in this period national history was institutionalized as a school subject in all primary schools, a subject in the service of the nation that was emerging which demanded its own genealogical myths. I will trace the concept of patriotism in history textbooks, history teaching guides, and debates of the time about the contents and methods of history teaching. I will put forward two related arguments: 1) in this period patriotism ("a love that is first felt and then explained", as the author of a history textbook put it in 1890) became a highly emotional concept and national history was viewed as a repository of facts meant to mobilize the emotions of young children 2) the methodological and content-related debates about the role of national history in instilling patriotism were related to the tensions brought about by the modern experience of temporality, that is, with the perceived separation between the past and the present contrasting with the tendency to keep history, in some ways, as a magistra vitae. This tension, which persists to our day, originated at that time.

Speaker: Eugenia Roldan Vera (Cinvestav-Coapa, Mexico City)

17:35

The Concept of "Rıza and Şükran" 🕐 20m

Evidenced in Ottoman judicial court records from the cities of Anatolia dating 17th and 18th centuries, people recurrently expressed either the lack or the presence of "rıza and şükran" for their fellow members in their testimonies. Although in contemporary Turkish rıza refers to approval/consent without any emotions inherent in its meaning, within the context of court cases utilized, it rather meant a sense of being pleased. Şükran on the other hand means gratitude. The term itself, rıza and şükran, referred to a sense of pleasure and gratitude.

This paper explores the communal expressions of "rıza and şükran" as an emotion concept and contextualizes the term. At the outset, it could readily be inferred that it was just a formulaic expression expressed for those members who either conformed to norms or not.

I would however argue in this paper that it rather evidences the inherent relation of senses with concepts. It was their senses which provided meaning to concepts like "how to draw the boundaries of their community", or co-existence, tolerance, plurality, including but not limited with interreligious relations. More important than the link itself however, I further argue that cases, in which emotions were not linguistically expressed but rather practiced, can be used as a manifestation of senses. Cases which refer to a payment made for their fellow neighbors' taxes who were not financially able to do so, Muslims acting as sureties of their non-Muslim neighbors, collective decisions at the risk of self-harm, I argue, may be interpreted as a sense resembling solidarity expressed in their practices which solidified their identities within the group they belong to. One may object that, if emotions are historical, we cannot readily infer such cases as manifestation of a sense of solidarity. I would argue, in a similar fashion as Dixon does in his article, in which he claims "by virtue of a shared humanity", we can have some insight into the past emotions, and such a claim does not necessarily mean that emotions are universal.

Speaker: Nil Tekgül (Bilkent University)

17:55

The Perfect Ruler, the Perfect Man? Analysing the Concept of the Perfect Man in Sultan Süelyman's Hamburg Manuscript (1554) 🕐 20m

In the Ottoman Empire of the sixteenth century, poetry was an important means of communication between rulers and their subjects. Sultan Süleyman's Hamburg manuscript, a very early, hitherto unpublished poem collection, offers a particularly potent example of a ruler's attempt to influence his subjects through poetry.

The concept of the insān-ı kāmil, which signifies the perfect man, was an important feature within premodern Ottoman ethics and was often related to Sultan Süleyman. Certain criteria were significant in perceptions of the perfect man, and had to be fulfilled in pious deeds as well as in the spiritual state, as the perfect man denoted a man far advanced on the mystical path.

By addressing a number of poems to the Prophet Muhammed and expressing his submission to God, as well as by drawing attention to mystical elements, Sultan Süleyman the Lawgiver evoked a spiritual state. This seems to verify the relevance he attributed to spirituality and his ambition to be acknowledged in the spiritual-religious realm.

In my paper I will argue that with this Divan, roughly written in the last decade of his reign, Sultan Süleyman responded to his decreasing political acceptance, which arose as a result of a lack of military success and the strangulation of his own son at his command. With these poems laced with references to the Prophet Mohammed, mystical terminology, and various expressions of suffering, he pointed to his shift from power to the divine, but at the same time he counteracted his decreasing popularity and built on his image as a sublime man.

Speaker: Christiane Czygan (University of Bonn)

17:15 → 18:45 **Thu. Parallel Sessions III, Session 5: Citizens and Disruption**

17:15

Who can be a Public Intellectual?: Intellectual as an Analytical Concept and Visibility Management by Minority Intellectuals in Finland, 1860-1923 🕐 20m

This paper explores how the historical concept of "intellectual" has been used to implicitly and explicitly exclude representatives of religious and ethnic minorities from public discourse, and what implications this has for the use of "intellectual" as an analytical concept in historical research. . The study of minority intellectuals requires a critical examination of the historical contingencies of the concept "intellectual" itself. In the case study, I show how individual Jews and Muslims claimed their place as intellectuals in the public sphere in Finland from the 1860s until the Freedom of Religion Act of 1923 through negotiations with majority gatekeepers, a process that I call "visibility management". Non-Christians achieved the right to apply for Finnish citizenship in 1917, and the act of 1923 enshrined freedom of religion in the law of independent Finland. Spokespersons for religious minorities advocating for equal rights had to justify their presence in Finland, address mutual fears, and put the authorities at ease, without ruffling feathers within their own communities. However, they were not always "seen" as intellectuals by Finns, regardless of their public visibility, their credentials within their country of origin, or within their diasporic communities. The privileged yet contested role of Swedish-speaking intellectuals as promoters of civil rights, while defending the autonomous constitution, will also be addressed.

Speaker: Ainur Elmgren (University of Helsinki)

17:35

Citizens' Willingness to Defend the Country as a Concept in Finnish, Swedish, and Austrian Foreign Policy 🕐 20m

Public opinion and the mass attitudes of the people have potentially significant importance for the exercise of foreign as for example scholars of foreign policy and international relations have discussed. Especially in the countries utilizing compulsory military service such as Finland, Sweden and Austria citizens' willingness to defend the country can be a crucial question. From the viewpoint of conceptual history, each of these countries have specific language to describe citizens' willingness to defend the country and the nation, and indeed, there can be identified particular concepts that refer to this form of attitude towards defence. These concepts can have political importance in varying historical circumstances. Concepts expressing citizens' willingness to defend the country have been used in politics for example to debate principles of neutrality or budget and defence-related identity. We study how citizens' willingness to defend the country has been conceptually referred to in the political discourses of foreign policy-related debates and official documents in Finland, Sweden and Austria. Earlier scholars have pointed out how especially Scandinavian countries have emphasized their societal settings in the field of foreign policy. Our paper argues that political references to the citizens' willingness to defend the country have had instrumental value in foreign policy as a message to strengthen the country's position in international relations. Therefore, conceptual analysis opens up new perspectives on the political importance of public opinion and mass attitudes of the people, which have traditionally been studied mostly through opinion surveys.

Speakers: Miina Kaarkoski (University of Jyväskylä) , Teemu Häkkinen (University of Jyväskylä)

17:55

The Concept of Revolution as Part of the Latin American Political Thought: The Cases of Mexican Revolution and Cuban Revolution 🕐 20m

Extensive studies have been conducted by local thinkers, on revolution processes in Latin America and its peculiarities. However, the blanks in terms of the history of the concept and the contribution of the Latin American political analysis, deserve greater attention, to continue with the construction of authentic pillars of political thought in our region. It implies solving the conflicts present in the development of ideas, while each country faces and resolves its own problematic situations. As it happens with revolutions, there are many processes labelled as such, that not necessarily adapted to the traditional reading of the concept. So, it is necessary to rethink the ways of their interpretation and thus, achieve an adequate understanding of the authentic processes in Latin America. Therefore, this document aims to contribute to the theoretical proposal on the history of the concept of revolution through the analysis of the elements of Latin American political thought -present at the cases of the Cuban and Mexican revolution- in contrast to the

traditional western reading of the history of the concept. Ideally, this paper will show the results of an academic research, in which a new perspective on the concept of revolution for the Latin American context its addressed, while proposing a series of steps towards building conceptual history, as a chapter on the history of Latin American ideas.

Speaker: Clara del Pilar Franco Castro (Universidad Nacional de Colombia)

17:15 → 18:45   **Thu. Parallel Sessions III, Session 6: Concepts in the Islamic world**

17:15   **Writing a Story of One's Own: Literary Historiography and Modernity in the Ottoman Empire**   ⏱ 20m

"The link between the emergence of literary historiography and the phenomenon of modernity in the Ottoman Empire appears to be straightforward; however, it is underdiscussed in the context of conceptual history. In the foundational texts of Ottoman/Turkish literary history, published between 1877/8 (starting with Abdülhalîm Memdûh's Târîh-i Edebîyyât-ı Osmânîyye [History of Ottoman Literature]) and 1920/1 (up to Mehmet Fuat Köprülü's Türk Edebiyatı Tarihi [History of Turkish Literature]), a novel debate on the concepts of literary history and historiography begins to flourish, with an emphasis on their role in the process of self-identification in an era of en masse transformation. Portraying literary history as a building block of history with a capital "H", the intellectuals of the period regard the practice of literary historiography as a new territory where they are able to reflect upon the reflexive nature of Ottoman/Turkish modernity. With this presentation, I aim to revive the conversation regarding what we make of the Ottoman modernity from the perspective of literary historiography. The emergence of historiographical practice in the context of Ottoman/Turkish literary production, particularly in the early formation period, seems to reveal a defining moment as an act of collective self-reflection in the late nineteenth and the early twentieth century Ottoman Empire. By revisiting this moment in the course of Ottoman/Turkish conceptual history, the following question arises: Are the existing descriptions of Ottoman modernity are theoretically and practically adequate in terms of providing explanatory frameworks regarding its spatio-temporality as well as its social, political and cultural drivers? The answer I offer is to bring the foundational debate of literary historiography into play, and to identify how the conceptual transformations in the context of this debate resonate with the overarching notion of Ottoman/Turkish modernity, with the yet unobserved potential of altering our perception of it once and for all."

Speaker: Ezgi Vissing (Oxford University)

17:35   **Laroui, Modernity, and Conceptual History**   ⏱ 20m

This paper focuses on the work of the contemporary Moroccan historian and social theorist, Abdallah Laroui, and in particular his mafāhīm, or "concepts," series. As part of his urge to address the shortcomings of Arab intellectual work in the post-colonial era, in particular following the 1967 war, Laroui develops a sequence of reflections on the importance of key concepts, including the state, history, reason, and ideology. A distinguishing feature of his approach to re-thinking these concepts, as well as the master concept in his theoretical oeuvre, modernity, is to do so from a historically textured perspective. Doing so, for him, will lead away from the ahistoricism and eclecticism that he identifies as being at the root of much Arab intellectual production, and correspondingly, of the political failures of the post-independence state. In this paper, part of a larger book project, my aim is twofold. First, I examine and evaluate Laroui's effort to re-think these concepts in order to come up with a proper understanding of modern life, and to achieve political reform in Arab countries. Second, I situate his understanding of the problem of modernity in post-1967 Arab political thought in relation to Western theoretical debates concerning realism, and demonstrate how he can be said to contribute to this literature.

Speaker: Navid Hassanzadeh (Towson University, USA)

17:55   **The "Alcohol Problem" in the Late Ottoman Empire and Turkey**   ⏱ 20m

My paper concerns concepts about the issue of alcohol in the late Ottoman Empire and the Republic of Turkey in the early 20th century. I analyse documents and publications from the Green Crescent (Hilal-i Ahdar), founded in 1920 in Istanbul, and its founding members. Based on this analysis, I explain what the concepts of alcoholism and abstinence reveal about both the secular and Islamic worldviews during the process of modernisation in Turkey. My basic assumption is that today's alcohol regulation policies in Turkey and the concepts of abstinence supported by the ruling Muslim political elite are a result of interactions with the international community dominated by Western powers. During the secularisation of state institutions and democratisation in Turkey, anti-alcohol policies in Western countries provided an empowering reference to marginalised Islamic groups in Turkey in re-entering the political arena through a focus on alcohol policies. Alcohol thus functioned as a battlefield for Islamic groups to re-impose Islamic values in the political and daily life of society and al-lowed such groups to resist the modernisation of the Turkish state and society. The board of the Green Crescent contained religious authorities as well as intellectuals and physicians educated in Europe and connected with European eugenics movements, particularly personal contacts with Auguste Forel. The Green Crescent maintained relations with the International Federation of the Blue Cross, International Council on Alcohol and Alcoholism, World League against Alcoholism and in the post-war era, with the World Health Organisation. The Green Crescent thus functioned as a hub for the circulation of transnational ideas and concepts, which were negotiated and adopted to local sociopolitical context. One of its successful campaigns was the 1920 initiative for an alcohol ban, which led to the prohibitionist era (1921–1926) in Turkey.

Speaker: Elife Biçer-Deveci (Universität Bern)

19:00 → 20:00   **Contribution Board Meeting** ⏱ 1h

Friday, 8 April

09:00 → 10:30   **Fri. Parallel Sessions IV, Session 1: Near Eastern Conceptual History: Modernization, Synchronization, and Secularization I**

09:00   **From "Religious Community" to "Nation": The Transformation of the Term Millet in the Late Ottoman Context**   ⏱ 20m

In the course of the 'long 19th century', the political contours, the social structure, and the demography of the Ottoman Empire underwent radical changes. These changes have often been described in the context of the transition from a multi-ethnic and multi-religious empire to a secularist nation-state. While this historical narrative is not unfounded and has some explanatory value, it is important to test and, where necessary, to complicate it through detailed historiographic research. Conceptual history is a particularly apt tool for such an agenda, since by highlighting the relation between concepts and contexts it critically relates the level of the epistemic to structural and material constellations. The paper will discuss how the term millet, in traditional Ottoman and Islamic knowledge closely connected to din, was in the modern context gradually disentangled from its dini associations and embedded in a primarily nationalist, and secondarily secularist framework. In the Tanzimat period, the new meaning (millet = nation) appeared first in addition to traditional meanings of the term, before it gradually gained dominance in the post-Tanzimat era. The paper argues that the epistemic, social, and political changes since the late 18th century, which intensified during the Tanzimat, and need to be contextualized within broader global and political contexts, contributed to the formation of a new political language. These changes were shaped by (1) nationalism, (2) translation of concepts primarily from European languages into Ottoman Turkish, and (3) a new religio-secularist episteme. For illustration, I will draw mainly on political texts from the Tanzimat period as well as on lexicographic sources from the late Tanzimat and post-Tanzimat periods.

Speaker: Markus Dreßler (University of Leipzig)

09:20 | **Ottoman Concepts of Historical Time** 🕐 20m

Framed by European imperialism and a new kind of globality, the 19th century's second half was globally characterized by fundamental shifts in the perception of history and time. Through a new concept of singular history, the relationships between categories of past, present and future became reconfigured and re-aligned as a universal and progressive procession from past to future. This paper will trace this very transformation in the Ottoman Empire through a number of concepts, such as temeddün (civilizing), terakḵî (progress), tekâmül (evolution/perfecting), and inḵılâb (revolution/transformation), which all became re-semanticised in the course of the 19th century. What all of these (late) 19th century Ottoman buzzwords shared was that they were, firstly, self-reflective expressions of historical time and thereby fundamental factors and indicators of said shifts in 'Ottoman' perceptions of time and history, and, secondly, that these concepts became increasingly semantically entangled with European equivalents. It was through these transnationally shared concepts that Ottoman intellectuals would insert themselves into a globally imagined process of history as well as define their period as a new age fundamentally different from all preceding ones. Nonetheless, far from assuming a linear procession of one regime of historicity (Hartog, 2013) to another one, this paper seeks to uncover the plurality, multiplicity and contingency of this historical consciousness by illuminating the socio-political stakes and intellectual debates in which these concepts were used, contested, and negotiated. Ultimately, this paper seeks to provide an epistemological space in which Ottoman conceptions of modernity can be approached in their own terms, while not losing track of these conceptions' global make-up.

Speaker: Daniel Kolland (Freie Universität Berlin)

09:40 | **From His to Duygu: Changing Emotion Concepts and Anti-emotional Rhetoric in the Late Ottoman Empire and Early Republic of Turkey** 🕐 20m

Emotion is a modern category, not an old one. Conventional knowledge of emotions, far from being a static given, is a modern product with a fairly recent history of constant and continual transformation. The journey of duygu, emotion in modern Turkish, is further convoluted since it represents not only the surfacing of emotion as a modern product, but also the process of language planning since its appearance in 1876 in Lehçe-i Osmanî (the Ottoman dialect) in a separate section devoted to 'Turkish'. Linguistic reforms were part of an ideological project striving for the construction of a homogenous Turkish national identity, resting on a single religious (Sunni), linguistic (Turkish) and cultural definition through systematic policies of assimilation and exclusion of others. (Kadıoğlu 2007: 285) Despite the importance of the subject of language planing, we know very little about how it affected emotion concepts and emotional experiences. As a first step, this paper follows the trajectory of the concept of duygu throughout the process of language planing with a particular focus on its earlier phases in the late Ottoman Empire. It suggests that duygu was born into an environment of rising nationalism with an imaginary gap between personal and collective feelings to such an extent that the former were considered to be a real threat. While personal feelings were considered to be impediments to the common good, there appeared a form of stigmatization of emotional expressions and experiences of tender emotions such as love, sadness, and nostalgia. In return, the paper argues, duygu functioned as a key concept of a certain anti-emotional rhetoric, rooted in an implicit claim for emotionlessness and rationality. Ultimately the paper draws our attention to a whole list of changing emotion concepts which have yet to be studied historically.

Speaker: Seyma Afacan (Kırklareli University in Turkey)

10:00 | **Discussion: Session 1: Near Eastern Conceptual History: Modernization, Synchronization, and Secularization I** 🕐 20m

Speaker: Alp Eren Topal (University of Oslo)

09:00 → 10:30 | **Fri. Parallel Sessions IV, Session 2: Subversive Concepts in Revolutionary Times I: Revolution and Conceptual Change**

For centuries revolutionary movements have sought adequate categories to both criticize the existing world and to express the desire for a new one. All had to face not only the armed forces defending the current order, but also confronted fossilized political discourses against which the expression of new ideas had to struggle. While elite writers might act subversively by coining concepts that could become weapons in the hands of mass social movements, it is only in trickling down to the revolted masses who subsequently reappropriate and rearticulate those concepts, do they become truly popular and revolutionary.
The panel seeks to explore this link in the highly heterogenic spaces and times, juxtaposing conceptual changes that occurred in the 19th France and in the 20th century Germany. Addressing the main questions that appear in the area, we will focus both on the plebeian discourse emerging during the revolutionary times, but also on elitist reactions aimed at taming the popular unrest. To fulfill these goals, panelists will use different methodological approaches, stemming from both more classical conceptual history, as well as from the emerging and promising current of the social history of ideas.

09:00 | **Killing the Leviathan: Anti-Statism as a Spatiotemporal Concept** 🕐 20m

Speaker: Jakub Kowalewski

09:20 | **The Hypothesis of Minor Ideology: The Case of Cooperativism at the Turn of the 20th Century in Poland** 🕐 20m

The paper is an attempt to analyze popular form of political ideology – cooperativism in Poland at the turn of the 20th century – by applying concepts (like: minorité, nomadic thought, molecular) derived from the poststructuralist theories, Gilles Deleuze and Felix Guattari. Case study of Polish cooperativism will aim to shift the attention of historians from considering the political discourses and activities of people only in negative categories – as a strikes, robbery, insurrections. The morphological structure of cooperativism is built around the core, which is non-transcendent social ontology, in which the agency of cooperatives is based on pure socialization, not over superior identity instances. Concepts such as fraternity, universality, revolution, cooperation, derived from the traditional dictionary of emancipation movements of the XIXth century, create here a kind of cluster distinguishing them from use in the "major" leftist tradition, e.g. classical Marxism. This attempt will give an opportunity to define a new concept for the social theory of ideology, thanks to which it will be possible to: a) realize the research postulate of studying ideology not as narrative content, but as a discursive practice, b) develop the concept of "minor ideology" which would take into account the specificity of mass actions without referring them to any higher entity – party, nation, state, etc. This procedure would give rise to the transformation of the concept of ideology, showing it not as the content produced by dominant classes, but also an element of the struggle in the symbolic field against them, an alternative way of popular modernization.

Speaker: Bartłomiej Błesznowski (University of Warsaw)

09:40 | **Discussion: Session 2: Subversive Concepts in Revolutionary Times I: Revolution and Conceptual Change** 🕐 20m

Speaker: Rosario López (University of Malaga)

09:00 → 10:30 | **Fri. Parallel Sessions IV, Session 3: New Approaches to Temporalities**

09:00 | **Temporalities of Absence: "Negative" Emotions and Concepts of Belonging** 🕐 20m

This paper explores the role of temporalities and emotions in concepts of belonging. By focusing on the innovative analytical concept of "double

absence", it investigates actors' feelings of belonging in two different geographical and historical contexts: the early Tibetan diaspora in India (1959-79) and former members of Aum Shinrikyō in contemporary Japan. Emotions are a core focus of this paper, analysed using the concept of "feeling communities." In both case studies, feelings of absence are crucial, not solely conceptualised as spatial absence, as with a lost homeland or lack of meeting places for ex-members, but also as temporal absence both in terms of the irreversibility of time and temporal denial. Therefore, the absence that is a key characteristic within the semantic networks of our actors' concepts of belonging is a double absence of inaccessibility and irreversibility. Paradoxically, so-called "negative" feelings such as fear, pain, or suffering, which are generated by or in conditions of absence, are "positively" generative of the communities in this study. The simultaneities of absence and presence generated by feeling communities allows our actors to create complex frameworks of temporal relations that connect and entangle re-imagined pasts, different presents, and potential futures. Uncovering these temporal relations allows us to shed new light on the complex processes of temporalization inherent in key concepts. By tracing these in historical sources and ethnographic materials, the paper contributes to discussions of belonging by re-theorizing absence and negative emotions.

Speaker: Frederik Schröer (MPIB, Berlin)

09:20 | **A Virtuous Order: Corrupting Spatial and Temporal Layers in Ottoman-Italian Political Communication** 🕐 20m

Renaissance humanists knew that the order of a society depended on the 'virtue' of its citizens. The exact ways in which this was to be applied could be read – depending on taste – in Plato or Aristotle, in Seneca or Cicero, and in the newer interpretations of Aquinas, Averroes and Avicenna. 'Virtue' was a lesson from history, and history was the source of 'virtue'. For the historian looking at the ways in which Renaissance humanists structured their vision of the past, Koselleck's temporal layers provide a helpful analytical tool. 'Inside' these layers, normativity, space, and time fit together seamlessly. Clearly delineated episodes from the past which slowly sedimented and petrified can be deliberately accessed by the actors for them to form present communication. A transcultural perspective challenges this. From 1453, intensifying communication with the Ottomans destabilized the 'layers' of Italian humanist histories. The Ottomans too approached a rich reservoir of virtue ethics. It appeared to be contained in layers intersecting with - but not being congruent to - those of the Italians. In trans-Mediterranean communication based on these layers, contestation and confirmation went hand in hand. This concerned the normative tension between how order should be created and how it was in fact created; the temporal tension about which past belonged to which space and whose respective past this was; and the spatial tensions that result from frictions in the imagination about spatial units. Or, put differently, to communicate the actors dynamized, co-created, and corrupted temporal and spatial layers. Analyzing micro-diachronic communicative acts, this paper suggests that disentangling these tensions may help us moving beyond the insertion of 'histories already written' into a 'global' context; instead it suggests an approach to to move beyond encounter and to write a history that lives up to the flexibility concepts of 'past' and 'history' held for the actors.

Speaker: Luc Wodzicki (Freie Universität Berlin)

09:40 | **Salvaging the Queer Past for an Utopian Future: Queer Monuments and the Writing of History** 🕐 20m

Institutionalized queer organizations, in their conception of emancipation, have tended to focus on historicity regimes anchored in a 'it gets/got better' narrative. These kinds of future oriented narratives usually temporalize queer politics and portray a certain contemporaneity of the non-contemporaneous in global politics, deeming backward any altercation to the liberal ideal. Here, Jasbir Puar's concept of homonationalism comes to mind. Alternatively, looking at the past, queer activists might also had the tendency to look for a given queer representation in existing historiography or try to salvage the queer past, effectively trying to give a voice to the queer subalterns of times prior. In both examples, the writing of queer history is a temporal quest to situate the queer present. This paper looks at the writing of queer history and queer temporalities. It focuses on the conceptualization of the present through the manufacture of a presupposed collective past or the utopian collective future. Temporalizing queer identity politics, it brings together a queer Historik and an analysis of a sedimentation of time, demonstrating how queer history is in fact always de facto a history in the plural.
In order to do so, this paper examines multiple memories of National Socialism in a transatlantic perspective and looks at the Versteinerung of victimhood in the creation of Pink Triangle memorials in Western Europe and the USA.

Speaker: Sébastien Tremblay (Freie Universität Berlin)

09:00 → 10:30 | **Fri. Parallel Sessions IV, Session 4: The Politics of Politicians: Historical Perspectives on the Self-understandings of Politicians in European Parliamentary Debates**

This panel introduces plans for a prospective new volume in the European Conceptual History series for comments by the scholarly community of conceptual historians. The massive digitisation of parliamentary debates in several European countries has opened possibilities for exploring conceptualisations of "politicians" empirically, both through long-term distant reading and micro-level contextualising close reading. The big data and easy availability of parliamentary debates can be used as a point of departure for the analysis but need to be complemented with other sources of political history, not merely with the canon of political philosophy. The proposed anthology will focus on the self-understandings of European parliamentarians as politicians since the eighteenth century and on the explicit or implicit visions of politics included in such self-understandings. The volume will differ from historical typologies of politicians, conceptualisations of politics by major theorists, and studies on the conceptual history of politics that have not been based empirically on primary sources and debates they reflect. Yet the studies in the volume will be contextualised in relation to such older genres of writing on politics and politicians. Parliaments constitute the very nexus of political discourses moving in modern states. Every item on the parliamentary agenda, being subjected to a debate, can be regarded as political. Every member of parliament can be understood as a politician in that he/she is expected to participate in the debates and votes on the items on the agenda. Every speech in parliament can be considered as a political move in a debate. When everything is political and everyone is a politician in parliament, this has also been well understood by the MPs themselves. Whenever the parliamentarians have emphasised the "political" quality of a question or debate or their role – or the role of their adversaries – as "politicians", these too have also been political moves. The point is not in the affirmation but in the dispute of the opposite views in the debate or in opening up a debate where others have failed to identify anything debatable. Such political moves enable us to understand the distinctive character of the speech act, the parliamentarian, the issue on the agenda, the debate, the political constellation or the particular parliament. In other words, what parliamentarians say on "politicians" – and through their use of the concept about politics or political action – refers to their self-understanding in which the controversies and the historical changes as well as the profiles between parliaments is manifested. Among parliamentarians there have been huge differences in the evaluation and interpretation on who are "politicians" and what they do. To the self-understanding we can count also the opposite views on adversaries and themselves as "politicians". In some contexts the esprit de corps mentality might appear among the parliamentarians, especially when their powers are threatened from outside. The basic experience that separates parliamentary debates from those in parties, trade unions, the press, churches, social movements, private diaries and correspondence etc. is that in parliament adversaries are expected to be present in the audience, whereas elsewhere they are expected to be outside. Nevertheless, such alternative, often pejorative conceptualisations of "politicians" outside parliaments and sources they have produced need to be also considered.

09:00 | **The Politician: A Controversial Figure** 🕐 20m
Speaker: Kari Palonen (University of Jyväskylä)

09:20 | **Emerging Politicians and Statesmen in Parliaments and Public Discourse at the Time of the Emergence of Modern Politics, 1770-1815** 🕐 20m
Speaker: Pasi Ihalainen (University of Jyväskylä)

09:40 | **The Professionalisation of Politicians** 🕐 20m

Speaker: Henk te Velde (Leiden University)

10:00	**Politicians of Principle** 🕐 20m

Speaker: Rosario López (University of Malaga)

10:20	**Discussion: Session 4: The Politics of Politicians: Historical Perspectives on the Self-understandings of Politicians in European Parliamentary Debates** 🕐 10m

Speakers: Tobias Weidner (Göttingen University) , Willibald Steinmetz (Bielefeld University)

09:00 → 10:30   **Fri. Parallel Sessions IV, Session 5: Concepts in South Asia**

09:00	**Renunciation and the Modern Indian Concept of Politics** 🕐 20m

The proposed paper seeks to analyze the conceptualization of politics in the early 20th century nationalist discourse, focusing primarily on prominent thinker-politicians of the Hindu background. The guiding hypothesis of the analysis is that the classical trope of renunciation plays an important role in the formation of the modern concept of politics in the nationalist discourse; the overwhelming presence of which is much in evidence in the textual sources. However, the repetition of the classical Vedic concept of renunciation in the anti-colonial nationalism was also a creative endeavour as its invocation in this context also led to a revision of the concept. In contrast to the classical Vedic conception of renunciation as an act of going outside the social (the order of varna/caste) and the political (the order of kingly sovereignty) domains, the goal of which was to seek complete detachment from the world (samsara as the cycle of birth and rebirth), renunciation came to be conceptualized by modern thinkers in a paradoxical way: as an act involving detachment in the form of selfless action, but also an act involving attachment to this world driven by love and devotion towards specific objects like the improvement of society/community (samaj) and the nation (desh/rashtra). Contextually, the revised conception of renunciation necessarily involved an engagement with the this-worldly, secular temporality in which the nation and society/community were being imagined in the 19th and 20th centuries; in contrast to the very different temporality that informed the classical conceptions of renunciation and politics. One of the ways in which the modern thinkers sought to achieve this paradoxical balance was by invoking the concept of nishkama karma (desireless action/or detached action) from the Bhagwat Gita. With the discovery of Kautilya's Arthashastra in the first decade of the 20th century, another, a more realist doctrine of politics also begins to be frequently invoked, particularly as the anti-colonial struggle begins to heat up after the first World-War, giving rise to creative debate around means-ends relation in politics. The paper will analyze the direct and indirect reflections on politics in writings and speeches of two prominent sanyasi (renouncer) politicians of early 20th century North India: Swami Shraddhanand – an Arya Samaj social reformer turned sanyasi politician and Swami Sahajanand Saraswati – a sanyasi turned prominent peasant leader; the two figures representing the right and the left of the political spectrum respectively.

Speaker: Mohinder Singh (Jawaharlal Nehru University, Delhi)

09:20	**Measured Time: Early Temporal Understandings and Debates Related to the Printed Vernacular Almanacs in Colonial Bengal** 🕐 20m

Existing South Asian historiographical contributions and recent interventions in global history regarding the day-to-day concepts of time prevailing in colonial India, tend to be mostly concerned with the clash and co-existence of 'indigenous' temporal patterns of life and 'Western' industrial-bureaucratic formats of disciplined time. No direct standardized calendrical reform was undertaken by the British government in colonial India. So, an historiographical overemphasis on the notion of clock-time in general is easily palpable, even in the available historical assessment of the actions and 'experiential' reactions of synchronization of 'railway time' under colonial rule. This paper attempts to document the largely unexplored temporal discussions, understandings and debates surrounding the making and reception of the 'popular' printed medium of the Panjika, i.e. vernacular almanacs in late nineteenth-century and early twentieth-century Bengal within colonial India. Through the analysis of mainly the Bengali almanac-related sources, this paper seeks to neutralize the present historiographical tilt towards clock-time to shift the attention towards the computation and juxtaposition of both indigenous and imported calendrical as well as diurnal forms of time. Therefore, the paper actually intends to reveal the entanglements and overlaps of the concepts of calendrical time with diurnal time (including clock-time), in order to underline the need to appreciate the peculiar conceptual complexities of day-to-day temporalities under colonial modernity. The temporal understandings and debates, which revolved around this entangled almanac-related notions of measured time in colonial Bengal, spanned across two levels. At the outer exoteric level, the almanacs were projected to represent a gradually enlarging conceptual frontier of temporality that would showcase a broad, popular, participatory base for the religious observances and social customs followed in colonial Bengal. At the underlying esoteric level, there lay differences of opinions regarding the scientificity or observational demonstrability of this measured time, where the segregated community-based emotions, ritualistic practices and religious injunctions became predominant.

Speaker: Sanjna Mukhopadhyay (Jawaharlal Nehru University, Delhi)

09:40	**Debating Modernity in the '90s** 🕐 20m

However the debates on modernity in the Kannada literary public sphere are both distinct and continuous. From the writings of early social novelists like Gulvadi Venkatrao and M.S. Puttanna in the 19th century to the writings of B.M. Srikantia, D.V. Gundappa, Gopalakrishna Adiga, U.R. Ananthamurthy and K.V. Subbanna etc, these works provide us with a rich inventory of accessing the abstract concept through concrete events and occurrences. Thus law and order, English education, constitution of archives, formation of institutions (public/ private), and a host of other phenomena offer myriad layers of interpretation and insights. V. B. Tharakeshwar in Translating Nationalism: Politics of Language and Community, portrays how colonialism paved pay for the construction of the histories of the land and grammars and dictionaries for the languages. In 1993 an 'ambitious' project was launched under the name of 'Akshara Chintana'. D.R. Nagaraj, a prominent literary critic, who had come to the fore during the Dalit movement of 1970s, was the series editor. The stated objective of Akshara Chintana as Nagaraj writes was to respond to the 'cultural amnesia brought about by colonialism' and to 'surpass its rational construct'. Aimed towards envisioning the universe through Kannada, this project sought beyond the canonical discourses and stayed open to the rebellious ideas of the west too. A substantial critique of modernity for having favoured the elite, while seemingly liberating the downtrodden was contested in this project. Staying alert to the dangers of sounding revivalist and therefore religiously fundamental, it aimed to discuss the crisis of the present by anchoring on to texts offering an imagination from the past. It also examined the benefits of the past gained from the friction between the Vedic and non Vedic discourses. In this paper I intend to examine the elaborate editorials and the after-words written by D.R. Nagaraj to each of the publication in the series and relate them to the debates on the historical understanding of the term by the contemporary literati and readers. I also stretch this debate to trace the trajectory of some of the prominent cultural practices in the Kannada cultural sphere in the present times.

Speaker: Shrikanth B.R. (Indian Institute of Technology, Bombay)

10:00	**The Social Psychology of Fear. A Journey through the History of Early Modern Travancore** 🕐 20m

Fear does not need any introduction, everyone at some point knows this sensation. This emotion had earned a significant position in the existence of human beings and emerged out as a dominant entity in shaping our lives. Sigmund Freud once pointed out that, "The first condition of fear appeared during the separation from mother... that not a single individual can escape the emotion of fear; not even the mythical Macduff who was cut of his mother's womb" One of the peculiar feature of fear is that, it acts as a tool for social control. This social condition can be seen throughout the

history.Even now, the powerful groups often maintain their grip on the social system by continually invoking fear upon the powerless. Early modern Travancore2also witnessed this kind of social control. Herein Travancore, the powerful groups successfully invoked fear upon the subalterns through the system of caste. The elaborate nexus of caste system developed many caste rules. Ancient religious and legal text like Manusmriti also gave greater sanction to this by introducing severe restrictions upon the lower class people like untouchability, unapproachability and even unseeability, which further isolate them more in the social system. n Travancore, thus fear transformed a vast majority of people into the status of mere slaves. Not only that, this emotion played a major role in shaping their language, religious practices, general attires and even their food habits. Even now, we can trance its influence in the popular culture of Kerala. This paper is an attempt to investigate deep into the individual consequences of the oppressed lived during early modern period in Travancore and also to bring out the role of fear in shaping their social life.

Speaker: Jubin Abraham (Mahatma Gandhi University, Kottyam, Kerala)

09:00 → 10:30   **Fri. Parallel Sessions IV, Session 6: Emotion Concepts II**

09:00   **Otium, Emotions, and the Self-Entangled: Literary Concepts in Tagore's Works**   ⊙ 20m

Sudipta Kaviraj argues in his book The Invention of Private Life, that before Rabindranath, 'Bengalis were, poetically at least, 'self-less'. One of the most important aspects of Modernity has been the exploration of what is understood as the 'self'. Though it has often been claimed that Tagore proclaimed a 'different' concept of the self in the East from that of the modern West, it is nonetheless understood and accepted that this 'eastern', perhaps more specifically Bengali/Indian concept of the self has been one of the integral constituents of Modernity in the Global South as well. How is this concept of the 'self' conceived, theorised and expressed? For Tagore, through the literary, of course, changing thereby what 'literature' and the 'literary' entailed. In these literary expressions of the 'self', Tagore, this paper claims, brings forth the centrality and significance of human emotions, be it the freedom experienced in ecstatic joy, inner bliss or philosophical melancholy. In doing so, he lays emphasis, again and again, on the liberty and the leisure to be able to feel and express. This state of otiose leisure or otium, is of utmost significance, in his view, to be able to feel and reflect on human emotions that culminate in the understanding of the 'self' that his humongous body of literary works explore. Drawing on these various entanglements as concepts of the 'literary', this paper attempts to explore how literature for Tagore provided as the social change as well as an emerging concept in that transformation. To limit the scope of the paper, it will focus on lesser-read prose works of the writer, like his letters and essays, literary genres where he explores this entangled concept of the 'self' vis-à-vis the literary, not to mention a reflection on the creation of his own identity of the 'eastern self' through the literary in a globally recognised Modernity.

Speaker: Farha Noor (University of Heidelberg)

09:20   **The Elusive "Ease" and "Tranquillity": The Temporality of Prudence in Adam Smith and Its Self-Criticism**   ⊙ 20m

The eloquent phrases Adam Smith musters to extoll the virtue of prudence, of steady and gradual self-improvement in Part 6 of The Theory of Moral Sentiments (TMS) published in the year of his death (1790) register Smith's awareness of the hostile forces prudential temporality faces in both of his works. In the same Part of TMS looms the sinister presence of the "spirit of system" daring to dismantle the "secure tranquility" of society. Kindred in spirit are the "projectors" castigated in The Wealth of Nations (WN) who seek to bypass or stifle the "industry and frugality" germane to the natural course of commerce through schemes of instant gain. Against these perversions, Smith never tired of levelling volleys of criticism, most of which have been amply studied by the learned readers of WN. A less noted battlefront, which this paper seeks to visit, is perhaps more of a guerilla skirmish than a pitched battle. One finds in both of his works a clear discrepancy, if not outright enmity, between the temporality of gradual amelioration embodied in the virtue of prudence and that of those who have yet to arrive at the stage of enjoying "ease" and "secure tranquility" prudence promises. The temporality of the poor pin-makers working hours on end to illustrate the wonders of the division of labour is one of unalterable repetition undermining their capacity for steady self-improvement. The "poor man's son, whom heaven in its anger has visited with ambition" in TMS (IV.1.8) strives all his life to acquire greater luxury, only to suffer from a life-long curse of self-deprecation. Very much to his credit as a thinker remarkable for his integrity, Smith registers these instances of potential disruption of his idealized model of prudential temporality.

Speaker: Hye-Joon Yoon (Yonsei University, Seoul, Korea)

09:40   **The Transformation of Legal Concepts of Emotions: A Comparative-historical Study of "Offense to Religious Feelings"**   ⊙ 20m

It would seem that affect has little standing in law: traditionally the latter conceives of the former as animalistic, disruptive and uncontrolled, even letting it serve as an excuse for certain transgressions (crimes of passion). However one instance when emotions gain explicit legal protection stands out: the punishment for offense of religious feelings or sentiments, present in the legislatures of many countries from late modernity till now. The laws penalizing offense to religious feelings, often conceived of as legacy of blasphemy laws, decry that limits to expression in public sphere and penalties are to be grounded in adverse effects of the latter on personal sentiments connected with religion. This contribution investigates the histories, development, and implications of the crime of insult to religious feelings in countries such as Austria, Poland, and Israel. The objective is to collate various concepts of emotions law has used throughout the years when punishing for offense to religious sentiments. The particular connection between religion, affectivity and law constitutes a ripe ground for investigation, as do the particular national entanglements of power and ideology in the social functioning of legal institutions. I will situate the findings of comparative investigation in the context of 'sentimentalizing' religion in modernity, as well as marginalization of affect in modern legal systems.My inquiry will be grounded in the methodological framework of the "Law & Emotions"movement, a deeply realist research project attempting to bridge stereotypical divisions between rationality and sentimentality.

Speaker: Julia Wesolowska (Jagiellonian University, Krakow, Poland)

10:30 → 11:00   **Coffee** ⊙ 30m

11:00 → 12:30   **Fri. Parallel Sessions V, Session 1: Near Eastern Conceptual History: Modernization, Synchronization, and Secularization II**

11:00   **The Language of Liberalism in 19th-century Arabic: A Conceptual Approach**   ⊙ 20m

The presentation will focus on the idea of liberalism in the Arabic-speaking regions during the second half of the 19th century. Through investigating the language used to express this idea and the associated concepts that accompanied its construction, special emphasis will be placed on the intertwined local and universal perceptions that liberalism generated. Analysis of two Arabic signifiers will contextualize this idea. The first term is ḥurriyya (literally, freedom), which underwent extreme politicization during first half of the 19th century and in the 1870s was used to indicate ideological affiliation. The other word, tasāhul (tolerance), was theorized during the religious clashes in Mount Lebanon and Syria in 1860. The broader aim of this presentation is to overcome the inaccurate, anachronistic, and uncontextualized use of "liberalism" in the historiography of the Middle East.

Speaker: Wael Abu Uksa (Hebrew University, Jerusalem)

11:20   **The Conceptualization of "Religion" in the Periodical al-Jinān (1870-1886)**   ⊙ 20m

Al-Jinān was a literary-scientific-political biweekly periodical published in Beirut from 1870 until its closure by Ottoman authorities in 1886. It is

considered one of the most important publications in the early history of the Arabic press thanks to the fame of its founder Butrus al-Bustani—a major figure of Nahḍa (conventionally rendered as 'the Arabic renaissance')—and to its wide circulation among the educated elite in the Arab world. The proposed paper will examine how 'religion' (as a concept) was articulated in al-Jinān; particularly, how it was related to, distinguished from, or juxtaposed against other major concepts of Arab social and political thought at the time. In this regard, 'religion' is not taken as a single term (such as dīn) but as a semantic field in which various terms, ideas, and conceptualizations from different sources (local and global) were transferred, contested, or appropriated. The paper will consider al-Jinān as a whole—covering all different genres of texts in it, such as news, editorials, translations, scientific articles, ethnographic accounts, serialized novels, and essays contributed by readers. Furthermore, it will draw comparisons with other contemporary periodicals in Beirut. The aim of this broad focus is twofold: first, to contribute to the expansion in the conceptual historiography of the Nahḍa beyond the selected texts of a small number of 'big authors' to the multitude of texts circulated rhythmically in Arabic periodicals over extended periods of time; second, to identify the main discursive and social contexts in response to which 'religion' was conceptualized and the main sources for these conceptualizations.

Speaker: Mohammad Magout (University of Leipzig)

11:40 | Iran's Idea of Europe: Conceptual Constellations and Entry into International Society 🕐 20m

Taking up calls to shift towards Global International Relations and Conceptual History going global, this paper offers a historically informed and theoretically driven account of how Iran has conceptualized Europe since the 16th century. The paper formulates Iran's conception of Europe as the enabler of conceptual constellations that, in turn, constitute Iran's relation with the international society. Capturing these constellations provides a new empirical repertoire to understand contemporary international society and the relevance of suzerain entities. The discursive fight shaping these constellations and how they have been understood and utilized in different (con-)texts, highlights what Iran is and should be domestically and internationally. As part of a project studying a longue durée since the 16th century, the paper articulates how these constellations developed and transformed throughout imperial history that hitherto shaped anti-colonial struggles. In addition to capturing the broad conceptual entanglements, the paper also elaborates how these constellations offer insights into challenges and benefits of conducting conceptual history of non-European languages, how concepts get translated and the spatio-temporal ramifications of these concepts.

Speaker: Alireza Shams Lahijani (LSE, London)

12:00 | Discussion: Session 1: Near Eastern Conceptual History: Modernization, Synchronization, and Secularization II 🕐 20m
Speaker: Florian Zemmin (University of Leipzig)

11:00 → 12:30 | Fri. Parallel Sessions V, Session 2: Subversive Concepts in Revolutionary Times II: Revolutionary Modernity and Imperial Conjunctures

In recent decades, scholars have reinvigorated the practice of intellectual and conceptual history. Yet notwithstanding their many innovations, it can be argued that too many remain wedded to a purely logocentric approach to the study of concepts and ideas. Partly in response, the historian of political thought Jan-Werner Müller has recently called for a conceptual history more attentive to everyday lived experience.This panel will take up that charge in answer to the call for papers by this year's organizers, considering concepts not simply as floating blocks of data, but as the productions of affective subjects who craft, improvise, repurpose, and enact them in their capacity as sensory and emotive beings. Drawing on the history of emotions and aesthetics, visual and affect studies, and the history of material objects, we hope to push scholars to be more attentive to the complex entanglements between ideas and affect. Several panelists will discuss the ways in which concepts are fashioned from sensory encounters with emotional consequences.Darrin McMahon will examine what the history of equality might look like when considered in terms of the history of emotions. Harrison Diskin will offer an account of constitutionalism as a series of affective relationships between political leaders, subjects, and the material spaces they inhabit.Stephen Bann will examine the way in which the paired concepts of Restoration and Revolution achieved affective expression in visual terms in early nineteenth-century Salon paintings and popular prints. Yet the interrelationship between emotions and concepts is almost never deterministic or clear, but often ambiguous. Philosopher Tina Chanter will thus examine the political concept of art, and show how Rancière distances himself from the relation between art and affect as he discerns it in figures such as Benjamin and Barthes, while also refiguring certain concepts they propose in his account of three 'regimes' of art. Taken together, these papers will pose a series of questions that speak both to the field of conceptual history in general, and the organizing theme of this year's conference in particular, generating a methodological discussion in the process.

11:00 | The Oath between Action, Belief, and Metaphor: A Conceptual History of the Revolutionary Alliance of Peasants and Intelligentsia in Early Twentieth-century Georgia 🕐 20m

The fact that the Georgian word for strike, gapitsva, stems from pitsi (oath) points to the predominantly peasant origins of workers in late nineteenth-century Russian Georgia. While these workers drew on customary religious practices of oath-taking they were familiar with from their villages to organize strikes in industrial urban areas, protesting peasants would pledge religious oaths to attest their commitment to the Transcaucasian revolutionary struggle leading to the 1905 Revolution and to impose boycotts on their landlords. In elaborating a conceptual history of shifting notions and rhetorics of oath-taking, striking and strike-breaking in turn-of-the-century Tsarist Georgia this paper proposes a critical anthropological perspective onto diverging secular and religious sensibilities and different regimes of materiality and territoriality of religious-political practice in a modernizing imperial periphery.

Speaker: Luka Nakhutsrishvili (Ilia State University, Tbilisi)

11:20 | From Historical Materialism to God of History: The Concept of History at the Grassroots of Finnish Socialism, 1899–1917 🕐 20m

This paper presents a methodological framework designed for a transnational and computational comparison of modern political languages. The chosen case study focuses on the different trajectories that the political languages of Finnish and Polish socialisms took in the beginning of the twentieth century. Two complementary forms of evolution will be placed under investigation: (1) diachronic evolution of socialisms in the imperial borderlands, i.e. their conceptual change over time in the Grand Duchy of Finland and in Russian Poland and (2) ideological co-evolution, i.e., how Finnish and Polish socialisms relate conceptually to other powerful political languages in their time. Some promising possibilities to measure "shades of red" in machine-readable newspapers will be introduced. The argument is that in order to tame the complexity inherent in any modern political language, macroscopic approaches that shift the scholarly focus from the isolated to the general and from the extraordinary to the repeated are needed.

Speaker: Risto Turunen (Tampere University)

11:40 | Making Revolution in a Transimperial Setting: Russian Muslim Conceptions of inkılâb (revolution) during the Russian February Revolution 🕐 20m

This paper tries to make sense of the process of coining and popularising a modern political dictionary by Turkophone Muslim liberals during the Russian February Revolution. Focusing on the key term inkılâb (revolution), the paper asks how this expression reflects different experiences and expectations of both political actors and their addresses. It does so in a transimperial perspective by investigating local influences as well as influences from St. Petersburg, being the imperial metropolis, and Istanbul, being the cultural centre of the Turkish-speaking world and one of the centres of global Islam at the same time.

Having a long history in Ottoman political discourse, inḳilāb originally referred to the idea of turmoil. However, the paper argues, Muslim liberals tried to

unmake this notion by putting it into a revolutionary script based both on the idea of a legalist transformation as reflected in Russian liberal discourse and the idea of restoring state structures as it was the aim of the Young Turk's Revolution of 1908.

Speaker: Dennis Dierks (University of Jena)

12:00 **Discussion: Session 2: Subversive Concepts in Revolutionary Times II** 🕐 20m

Speaker: Wiktor Marzec (University of Warsaw)

11:00 → 12:30 **Fri. Parallel Sessions V, Session 3: Concepts of Geography and Environment**

11:00 **Environmental Times: Conceptualizations of Temporality in Paleoclimatology, 1950-1990** 🕐 20m

Since its popularization in the postwar years, the concept of "the environment" has permeated scientific practice, political discourse and rendered possible new ways of imagining human-nature relationships. The concept itself has changed continuously during the 20th and 21st centuries as the scope of what can be perceived as environmental has expanded spatially and temporally. The rise of the Anthropocene concept, a geologic epoch defined by human impact, in the early 21st century can perhaps be seen as a crystallization of a tendency to expand environmental temporalities into distant pasts and futures.
This paper aims to trace early attempts at temporalizing the global environment by looking into the scientific discipline paleoclimatology, which aims to track climatic changes over long periods of time. In scientific objects such as ice- and deep sea cores, these times were made material and provided scientists seemingly unmediated access to the history of planet. During the postwar years, the times of paleoclimatology entered the environmental imagination, thereby vastly expanding the temporal framework of environmental thought. This process, this paper argues, points towards larger questions regarding the role of temporalization in the ways environments are conceptualized and how insights from historiography and conceptual history can be utilized in environmental history.

Speaker: Erik Isberg (KTH Royal Institute of Technology, Stockholm)

11:20 **The Linearization of Peoplehood: Toward a Conceptual History of the Nomad** 🕐 20m

This paper reconstructs the conceptual history of the nomad, focusing on the ways in which this concept has shaped, and been shaped by, changing understandings of space and time. In the English and French languages, the term 'nomad' first appears in the early modern period, around the same time that territorial political units were beginning to emerge in Europe. The term enters into widespread circulation in the nineteenth century, paralleling the rise of the nation-state as a political ideal. In this context, the concept of the nomad served two complementary ideological functions. First, by serving as the constitutive 'other' of the nascent territorial state, the concept of the nomad helped to legitimate the territorialisation the political authority and, later, the coupling of peoplehood to this territorialised conception of statehood in the form of the nation-state. Second and relatedly, the concept of the nomad was projected back in time and associated with a 'primitive' stage of human socioeconomic evolution (a tendency that was especially pronounced in the work of nineteenth-century colonial anthropologists). This hierarchical opposition between 'primitive' nomadic societies and 'civilised' territorial states was a key component of European imperial ideology and the discourse of the 'civilising mission'. Overall, this conceptual genealogy shows how the modern conception of the nomad has emerged concurrently with a new spatiotemporal worldview centred on linear territorial borders and linear progressive time. Through this process of linearization, nomadism came to be seen, both spatially and temporally, as the constitutive 'other' of political ideals such as modernity, civilisation, and statehood. The paper concludes by considering how the 'post-modern' spatialities and temporalities of the twenty-first century might affect our understanding of nomadism.

Speaker: Jaakko Heiskanen (University of Cambridge)

11:40 **Amazon: a Key-concept to the Entanglement between European and South American Historiographies** 🕐 20m

This work aims to analyze the importance of Amazon's concept not only as a forest but as a symbol, a myth. From the "earthly paradise" discourse of the 16th century until the contemporary debates on environmental history, Amazon as a concept is an index to understand the imaginary of the colonization and constitution of South America. It was shaped as an explanatory key to the occupation of America.
The concept of Amazonia was built in a dialectical perspective with European interpretations, the perception of otherness: in opposition to European nature and poverty in the old world, a new, fruitful, and tropical world, where spring was reaffirmed in perpetuity. Nature provided without the need for hard work, which ratified the Edenistic ideology, a fertile place as in the early days of divine creation. However, the concept was historically modified by the data of reality, the materiality of experience transforming the metaphor, also, by South American historiography, which revised and gave new meaning to the European interpretations. In the end, the concept meaning was strengthened in the two continents' historiographical traditions as a result of this intrinsic relationship.
Therefore, it is possible to see how the ideology built over the centuries concerning the Amazon has reverberated. The notions of natural wealth, untouched nature, the wild, the unknown, which permeated the concept of Amazon historically reaffirm themselves in contemporary reality. Studying the idea of Amazonia in its centrality for South American culture is also affirming that it has completely transformed the discourses related to nature in the rest of the world. This two-way relation ends up determining and re-enforcing the centrality of the concept of Amazônia to the connection between these historiographic traditions.

Speaker: Patricia Aranha (Adam Mickiewicz University, Poznan (PL))

12:00 **Indo-Pacific: The Construct and Its Geographic Validity** 🕐 20m

Recent interest in the term 'Indo-Pacific' and its geopolitical usage, to the extent that new area studies programmes are being developed in India, Japan and Australia is due to an announcement by the United States of America (USA) of a geopolitical pivot towards Asia. The term, however, has historical roots stretching back to the 19th century during the Dutch occupation of Indonesia when the natives were referred to as the Indo-Pacific islanders. The paper examines the term not only its historic salience, but also its usage in fields like Marine Biology. The paper further critically evaluates the geographic validity of the term through Climatic Classification as one of the justifications is that the whole region has an uniform Monsoonal type of Climate. The term's recent connotations, however, are driven purely by conventional geopolitics. The paper illustrates the gradual construction and promotion of the term by the interested international actors and argues that Asia-Pacific is the precursor to Indo-Pacific. Moreover, Indo-Pacific has a dubious linkage to the most infamous exponent of Geopolitik, Prof. Karl Haushofer. The paper argues that geopolitical terminology is not innocent as suggested by recent studies in Critical Geopolitics.

Speaker: Meena Krishnendra (Jawaharlal Nehru University, Delhi)

11:00 → 12:30 **Fri. Parallel Sessions V, Session 4: Studying Neoliberal Key Actors and Renewing Conceptual History**

11:00 **Key Actors of the Welfare State** 🕐 20m

Consumers, democrats, elderly, entrepreneurs, foreigners, immigrants, patients, women and workers. These – and many others – are but some of the

categories and labels that have been used by politicians, unions, interest groups, private corporations, scholars, and civil servants to name the key political actors of advanced welfare states historically. Large-scale labor market reforms have been launched in the name of the worker, profound institutional changes have been called upon to foster modern day

entrepreneurs, and wars have been waged in on-going struggles against foreign terrorists, religious opponents and extremists. Focusing on the Scandinavian welfare state – and taking Denmark as its prime case – this paper discusses how a focus on key actors can help to rewrite recent Scandinavian history and help us reach a better understanding of the transition from the distinct Social Democratic welfare model, in which the state played a key role in the protection and promotion of the social and

economic well- being of its citizens, to the current "competition" state—denoting reforms implementing fiscal authority, welfare retrenchment, marketization, reregulation, and privatization.

Speaker: Jesper Vestermark Køber (University of Copenhagen)

11:20 **Tba** 🕐 20m

Speaker: Sophy Bergenheim (University of Helsinki)

11:40 **"The Debtor"** 🕐 20m

The debtor is a latecomer to the neoliberal cast of key actors and unlike many other neoliberal key actors it always come with warnings and precautions. The debtor is an ambivalent and precarious actor, never celebrated like the others or held up as an ideal to be pursued, never an end unto itself, but always a means to something else.So, though there have been debtors always, it wasn't until very recently that the debtor became a key actor in our economies. The debtor hasn't been celebrated. No great tomes have been written in its favor. No major treatises is devoted to it, neither today nor earlier.This paper explores an early non-history in 20th century neoliberalism pursuing its rather random occurrences in the neoliberal texts. Here we will see that it was a conservative rather than neoliberal view of the debtor that predominated, one concerned with hedonism, short-sightedness and indulgence. Following this it will explicate the major leap forward in developing the debtor as a key actor starting in the 1970s by looking at some economic, political and technological developments placing personal indebtedness ever more central in the working of what becomes a neoliberal economy. Finally, we shall delve more empirically into some privileged sites of the legitimatory and conceptual development of the debtor as a key actor from the 1970s onward: debates, texts, decisions, that while not explicitly neoliberal has served to rapidly entrench and disseminate a specific understanding of the debtor as simultaneously worrisome and necessary.

Speaker: Mikkel Thorup (University of Aarhus)

12:00 **The Entrepreneur: A Key Actor of the Neoliberal Competition State** 🕐 20m

Since the 1970s, the figure of the entrepreneur has increased its status in political rhetoric as the creator of economic growth, welfare and employment. The entrepreneur is portrayed as a highly moral character who through their own sacrifices and risk-taking contributes to the common good. Entrepreneurs, who express the virtues of initiative and responsibility and do not depend on others, have always been model subjects in capitalist thought, but since the 1970s neoliberal ideas of 'entrepreneurship of the self', first analyzed by Michel Foucault, have become a common way to view the role of individuals in contemporary societies and economies.

The paper discusses these developments in the Nordic countries. Politicians and employers have promoted the concept of 'inner entrepreneurship,' meaning that all employees should adopt an entrepreneurial attitude in their work in order to serve competitiveness. 'Entrepreneurship education' has become a common way to enhance the risk-taking skills of citizens beginning from primary school. The number of entrepreneurs has increased also in practice as sub-contracting and platform economy have replaced traditional wage-work. Have these tendencies weakened the concept of the 'worker' as the structurally weaker party in the employment relationship, who requires protection?

Speaker: Ilkka Kärrylä

12:20 **Discussion: Session 4: Studying Neoliberal Key Actors and Renewing Conceptual History** 🕐 10m

Speaker: Johan Strang (University of Helsinki)

11:00 → 12:30 **Fri. Parallel Sessions V, Session 5: Emotion Concepts III**

11:00 **Forest Time and the Passions of Economic Man: Resource Temporalities as an Emotional Affairin the 1827 French Forest Debate** 🕐 20m

In our current moment of climate change and escalating degradation of the natural world many of the languages we have for organising, synchronising and making sense of our lives and activities in time are destabilised.At the heart of this issue is the question of whether it is possible to extend the sense of connection, community and responsibility in time and construct institutions that can responsibly govern times not only beyond the current election cycle, but beyond the present generation, times that reach into a deep future.In short,the temporal problem is an emotional problem.Despite the novelty in scale of the current crisis,this type of problem has a history.The proposed paper attempts to contribute to that history by discussing scholarly and political debates around forest politics in 1820s France.At the time, the French forests were at their low point, both in terms of the surface they covered and the condition they were in.The forest question thus became an important problem for politicians and for thinkers within the new field of political economy.The forest's intrinsic intergenerational temporality challenged the legislators and students of the question, and this paper argues that the participants in the forest debate treated this temporal issue as a problem of the emotions. Especially important was the question of the market as a tool for managing the forest, and the issue of whether the long-term nature of wood production changed the driving forces and self-control of land owners, and thus distorted market mechanisms. The 1827 debate on forest legislation thus became a detailed discussion of a much older question, namely whether money-making was a kind of passion that made people short-sighted in their quest for immediate satisfaction; or whether it instead made them cold and far-sighted

Speaker: Julia Nordblad (Uppsala University)

11:20 **Cross-cultural Visions of Jealousy: The Emergence of the Envy-Jealousy-Zeal Triad in Modern Europe** 🕐 20m

Envy and jealousy are among the more complex, socially constructed, and culturally varied of the emotions, yet their cross-cultural study remains in its infancy. Most contemporary scholarship continues to insist that 'envy' and 'jealousy' are 'different emotions', reifying the folk-theories inherent in (archaic) English. But other languages divide the envy-jealousy spectrum in fundamentally different ways: the distinction between Greek phthonos and zêlos is quite different; in Hebrew a single term (qin'ah) corresponds to English envy, jealousy, and zeal; most medieval European vernaculars likewise had just one word for the rivalrous emotions (medieval French/Anglo-Norman envidie, OHG nīd). This mismatch had profound implications for the bilingual thinkers of the pre-modern world. Deep in the theological architecture of (Greco-Roman) Christianity there lies, for instance, an opposition between the zêlos/zelus of God and the phthonos/invidia of the Devil (today: God's jealousy, the Devil's envy). This paper looks at the process by which the vernaculars developed the terminological distinctions required to reflect this and other Christian moral and theological discourses. It excavates the conceptual roots of the emotion triads which march in lockstep through modern European Bible translations (envy–jealousy–zeal / envie–jalousie–zèle / invidia–gelosia–zelo / Neid–Eifersucht–Eifer etc.). Focusing on Aquinas, Luther, the KJV, and Descartes, it traces the emergence of the 'modern' distinctions and their diffusion, in

large part through the influence of vernacular Bibles, resulting in a remodelling of the emotional structure of the major European languages. It closes with general reflections on the methodologies of emotion scholarship, suggesting that the typical model is a theoretically-dubious amalgam of: i) the semantics of the terms in the language in which the scholar writes; ii) the treatises of earlier theorists (often in other languages) whose discussions of foreign emotion concepts are considered authoritative for 'the emotions' generally.

Speaker: Anthony Ellis (University of Bern)

11:40

Between a Pity and a Fear: The Concept of the 'Civilizing Mission' as a Cultural in East-Central Europe, 1815-1919
⏱ 20m

The concept of the 'civilizing mission' has been generally associated with justifying the Western colonialism. My aim is to show how the concept of the 'civilizing mission' was used in various other ways in another geographical area in East-Central Europe, both as an intellectual idea and as a tool for legitimizing political power. This paper considers a comparative history of the concept of the 'civilizing mission' in two borderlands: the 'German civilizing mission' to Poland in Eastern Prussia and 'Polish civilizing mission' to Ukraine in Habsburg Galicia. The both Germans in Prussia against Poles and Poles in Habsburg Galicia against Ukrainians played a role of a minority ruling class and appropriated the concept of the 'civilizing mission' to justify their political and economic hegemony. In these two cases, Poles played a double role as 'the civilizers' and 'the civilized'. Furthermore, I argue that in the both Eastern Prussia and Habsburg Galicia the character of the concept of the 'civilizing mission' was changing simultaneously. During the Romanticism under the influence of Johann Herder, both Germans in Prussia and Poles in Galicia pitied their objects of the 'civilizing mission' as the 'noble savages' who they hoped to raise up to become real Europeans. Then, after rebellions in 1848 in East Prussia and in 1846 in Galicia, the concept of the 'civilizing mission' was driven by a fear from the possible future bloody massacres. The concept was used to legitimize power over the yet 'savage barbarians', unable to become 'civilized' and thus, only needed to be ruled. Therefore, my methodological approach is to combine conceptual history of colonialism with history of emotions.

Speaker: Elzbieta Kwiecinska (European University Institute in Florence)

11:00 → 12:30   **Fri. Parallel Sessions V, Session 6: Socialism and Anarchism I**

11:00

«La civilisation comme œuvre commune de l'humanité entière»?: Lev Mechnikov and the Problem of Anarchist Universalism, c. 1860-1888   ⏱ 20m

The little-known geographer, polyglot, and Japan scholar Lev Il'ich Mechnikov (1838 –1888) has recently been brought to attention in the work of Sho Konishi, who has rightly stressed another of Mechnikov's many intellectual commitments: his involvement in anarchist circles in Europe, Russia,and Japan. While Konishi provides us with an intriguing and elegant account of global anarchism as promoting 'multiple imagined and lived ideas of progress, or "modernities"', he spends comparatively little time on a closely related concept, one that was dear to Mechnikov – the notion of civilization. I argue that 'civilization' sits uneasily with pluralist conceptions of anarchism, for Mechnikov used the concept in the singular (notably in his most theoretically ambitious work, his uncompleted La Civilisation et les grands fleuves historiques,1889), and offered a fairly linear account of historical progress. However, rather than to critique Konishi –or for that matter, offer an anachronistic assessment of Mechnikov – this paper seeks to tease out the specifically anarchist appropriation of that key concept of the nineteenth century and some of the problems that it posed for cosmopolitan radicals. I propose to read Mechnikov in the context of a group of geographers and anarchists,which included his countryman Pëtr Kropotkin and the Frenchman Élisée Reclus (for whom he worked as a secretary). Mechnikov's stage theory of civilizational progress was in fact a geographical theory: geographical variation was called upon as one of the factors explaining the global unevenness of civilization; the human exploitation and transgression of rivers, seas, and oceans was presented as the vector of civilization's progress. If 'modern' civilization for Mechinkov was inevitably European in origin, its end point was universal and anarchist and it was not always clear what the contribution of non-European societies would be. The case of 'civilization' in the work of Mechnikov thus provides us with an opportunity to assess how anarchists navigated the tension between an universal emancipatory project and the reality of diversity,that the well-travelled geographer was all-too aware of.

Speaker: Pascale Siegrist (Princeton Institute for International and Regional History)

11:20

From Sozialismus to socialisme, Back and Forth: Towards an Inter-connected Conceptual History of Socialism   ⏱ 20m

The conference will focus on an analysis of the "Sozialismus" entry in the Geschichtliche Grundbegriffe (GG). By revisiting some of the main points exposed by Wolfgang Schieder, my main goal will be to illustrate some of the methodological problems that arise in his analysis of socialism in a conceptual-history focus. I will pay particular attention to his analysis of the origins of the concept, and especially to the inter-connected perspective he adopts to trace back the origins of the concept in Germany. By highlighting some theoretical tensions that are constitutive of Begriffsgeschichte, the conference will interrogate the way in which the author assessed different concepts of socialism to build the history of the concept in Germany –and whether these sources can be seen to have led to the conceptualization of Sozialismus as Schieder depicts it. More concretely, we will use our own research on the origins of French socialism to discuss some of the conclusions to which Schieder arrives–especially in his regard of Saint-simonians in France and the socialist theory of Lorenz von Stein in Germany. In this inter-connected comparison, I will recur methodologically to the work of authors like Louis Dumont and Marcel Mauss to reveal the different semantic structures the concept of socialism had in Germany and France in the first half of the 19thcentury. The consideration of the work of Bruno Karsenti, as well as Giuseppe Duso's perspective on the storia dei concetti will also be central in our theoretical and historical revisit to the fundamental contribution of the entry Sozialismus in the GG.

Speaker: Matias X. Gonzalez Field (University of Turin)

11:40

The Socialist and the National: A Show Trial of Modernism   ⏱ 20m

"Socialist realism is socialist in content, and national in form"—as it can be read in Mikhail Tsapenko's 1940 article in Arkhitektura i Sztroitielstvo. Tsapenko, one of the most important ideologues in the Soviet Union at the time, considered architecture to be at the epicenter of ideological confrontations with the West, as laid out in his 1949 essay. The concepts of 'socialist' and 'national' however had vastly different manifestations across the Eastern bloc. My paper focuses on the period (1948-56) in socialist Hungary where the socialist realist method was fundamental in the construction of Stalinism. In the paper I look at the conceptual history of socialist realism to better understand its manifestations in the socialist Hungarian context. To do so, I analyze the historiographical implications of the architectural debate, set in the form of a trial, in and after 1951 that meant to settle the competition between 'cosmopolitan' functionalism and socialist realism for good. A long-durée analysis of the participants' contribution to the debate (Máté Major, Imre Perényi, József Révai, György Lukács and others) gives the researcher the chance to better understand the context in which the debate (or trial) took place. Then, I look at the monumental(ist) aspirations of socialist realism in what theoreticians and architects decided to do with the ruined city. A special focus on the remains of the Buda Royal Palace and its surroundings reveals the Party's conflicted relationship with these royal spaces as to what role they played in the construction of historical continuities. Through a brief comparison with the Palast der Republik in the DDR, I wish to answer why the Buda Palace could have never become a space of socialist realism.

Speaker: Orsolya A. Sudár (CEU)

12:30 → 14:00   **Lunch** ⏱ 1h 30m

14:00 → 15:30 **Fri. Parallel Sessions VI, Session 1: Concepts of Emotion in the History of Secularism**

The historical study of secularism (including the history of atheism, humanism, free thought, etc.) is expanding rapidly, with a number of high profile studies in recent years.(Weir 2014, Spencer 2014, Smolkin 2018, Cameron 2019, Alexander 2019, Kosuch [ed.]2020)While different methods and perspectives are applied in the field, the stress has often been on the intellectual side of secularism, with many studies relating primarily to science, philosophy and political thought, while the material, embodied and emotional aspects of secularism are comparatively neglected. There are, however, some signs of changes to this: A recent international conference in Leipzig (May 2019) focused on the history of secularist practices, and a new volume on secular bodies and emotions include some important historical chapters (Scheer, Faḍil & Schepelem-Johansen 2020). The conveners of this panel would like to take this further, trying to widen the scope of study. Secularism has, in fact, always been highly emotionally charged, not least during its first heyday, the 19th and early 20th centuries, and thus was not the detached intellectual endeavor it is often portrayed as. Given this, in this panel, we would like to explore the underdeveloped possibilities of joining together the history of emotions and the history of secularism, and do so by applying conceptual-historical perspectives and methods in various ways.

14:00 **Utilist Songs and Secular Visions: A Conceptual Analysis of Emotions in early Swedish Secularism** 🕐 20m

In his paper, Jansson will investigate the emotional expressions of the early Swedish secularist movement, centering on the Utilist Society (Utilistiska samfundet), which was the largest secularist organization in Sweden int he late 19thcentury. Building upon studies on the emotional politics of the contemporary rise of the labor movement, this study wants to further explore the emotional sides of the uprising against the old regime in Sweden, with its strong bonds between the Lutheran Church and the undemocratic state, by including the organized secularists of the era. The material analyzed in this paper will primarily be the poetry and "hymns" of the utilists, which were printed in each issue of their journal,and which have not yet been the object of a systematic study. The goal is to map how emotions such as discontent, anger,hope, and pride were expressed, and how this related to the political visions of the secularists.This will be done by applying a synchronic conceptual-historical method of systematizing the application of certain concepts in the poetic material.

Speaker: Anton Jansson (Lund University)

14:20 **Secularism and Piety: How a Religious Concept Turned Worldly** 🕐 20m

This paper studies the rich corpus of printed source material produced by the Italian, German, British, Swizz and French branches of the European cremation movements.These movements were highly politicized and ideologically charged secularist enterprises gaining grounds during the 19thcentury, aimed at offering an alternative to Christian earth burial. Heterogeneous just as secularism itself, the cremation discourse centered, amongst other things, on certain emotions and here is where the paper ties in:It studies,how the religiously (Christian) based concept of piety (in the sense of respect for the dead), in cremation, took on secular colorings and asks, how conceptual changes relate to changes in emotions towards the corpse/the ashes in a modern setting.In doing so, this paper not only combines the history of concepts with the history of emotions, but also adds to the discussions within the field of conceptual history about the secularization of religious concepts.

Speaker: Carolin Kosuch (Universität Göttingen)

14:40 **Secular Moral Sentiments: Emotional Underpinnings of Humanism in the Nineteenth Century** 🕐 20m

In her paper, Hakkarainen focuses on emotions related to humanism in the nineteenth-century German-speaking Europe. In the early nineteenth century, human-centered conceptssuch ashumanism (Humanismus) and humanity (Humanität) became important partsof the discourses surrounding morality and ethics. They were mobilized by the new "humanitarian narrative" that came into existence in the aftermath of the French Revolution. The new humanitarian sensibility intertwined with religious ideas, but alsogradually challenged the authority of religionin moral judgement, and thus became part of a secularist endeavor.Thispaper investigates emotions associated with humanism in German-language books, pamphlets and periodical publications in the 1840s. During this time, humanism not only gained new secular meanings, but it was also increasingly associated with emotions such as love for humanity and brotherly love. Christian traditions of benevolence and compassion, but also contemporary politicized emotions such as feelings of solidarity andfraternité,contributed to a secularizedunderstanding of humanism.

Speaker: Heidi Hakkarainen (University of Turku)

15:00 **Monism around 1900: Secularism and the Conceptual History of a Provocative Term** 🕐 20m

Throughout the 19th century "monism"developed into a key concept of German secularism. Introduced by Enlightenment philosopher Christian Wolff in the early 18th century, monism originally described philosophical systems that opposed dualistic conceptions of reality. German zoologist and Darwinist Ernst Haeckel started to popularize monism as a new scientific worldview from the 1870s on. He postulated the identity of matter and spirit and attributed a consciousness to all sorts of matter. Haeckel's polemic attacks against Christianity, the churches and Catholicism in particular turned monism into a highly provocative term emotionalizing both supporters and critics of the scientific worldview. While the former associated this term with emancipation, progress and the authority of science, the latter condemned monism as the embodiment of atheism, moral decline and socialism.The ambivalent reception of monism produced extreme emotions on both sides, such as hope in progress versus fear of religious decline.This paper traces the turn monism took from a philosophical into a politically charged and strongly emotionalized concept.

Speaker: Christoffer Leber (University of Munich)

15:20 **Discussion: Session 1: Concepts of Emotion in the History of Secularism** 🕐 10m
Speaker: Karsten Lichau (MPIB, Berlin)

14:00 → 15:30 **Fri. Parallel Sessions VI, Session 2: Book Presentation, Victor Neumann: The Temptation of Homo Europaeus**

Recent years have seen increasing efforts to appropriate method and theory of Begriffsgeschichte for the historiography of near eastern societies. Such attempts are driven by both a desire to overcome the overly schematic and binary models proposed by colonial/orientalist scholarship and at the same time contribute to literature on conceptual history through lessons from the European periphery. Indeed, near eastern social and political languages (mainly Arabic, Turkish and Persian) are invaluable for theorizing since they share a millennium of entanglements with European languages, not least through a common reliance on Greek philosophy. At the same time, there are significant divergences in the modern era due to provincialization, colonization and nation formation. The proposed panel, consisting of two sessions, intends to bring together leading scholars working on near eastern conceptual history and initiate a dialogue on common methodological problems and solutions as well parallel and entangled trajectories of conceptual change in the heartlands of Islam where regional divergences are as striking as the common cultural frameworks. The two chairs, Alp Eren Topal and Florian Zemmin have been collaborating for a while and pushing for a concerted effort to produce conceptual histories of near eastern languages. The sessions are also intended to showcase the results of such efforts to the broader community of conceptual historians. The reason we propose two distinct sessions as one panel is that we realize that while Arabic, Persian and Turkish present distinct trajectories in the modern era, they also share deep historical entanglements as part of one political entity, namely the Ottoman Empire. Hence, a dialogue between scholars working on Arabic, Persian and Ottoman is an urgent necessity. In these two sessions we bring together six papers on the history of concepts in Ottoman-Turkish, Arabic and Persian which also deal with broader questions of modernization, conceptual synchronization, temporalization and secularization. The first panel chaired by Alp Eren Topal will focus on the transformation of late Ottoman concepts such as nation, emotion and revolution. The second panel chaired by Florian Zemmin will present two papers on Arabic concepts of liberalism and religion respectively and one paper on Persian engaging with the formation of the concept of Europe. All the papers focus on the formative era of

modernity in the Near East, namely late nineteenth and early twentieth century. These papers engage with broader issues in near eastern historiography such as secularization and nation-state formation and also tackle significant methodological issues such as multiple temporalities, translation and synchronization.

14:00 | **Presentation** 🕐 20m

Speaker: Victor Neumann (Univesity of Timisoara)

14:20 | **Discussion** 🕐 20m

Speakers: Hans Erich Bödecker (Max Planck Institute for the History of Science, Berlin) , Neil Titman (Director of Business Development, Scala Arts & Heritage Publishers Ltd)

14:00 → 15:30 **Fri. Parallel Sessions VI, Session 3: Global Concepts I**

14:00 | **Neutrality in the Time of Ideology: The Concept of Ideological Neutrality in the Rhetoric of Cold War Neutral and Non-aligned States** 🕐 20m

Neutrality as a concept has traditionally been connected to issues of war and trade, the rights and duties of belligerents and neutrals mirroring each other. However, during the Cold War neutrality was a peacetime policy of many states, raising new questions about the limits and possibilities of neutrality. At the same time, as decolonization gathered pace, many newly independent states wanted to stay outside of great power rivalries they considered irrelevant or harmful yet thought that neutrality was a concept with too close links to European history and passivity. A new concept, non-alignment, was coined to cover the policies of these new states. What non-alignment meant in addition to non-alliance was unclear to many, and the non-aligned were divided among themselves as to what it should be or should mean. Non-alignment was often described as ideological neutrality or ideological neutralism by outsiders, yet what this meant in practice was not clear either. In my paper, I will discuss the novel Cold War concept of ideological neutrality in the public rhetoric of European neutral and non-aligned states themselves. How did they see ideological neutrality and how it was connected to or disconnected from their policies? Did they describe others as ideologically neutral? Is non-alignment ideological neutrality? I argue that the concept of ideological neutrality is at least partly rooted in misunderstandings and different ways of speaking between European neutral states and non-aligned states. Both groups hoped to achieve respect and understanding for their policies and the maximum amount of self-determination, but they had different relationships to the prevailing ideological bloc confrontation, leading to different priorities and ways of using language.

Speaker: Onerva Alanen (University of Tampere)

14:20 | **Commemoration and Ephemerides: Conceptual Translations and Synchronization Practices in the Global South** 🕐 20m

The concept of commemoration is historically saturated. Sources also indicate that it shares a place in a semantic field with other key-concepts such as history, nation and race. This proposal aims to explore how historical agents may translate and synchronize "non-simultaneous" words and meanings through speech acts and performances, dealing not only with language but also with emotions and the body.This proposal departs from and expands my PhD Thesis investigation, where I've begun to analyse Brazilian national commemorations in the 19th century through a comparative framework. Insofar a new time regime has been globally synchronized, nation-builders are orienting a craze linking documents and monuments to centenaries. In a series of speech acts and festivals (culminating in the 1900's IV anniversary of Cabral's "discovery" of Brazil), organizers aimed to forge national identity to a vast land characterized by ethnic diversity. In that occasion,official speakers have publicly advocated for the extermination of indigenous peoples and the oblivion of slavery(abolished in 1889). In the name of progress, they have mobilized not only a link between two concepts –commemoration and ephemerides –but also played with a diversity of meanings embedded indifferent layers of time. Metonymic violence references the historical debt to Afro-Brazilians and the genocide of indigenous populations, along with an unwillingness to acknowledge needs for reparations of any kind. But I also wish to move the analysis beyond, arguing that by negating responsibilities they have contributed to developing a structure of repetition able to make conservative content emotionally re-emerge during later commemorations.This article shall serve to instruct a needed debate over the "great year" of 2022 when we shall have the bicentenary of Brazilian independence organized by a far-right government coinciding with a presidential election.

Speaker: Rodrigo Bonaldo (Federal University of Santa Catarina, Brazil)

14:40 | **Racial Concepts and Visual Typology: Race Biology, Photography, and Collaboration over National Borders within the Scientific Network for Racial Hygiene from 1910 to 1935** 🕐 20m

In Sweden, at the Uppsala University Faculty of Medicine a new subject of research, "race biology", became established very early, already in the early 1910s. Its only representative at the university was Herman Lundborg; who got the title "senior lecturer in race biology" in 1915 as one of the world's pioneers in this field. But the terms Lundborg used in Swedish, "rasbiologi" (race biology) and "rashygien" (racial hygiene), were originally coined in German in 1895 by the physician Alfred Ploetz. Ploetz started a journal, Archiv für Rassen- und Gesellschaftsbiologie, einschliesslich Rassen- und Gesellschafts-iene (argb) in 1904, and the following year a society for racial hygiene was founded, with the ultimate aim to achieve improvement in the population (or at least to prevent any deterioration). A blond and blue eyed "Nordic type" was Ploetz ideal, and he introduced the term race biology as a logical consequence or, rather, in preparing for racial hygiene. Before intervention could be used – for example by sterilisation – a mapping and investigation was necessary. That was race biology. Lundborg aimed at giving a scientific definition of the Nordic man as a racial category, making this idealized type more precisely defined in relation to other people, whom he labelled "East-Baltic type" (like a Finn, a Pole or a Czech) or "Lapp type" (for the Sami). As the founder and first Head of the Swedish State Institute for Race Biology in Uppsala, from 1922 to 1935, he very effectively used photographs to underpin race biology a science built on clear visual evidence. Racial theories idealizing the "Nordic type" were spread among many academic institutions in the North, and between the North and other parts of Europe in the years 1910 to 1935. I examine the role Nordic scientists played, and what significance they had in the international development of race biology; and in particular I look at how they used photography as scientific evidence in combination with some of the concepts mentioned above. I compare Lundborg with two other leading scientists and their international network Halfdan Bryn (1864 – 1933), military medical officer and anthropologist in Trondheim, Norway and Harry Federley (1879 – 1951) professor in genetics at the University of Helsinki, Finland. My focus is to understand the role these Nordic scientists played, and what significance they had for the international development of race biology.

Speaker: Maja Hagerman (University of Helsinki)

15:00 | **The Concept of Race, Racial Discourses and Diagnoses about American Nations in the Second Half of the Nineteenth Century** 🕐 20m

The presentation aims to analyze the concept of race and racial discourses, in the second half of the 19th century, based on the analysis of the texts of some Latin American intellectuals, such as Domingo Sarmiento and Silvio Romero. These racial discourses were configured as diagnoses about the continent and the American nations, at that end of the century, when the concept of race, already used with some frequency since the 17th century, in Europe, gained ground with the 19th century scientism and the new racial theories that combined anthropology, physiology, evolutionism and anthropometric methods. This is a moment in which the Americas stand out as a great laboratory, a privileged place for biological, social and cultural interaction between the diverse groups that made up those societies, forming a radical process of racialization. In these diagnoses, racial diversity was generally evaluated as a major obstacle to be overcome by an intellectuality willing to achieve civilization and progress; but there were also those who

questioned and denounced racist arguments, notably with regard to the condemnation of miscegenation. We also intend to investigate the temporalization of the concept of race, from its various temporal experiences (progress, delay, asymmetry, etc.), related to a linear and historical conception of time.

Speaker: Maria Elisa Noronha de Sá (Pontifícia Universidade católica do Rio de Janeiro (PUC-Rio))

15:20   Discussion: Session 3: Global Concepts I   ⏱10m

Speaker: Hagen Schulz-Forberg

14:00 → 15:30   Fri. Parallel Sessions VI, Session 4: Socialism and Anarchism II

14:00   Ism Concepts within French and Polish Early Socialist Discourse   ⏱20m

In the first decades of the 19th century, both French and Polish early socialist discourse saturated themselves by new 'ism' concepts. The modes of their emerging and usages, however, highly differed in these two national and linguistic contexts. The main aim of my paper is to investigate these differences, applying methods of (qualitative and quantitative) history of concepts and transfer history as well. In the French branch of the ideology that interests me, 'ism' concepts were generally invented as 'domestic' explanatory devices, related to the forging of the entire socio-politico-scientific systems. Indeed, as results from my quantitative analyses of Saint-Simon's 'Œuvres complètes', the concept of system occur in works of the Comte with high frequency, and in numerous cases is related to such concepts as industrialism or (New) Christianism. Also other prominent representatives of the French early socialism, e.g. Charles Fourier or Pierre Leroux, forged new 'ism' concepts because of the conviction of the lack of certain explanatory devices. As a result, in their works occurred such noteworthy concepts as 'socialism' and 'feminism'. In turn, the Polish early socialists had less propensity to use 'ism' concepts in their works. However, acquainting themselves with the output of their French peers, they transferred a number of such concepts into their discourse, and these transfers seem to have two crucial dimensions. First, there were a number of direct borrowings of such concepts as socialism or communism, which were subsequently adjusted and adapted into the new hosting context. Second, in some cases new 'ism' concepts emerged as certain 'side effects' of transfers, when concepts that had existed before (as democracy) passed through rapid conceptual change and were transformed into new 'ism' concepts (e.g. 'democratism').

Speaker: Piotr Kuligowski (École normale supérieure de Lyon)

14:20   Social Democracy in the Southern Cone (1976-1991)   ⏱20m

Important works based on the decade of 1980 identified that during those years Latin America experienced a conceptual, political and ideological change related to what Norbert Lechner defined as the path from Revolution to Democracy, and others as the path from Dictatorship or Authoritarism to Democracy. In the same years investigations based on Social Democracy affirmed that this international actor intervened actively in Latin-American re-democratization processes.
In this work I intend to analyze this process by exploring the role of the Friedrich Ebert Foundation (FES), as a social democrat network, in the construction, exchange and circulation of democratic ideas in the Southern Cone (Uruguay, Argentine and Chile) during the "transition to democracy" years. I will explore the presence of certain key concepts that the FES put in circulation during those years (such as negotiation, consensus development and dialogue), assuming that the way in which concepts relate in a discursive plot can explain the characteristics of a certain political language and its importance in political and cultural practices. The survey will primarily explore FES publications such as memories of their activities (seminars, round tables, colloquiums, studies) and books written by Latin American or Germans Intellectuals. Taking into account the relations between German Social Democracy and Southern Cone intellectuals and politicians that sympathize with social democrat ideals, this work will enable, from a political and ideological dimension, a comparative transnational approach that seeks to connect Germany with Latin America and Latin American countries between themselves.
The perspective adopted combines elements of intellectual history with global history; the reading of texts in context and the questions of change and continuity articulates with the interrelation of scales that puts in dialogue the national cases with regional and global affairs.

Speaker: Martina Garategaray (Centro de Historia Intelectual, Universidad Nacional de Quilmes, Buenos Aires)

14:40   The Commune and the Councils: The Communalist Repertoire in the German Revolution of 1918-1919   ⏱20m

This paper aims to contribute to the recent efforts to reconstruct what has been called 'the communalist repertoire': the democratic repertoire of the Paris Commune of 1871, and its various articulations over the past 150 years (see www.vivelacommune.org). In particular, this paper focusses on the articulation and contestation of this repertoire in the German Revolution of 1918. This revolution marked the beginning of what would become known as the council movement - a movement that not only contested parliamentary politics and trade unionism, but also the Bolshevik conception of the revolutionary vanguard party. The council communist articulation of the communalist repertoire developed in conceptual conflict with these other political repertoires (Kets and Muldoon 2019; Kets and Muldoon 2018; Muldoon 2019; Kets 2019). I will trace the communalist repertoire in the debates in the German workers' and soldiers' councils of 1918-1919. A central question in revolutionary Germany was the relation between a National Assembly and a council system, and these debates provide a well-documented source of conflict between various democratic repertoires (Arnold 1985; Hoffrogge 2015, 2019; Kolb 1962; Oertzen 1963). How were various interpretations of the Commune contested in those debates and applied to the future of Germany? How did delegates relate to the experiences of the Commune, was it an example to be followed or a threat to be avoided (Jones 2017)? How was the repertoire of communalism articulated, contested and translated to the context of modern Germany?

Speaker: Gaard Kets (Department of Political Science, Radboud University, the Netherlands)

14:00 → 15:30   Fri. Parallel Sessions VI, Session 5: Global Concepts II

14:00   Strategies of Modern Chinese State -Building in the Early 20th Century: Based on the Analysis of Concept of Renmin   ⏱20m

There have been many perspectives used to study modern Chinese state-building, including military (war, army), economic (budget, economic resources and institutions), and cultural (education, print), but seldom has it been studied from a history of concepts perspective. Based on the assumption that, as conceptual semantics is the spiritual concentration of an epoch,history can be understood by interpreting the semantics of core concepts, this article discusses early modern Chinese state-building from the perspective of the concept, renmin. In the first half of the 20thcentury, the semantics of renmin experienced two major transformations; the first was based on the 'renmin-slave' framework, the second on the 'renmin-enemy' construct. The first transformation occurred at the turn of the 20thcentury, was inspired by thoughts from the European enlightenment, and aimed to transform traditional Chinese subjects (chenmin) into modern citizens and cultivate their citizenship consciousness to establish a modern liberal democratic state.The second transformation took place in the revolutionary districts controlled by the Communist Party of China (the CPC) in the 1930s and 1940s. Inspired by Marxist thought, it aimed to change the bottom level of civilians into revolutionaries, with establishing a 'people's democratic dictatorship' led by the working class and based on an alliance of workers and peasants as its ultimate goal.These two semantic transformations not only reflect two different strategies of Chinese nation-state building in the first half of the 20thcentury, but also have rich methodological implications for conceptual studies.

Speaker: Zhonghua Guo (Sun Yet-Sen University, China)

14:20 **International Ideas at UNESCO: Digital Approaches for Global Conceptual History** 🕐 20m

A central aspect of globalization is the transnational exchange and integration of ideas. But historians have struggled to find approaches that deal adequately with the international character of modern intellectual life. My current research, supported by a grant from the Swedish Research Council, proposes a set of fresh approaches to this problem: using large-scale digital methods to analyze the formation, evolution, and transmission of the international ideas produced in and through international organizations. Specifically, this project will conduct a multi-method historical study of concepts in thousands of documents—debates, international agreements, and publications—generated within the United Nations Educational, Scientific and Cultural Organization (UNESCO) from its foundation in 1945 to 2015. UNESCO texts include voices from across the planet,were published in similar formats across a seventy-year period and have been systematically digitized. They thus offer rich material for the transnational historical study of what I call "international ideas"—core concepts that define the terms of debate in historically specific configurations of inter-state relations. New methods of digital text analysis, sophisticated enough to chart conceptual relations and development, offer ways to explore these sources. The project uses this approach in particular to explore the intellectual history of decolonization. I ask, that is, how the emergence of post-colonial states after 1945 reshaped the intellectual architecture of the twentieth-century international order.How do UNESCO texts, in which delegates from around the world debated core questions about the cultural and intellectual implications of decolonization for the sovereignty, autonomy, identity and development of the world's peoples, reflect this epochal shift?In this paper, I will outline the aims and methods of this project, before exploring in more detail the argument that texts produced in and through international institutions offer a promising path toward a global approach to the history of concepts.

Speaker: Benjamin Martin (Uppsala University)

14:40 **Political Hebraism in the Spanish World and the Problem of the Mystical in Conceptual History** 🕐 20m

In the Spanish monarchy, the uses of the Hebrew Bible and post biblical Jewish texts shaped Political Hebraism, a form of theological-political language on the community. A recent historiography has paid attention on how Political Hebraism articulated a Modern Political Thought on the republic in the Atlantic world. These studies focus on the Protestant spaces of the Atlantic. Nevertheless, the territories of the Spanish and Catholic monarchy generally remain outside this historiography. My argument in this presentation is the following: from the readings of the Castilian humanists in the fifteenth century to those of the Spanish-American revolutionaries at the beginning of the nineteenth century, Hebrew references coexist to a greater or lesser extent with those of Greek and especially Roman antiquity in the formation of republican languages about the community. My aim here is to reconstruct in the long term the uses of Hebrew sources in the building of a Catholic Republicanism in the Spanish world. This objective would also allow to discuss theoretical and methodological approaches on Begriffsgeschichte regarding the problem of the ineffable, in particular, how to take into account the mystical dimension of concepts and languages.

Speaker: Gabriel Entin (University of Chile)

15:00 **Why Hebrew "Shoah"?: A Conceptual History and Two Zionist Narratives** 🕐 20m

In the recent decades, the Hebrew word Shoah has become a standard term for the 1940s genocide of European Jewry, and also entered the vocabularies of several other languages. Why at all did this historical event necessitate a different entry in the socio-political lexicon, a linguistic process which endorsed its alleged singularity? Based on archival, literary, and media sources from before, during, and after World War II, my paper tracks the conceptual history (Begriffsgeschichte) of the term Shoah in Hebrew, and its gradual appearance as the most common designation for the annihilation of European Jewry, overshadowing traditional terms such as hurban (destruction), on one hand, and the newly coined Hebrew term "retzah-'am" (genocide) on the other. I argue that while alternative Hebrew terms had verb form and therefore suggested a dynamic element, Shoah was heard as a static notion and its use reflected an inadvertent de-historicizing of the historical event. This process ensued from the interplay between two Zionist narratives about antisemitism: an ethnocentric narrative that singled out the Jews as the victims of the world's villains; and a polycentric one, which depicted the Jews' suffering as a result of supposedly irrational management of the public sphere. The adoption of a noun without verb form stemmed at first from the theodicy of the dominant optimistic, polycentric narrative, which lacked conceptual and lexical tools to cope with the murderous breakout in Europe. In due course, ironically, this inadvertent de-historicizing was mobilized for a more pessimist, ethnocentric Zionist narrative that used the term Shoah to de-historicize antisemitism in its entirety. The conceptual result of the new lexical entry was the dominance of "singularity of the holocaust" narrative in Israel (and elsewhere).

Speaker: Hizky Shoham (Bal Ilan University, Israel)

14:00 → 15:30 **Fri. Parallel Sessions VI, Session 6: Conceptual History, Theory I**

14:00 **From the History of Critique to the History of Critics: On the Benefits of Sociology of Knowledge for the Practice of Conceptual History** 🕐 20m

Contemporary scholarship's treatment of Critique is often bound to what we might call the Holy German Trinity: Immanuel Kant, Karl Marx, and the Frankfurt School. On the other hand, more historically inclined research on »Critical Thought« appears somewhat disoriented, finding »Critique« almost everywhere it looks, from Ancient Greek Philosophy to 16th century India. It is the force of Conceptual History to have been able to show that Critique is a properly western phenomenon, rooted in the Early Modern Republic of Letters.
However, recent work in Intellectual History has established the need to revise our understanding of this presumably homogenous scholarly entity. Far from belonging to a harmonious brotherhood of knowledge, where battle was waged in the name of learned Truth alone, these savants were in fact divided along confessional lines, and their erudite endeavors guided by theological and political motives.
For Conceptual History, this insight has two major consequences. First, a purely historiographical one: what was hitherto considered as a unitary phenomenon, i.e., »Early Modern Critique«, needs to be altered by identifying conflicting conceptions of Critique within the Republic of Letters itself. Secondly, a fundamentally methodological one: given that the coordinates of Critique's birth were identified by relying on Social History, the potential limits of this explanatory model need to be thoroughly addressed.
Both of these issues will be faced in the following way. On one side, by presenting the social characteristics, religious affiliations and political associations of 96 individuals responisble for conceptualizing the notion of Critique in Early Modernity. On the other, by showing how the results of this analysis argue for a more fine-grained interpretative grid of the Sociology of Knowledge.

Speaker: Goran Gaber (Ecole des Hautes Etudes en Sciences Sociales, Paris)

14:20 **A Crisis of Culture as an Ideal Type: The Case of Pitirim Sorokin and Edmund Husserl** 🕐 20m

The concept of crisis, in general, and the concept of crisis of culture, in particular, have been extremely important for Western intellectual thought since the beginning of 20th century. Alfred Weber, Pitirim Sorokin, Oswald Spengler, Albert Schweitzer, Edmund Husserl; this is only a short extract from a list of philosophers, who have explored a modern cultural situation resorting to the concept of crisis. Importantly, the majority of scholars have look at crisis as a feature of a real state of affairs which they have endeavor to tackle. However, a precise analysis of their approaches provides clear evidence that the concept of crisis of culture is an ideal type (Idealtypus) in Max Weber's sense. This paper addresses the interpretations of the crisis of culture developed by Pitirim Sorokin and Edmund Husserl. It is shown in the paper that these scholars include contemporary culture in different frameworks, and because of that, the concepts of crisis of culture they elaborate differ radically. For Sorokin, the contemporary Western civilization is a sensate civilization, and its crisis is a sign of a decadence of a sensate cultural form; for Husserl, the origin of the crisis of the contemporary Western civilization are situated in the

17th century, when the Western civilization deviated from its gestalt, formed in the classical world.

Speaker: Vladimir Glebkin (Russian Presidential Academy of National Economy and Public Administration)

14:40   **Keep Going: Territorialized and Deterritorialized Temporality in the 1920s**   🕐 20m

Relationships between concepts of time and modernity are deeply inscribed in modern theories. For a long time, it has been thought that modernity separated itself from the past by a temporal rupture to respond to accelerated developments and thus become open to the future. What Bakhtin condensed in the concept of chronotopos is reflected in cultural philosophies of the 1920s and 1930s. The lecture presents the discovery of antinomies of space and movement, time and being, especially in the works of Simmel, Cassirer, and Benjamin, in order to connect the influential responses developed against these perspectives: For the effort to put time and space back into the subject in order to enable a newly oriented, territorialized understanding of modernity was the essential turn that Heidegger had made. In postmodern theories, the question of the relationship between modernity, temporality, and movement has been taken up again, especially by Zygmunt Bauman and David Le Breton.
In classical modernization theory, but also within the perspective of cultural theories, two figures have found a foothold: the figure of time accelerated in modernity and the figure of time becoming estranged in modernity crises. Based on cultural and social theory, the lecture shows that temporal figures of modernity not only reveal an "inner clock" of social and historical phenomena but also serve to shape identity figures.
The lecture shows that the experience of shifts in place and time plays an important role in the cultural philosophies of the 1920s. Modern man, who is characterized as a wanderer, a flâneur or a nomad, understands modernity as movement. Otherness becomes his life's purpose. In contrast, there is growing concern that this very movement will lead to alienation from space and thus to the loss of future.

Speaker: Kristin Platt (Ruhr Universität, Bochum)

15:00   **A Disruptive of Modernity?: On the Possibilities of a Transnational Interpretation of the Concept of Historicism**   🕐 20m

The purpose of this paper is to offer a transnational interpretation on the history of the concept of historicism in twentieth century German and Mexican historiographies. Through a comparative analysis, I claim that throughout the twentieth century, German debates on historicism acquired the meaning of a concept disruptive of the modern "singular collective" concept of history (Geschichte). The acquisition of this disruptive meaning began to a large extent in the post-World War I discussions that involved names like Ernst Troeltsch, Otto Hinze, and Friedrich Meinecke. By that time, historicism was associated with a relativist existential problem which needed to be solved if Western civilized life was to continue. And if among German intellectuals themselves the concept was seen for a long time as a relativistic curse, in the last few decades many international studies touched upon this disruptive meaning hypothesis while dealing with the impacts of this crisis-oriented historicism within German (Wittkau, 1992; Oexle, 1996; Bambach, 1995), Dutch (Paul, 2010) and US-American (Paul, 2009) intellectual contexts. What international research has not explored yet were the effects of relativist historicism on the "peripheries" of the globalized world and how, when compared to "centers" of the West, a concept disruptive of modernity might acquire different (and even opposite) meanings in the global South. Hence, while post-World War II German historians were still talking about the need for a historical science "beyond historicism" (Mommsen, 1971), in Mexico from the 1940s onwards historicism was regarded by names like José Gaos, Edmundo O'Gorman and Leopoldo Zea as the starting point for an intellectual emancipation provided by the Latin American History of Ideas movement. Besides shedding light on the entangled effects of what I claim to be a concept disruptive of modernity, this comparative-transnational analysis might, on the one hand, broaden the interpretation offered so far by the aforementioned nationally-oriented investigations on the concept of historicism while, on the other hand, allowing for a discussion on the possibility of overcoming two theoretical blind spots still held in the current practice of conceptual history: its methodological nationalism and a its restriction to the analysis of (non-theoretical) socio-political concepts.

Speaker: Marcelo Durão Rodrigues da Cunha (Adam Mickiewicz University, Poznan (PL))

16:00 → 16:30   **Coffee** 🕐 30m

16:30 → 17:30   **Fri. Plenary Session III**

16:30   **Concepts and the Emotion of Belatedness**   🕐 1h
Speaker: Einar Wigen (University Oslo)

17:30 → 19:00   **Fri. Book Release**

17:30   **Book Release**   🕐 1h 30m
Speakers: Kari Palonen (University of Jyväskylä) , Pasi Ihalainen (University of Jyväskylä)

19:00 → 20:30   **Reception Sponsored by Finnish Institute** 🕐 1h 30m

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20:30 → 21:30   **Concepta Board Meeting/European Key Concepts Meeting** 🕐 1h

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SATURDAY, 9 APRIL

09:30 → 10:30   **Sat. Plenary Session IV**

09:30   **World-as-Method: Toward Terminologies as Shared Heritage in Global History**   🕐 1h
Speaker: Barbara Mittler (University of Heidelberg)

10:30 → 11:00   **Coffee** 🕐 30m

11:00 → 12:00   **HCG Business Meeting** 🕐 1h

12:00 → 13:30   **Lunch** 🕐 1h 30m

13:30 → 15:00   **Sat. Parallel Sessions VII, Session 1: How Concepts Look and Feel: Political Concepts at the Intersection of Affect and Emotion**

13:30   **The Object of a Constitution: Rethinking the Material History of a Concept**   🕐 20m

This paper will problematize the concept of constitutionalism by offering both a deeper history of engagements between vision, objecthood, and sovereignty, and an illustrative case study drawn from my dissertation in progress on architecture, space, and constitutionalism in colonial New Amsterdam and New York. In so doing, I will ask scholars to think more carefully not just about the ways that we draw upon political concepts in structuring the spaces we inhabit, but how those very spaces condition and shape the political concepts to which we commit ourselves. While we tend to think of constitutions as prescriptive bodies of knowledge or documents—the guides by which we structure a political community—in practice, they emerge from within the polity, generated by the conversations through which people seek to create a community to which they belong, conversations carried out through words, images, and objects. Leading Dutch colonizers sought to build a trading post on the tip of Manhattan Island to the profit of the West India Company, and they wrote laws and designed buildings from which to carry out and regulate their venture. Yet they did so not in isolation, but in dialogue with the many Company employees, free inhabitants of European descent, enslaved Africans, and Indigenous peoples who lived in and around the nascent village. The cacophonous range of personal and collective agendas that intermingled with the Company's vision of law and order generated a colonial and imperial constitution that was ambiguous and fractured from its beginning. It manifested itself, too, in the physical spaces of the fort and village, which grew together through a series of material conversations. But these spaces of government and dwelling,prayer and socialization, did not simply reflect the developing constitution or offer stages upon which the village inhabitants could enact it. The spaces themselves were actors —constituent members, so to speak. Their material presence structured how the people who lived in and around New Amsterdam understood their relationship to the political institutions of the young community, and their very design offered them opportunities to breech the boundaries of legally acceptable conduct and assert their rights within a polity that devalued their worth or denied their presence altogether.

Speaker: Harrison Diskin (University of Southern Calfornia)

13:50   **The Passion for Equality**   🕐 20m

"Virtue in a republic," Montesquieu famously observes in the Spirit of the Laws is the "love of equality," and virtue, he adds, "is a feeling and not a consequence of knowledge" (Book 5, Ch. 2 emphasis added). A voluminous literature often treats equality as a philosophical concept, a right of law or justice, or a measure of economic status. Seldom, however, is it treated in terms of emotion. Yet, a long tradition stretching back to the ancients was inclined to consider equality in precisely this way with Plato remarking in the Laws of an old and true saying that "equality [ἰσότης] produces amity" (Laws 757a) and Aristotle noting in the Politics that the "passion for equality is at the root of faction" (Politics, 5.1301b29). In this talk I will ask how the concept of equality might appear different when considered in terms of the history of emotions, tracing a classical republican reflection on this subject before examining some of the uses to which the passion for equality was put during the French Revolution.

Speaker: Darrin M. McMahon (Dartmouth College)

14:10   **"Blood is Thicker than Water": Affective Undercurrents in the Visual Culture of the French Restauration**   🕐 20m

Drawing on recent research, which has involved co-editing and contributing to A History of the European Restorations (Volume Two, Culture, Society and Religion, 2020), the paper proposed here considers the various public meanings of the concept of 'Restoration', and its necessary concomitant, that of 'Revolution'. It will be suggested that these concepts are fleshed out as tropes in the visual culture of the period following the French Revolution and Empire. Some academic artists attempt to empower and reinvigorate political discourse through the representation of relevant historical examples. But popular print production trades on the extreme use of language in political debate, while still borrowing its models from generic themes found in high art such as that of 'The Flood'. In France, particularly, the rhetorical use of the term 'blood' finds its direct counterpart in painterly practice.

Speaker: Stephen Bann (University of Bristol)

13:30 → 15:00   **Sat. Parallel Sessions VII, Session 2: Crisis**

13:30   **The Conceptual Indetermination of Present Times: An Approach to the Concept of Populism**   🕐 20m

At present times, we are facing a reborn of the term populism, although its use is relegated to name a wide range of political experiences. For example, some use the concept right populism to name the rise of right-wing groups and parties; while others used left populism to identify and dismiss some political and economic policies that question capitalism. This ambiguity in the use of the term points out a more insidious problem regarding the meaning of political concepts and its transformations. On this basis, this paper discusses the contemporary political order taking into account Conceptual History (Begriffsgeschichte), Critical Discourse Analysis and Lacanian Psychoanalysis, to understand the contemporary uses of the term populism and its semantic network. As a starting point, I use the Elías Palti's approach in An Archaeology of the Political, the idea that we are facing a "second disenchantment of the world": the notions of Nation, State, Party, Citizen, etc., are losing its efficacy to articulate collective life in a secular world. This approach suggests that the theological substrate of political concepts at the present moment is more evident than before, and that its transcendental meaning projections now reveals itself as mythical constructions or illusions; contingent and historical categories. This proposal suggests that we are facing a mutation in the Symbolic Order (Lefort), that has important and multiples repercussions in our social and political practices. Taking this into account, I suggest that the study of populism and its emancipatory potentials should incorporate the study of this change of the times to bring a major comprehensive point of view. I propose the understanding of populism as a Sinthome (Lacan), as an in-between enchantment and disenchantment, as an expression of the destabilization in our modern political vocabulary.

Speaker: Laura Alvarez Garro (Universidad de Costa Rica)

13:50   **Conceptualising the Incomprehensible: Sketching Out a New Lexicon**   🕐 20m

Several linguistic approaches such as speech acts, communication, rhetoric and discourse have been added to Begriffsgeschichte since Koselleck grounded conceptual history in historical semantics decades ago. Conceptual history has, however, been less influenced by the different turns for

14:10

Towards Conceptual History of Incomparability (2): Modern and Post-modern Twists 🕐 20m

As the follow-up of the last year presentation, the current talk ponders upon the changes occurring to the notion of incomparability in the modern and postmodern times. The social stability of the pre-modern world rests largely on restricting highest permanent value beyond possibility of comparison to the most outstanding individuals or systems eschewing plurality (such as nation-state from Athens onwards, monotheist God, "fair lady" in Minnesang or Spanish chivalric novel etc.). In contrast, from the 18th century onwards the divinization of universal, all-encompassing reason (in Robespierre's terms) leads to ascribing incomparability to the sets of irreconcilable differences within humans (such as gender and race). In practical terms, the Enlightenment changes the semantics of incomparability from upholding singularity and difference to embracing plurality and equality. Both Trinity and Servantes' Dulcinea del Toboso lose their value if compared – even favorably – with other deities and women, because their inequality to other potential members of the same set (Yahweh, Belerma) before every comparison is the only way of keeping their respective semantics afloat. Conversely, intellectual capabilities of various races and genders preclude comparison for the opposite reason – because the equality of all thinkable human varieties before any comparison is the only meaning of the term 'human' in its modern sense. As the illustration of the latter thesis, two late 20th century attempts at questioning the incomparability of human IQ across "gender" and "race" identities and their social implications in the USA (then President Larry Summers at Harvard University and the Nobel Prize winner James Watson at Cold Spring Harbor Laboratory) are discussed.

Speakers: Kirill Postoutenko (University of Bielefeld) , Olga Sabelfeld (University of Bielefeld)

14:30

On Conceptual Devastation: Theodor W. Adorno, Walter Benjamin, andthe Idea of History as "Permanent Catastrophe" 🕐 20m

This paper offers a critical conceptual history of the idea of history as a "permanent catastrophe" in the writings and correspondence of the German-Jewish Critical Theorists Walter Benjamin and Theodor W. Adorno and uses this case study to develop more affectively attuned conceptual history. Susan Neiman once described Auschwitz as a paradigmatically catastrophic event because it was so "conceptually devastating." Catastrophes do not just destroy people and places but also the intellectual frameworks that allow us to make sense of those events in the first place. As disasters of concepts, events or disasters become catastrophes when they exceed existing conceptual frameworks; they thus function as "overturnings" (the Greek etymology). The Holocaust was a Zivilisationsbruch (Dan Diner), ametaphorical rupture with tradition, that is not only cognitive but also engages affect (Berlant), Stimmung (Gumbrecht), and bodily feeling (Adorno). My work aims to disaggregate two senses of the twentieth-century Grundbegriff of catastrophe: catastrophe as sudden rupture, like an accident or intervention in history, versus as the "permanent catastrophe" imminent to history itself, an idea developed by Benjamin in the 1930s and elaborated in Adorno's postwar writings. For Adorno, iconic catastrophes like Auschwitz reveal ways in which modern capitalist society was already endemically prone to catastrophes. Catastrophe in Adorno's work thus signifies both event and structure, rupture and continuity. For Benjamin and Adorno, "permanent catastrophe" names a historical condition that encompasses violent ruptures that testify to underlying crises as well as the ongoing "slow violence" (Rob Nixon) of modern capitalist society. Today, I argue, "permanent catastrophe" might help conceptualize the "slow disaster" (Scott Knowles) of impending climate catastrophe. These conceptual remainders and contestations point toward rethinking conceptual history with a view to the richness of metaphorical dimensions, affects, and traumatic historical experience, which are sedimented in language but not reducible to it (Koselleck).

Speaker: Jonathon Catlin (University of Princeton)

13:30 → 15:00

Sat. Parallel Sessions VII, Session 3: Translation and Reception of the Political Concepts in Nineteenth-century East Asia: Body Politic, Constitutionalism, and Separation of Powers

We examine how the political ideas and discourses are transmitted from one context to another by means of translation, taken as an active way of political thinking. Drawing upon the three case studies on the concepts of 'body politic', 'constitutionalism', and 'separation of powers', we argue that, first of all, the contextual differences to be considered do exist within the East Asian context itself. In his study on 'Body Politic', Taejin Kim argues that the different translations of Jean-Jacques Rousseau's works by Nakae Chomin and Liang QiChao must be seen in the light of their respective political intentions and national situations. We also argue that the changes within the national contexts or in the biographical histories affects the translation of the concepts. In their study on Kato Hiroyuki's organicist constitutionalism, Dohyung Kim and Chulki Hong argue that Kato's switch from Johann Kaspar Bluntschli to Constantin Frantz must be seen as a shift from the ethical-idealist state organicism to the materialist-biological conception of political community. We finally argue that the chronological gaps within the Western tradition and history of political thought has to be considered. Jeanhyung Soh, in her study of Yan Fu's reception of Montesquieu's idea of 'separation of powers', argues that the meaning of the Eighteenth-Century French thinker's seminal idea was substantially refracted through the lens of the then contemporary British philosopher, Herbert Spencer.

13:30

Meaning of Separation of Powers for Early Twentieth-century East Asians: A Case of Yan Fu's Translation and Adaption of Liberty and Separation of Powers 🕐 20m

This paper aims to demonstrate how Yan Fu's reception of liberty impacted his understanding of separation of powers in Fa Yi, the translation of Montesquieu's The Spirit of Laws. Montesquieu relates liberty with the separation of powers in Book XI "Of the Laws Which Establish Political Liberty, with Regard to the Constitution" emphasizing virtues of democratic and aristocratic states and moderation of governments. For him, liberty must be guaranteed by institution and protected against unjust interfere or oppression of power. Therefore, he claims that power must be separated into legal, administrative and judicial powers. As well known, Yan Fu receives the concept of liberty through Spencer and understands liberty for wealth and power of a state. His reception is reflected in his other translations of Adam Smith's The Wealth of Nations, John Stuart Mill's On Liberty and The Spirit of Laws. Although Montesquieu distinguishes laws and political liberty, divides political liberty into one related to the constitution and other related to the citizen and explains why separation of powers is crucial for liberty, Yan Fu rather focuses on the separation itself. He often omits translation of liberty, replaces liberty with other terms which have completely different meaning, which makes his translation the adaption. To explain Yan's reception of liberty and separation of powers, I analyze Yan Fu's translation of Book XI and annotations especially in chapter 6. Eventually, this paper suggests the meaning of separation of powers in early modern East Asia.

Speaker: Soh Jean Hyoung (Seoul National University)

13:50

Translating the Metaphor of Body Politic in Nineteenth-century East Asia: Nakae Chomin and Liang Qichao's Understanding of Rousseau 🕐 20m

Nakae Chomin translated Rousseau's Du Contrat Social ou Principes du droit politique into Minyakuyakkai (1882). In his translation, Chomin inserted the metaphor of 'heart (shinbuku)' and 'blood (kiketsu)' that were not in the original text. Chomin wrote that the body politic made through the social contract expressed his own opinion with the national assembly (heart) and laws (blood). The aim of this paper is to examine the meaning of this analogy. Chomin's analogy, presumably, brought Rousseau's other text where he compared the legislative power to the heart which means the legislative power instead of the brain which means executive power. A new theory of William Harvey about the heart influenced such a concept of body politic of Rousseau to underline the general will than the will of the monarch. In this vein, the urgent need to establish the national assembly in Meiji Japan might have pushed Chomin to bring Rousseau's logic to introduce the parliamentary system. Chomin also translated Alfred Fouillée's Histoire de la philosophy into Rigakuenkakushi (1885) and Liang Qichao retranslated Chomin's book into Lusuoxuean (1901) becoming the starting point to understand Rousseau in China. In this book, we can see Fouillée's interpretation of Rousseau's metaphor of body politic. Fouillée considered Rousseau's social contract as

'contracted organism' to deny both mechanism and totalitarianism. Fouillée's duality, however, did not receive proper attention by Liang, to evaluate Rousseau as a totalitarian. Their understanding of Rousseau's metaphor of body politic show a slight difference how they received the social contract in the nineteenth century Japan and China.

Speaker: Taejin Kim (Dongkuk University)

14:10   **Translation and Reception of Constitutionalism and Organicist Political Thought in Meiji Japan**   🕐 20m

There have been many studies of how Western constitutionalism was accepted in East Asia in the late 19th century and what its impact was. However, previous studies have tended to point out the problems or errors of the past acceptance of East Asia using Western theories as the 'correct answer'. Rather than starting and analyzing such 'correct answer', this study aims to first examine the historical context of the time when the theory was formed and accepted, and then reconsider the aspects of the translation and acceptance of Western theory. The main issue dealt with in this study is about the historical contexts and their meaning that Japanese constitutionalism was translated and accepted in the Meiji period. In particular, we will focus on historical context of the translation and its meaning in the "KokouhouHanron (國法汎論)" translated by Kato from Johann Kaspar Bluntschli's "Allgemeine Staatsrecht" and will examine what is the reason for the replacement in relation to Kato's changes in political thought. In addition, it is also worth noting that the notion of change in 'organism' should be examined. Kato's early political philosophy was clearly influenced by Bluntschli, and at least until the second half of the 1870s, the consciousness of legal restraint over monarchy was apparently working. However, from around 1880, his constitutionalism changed in a direction to justify a more powerful monarchy under the influence of evolution and biology. Such changes is thought to be related that the historical and ideological tactics of Japan at the time when the modern state as an organism proposed by Bluntschli was no longer compatible with Japan and demanded a modern state as another form of organism. So we will note as a historical material representing Japan's historical context at that time, the text "KokkaSeirigaku (國家生理學)" in 1882, which translated Constantin Frantz's "Vorschule zur Physiologie der Staaten".

Speaker: Dohyung Kim (Sejong University)

14:30   **Discussion: Session 3: Translation and Reception of the Political Concepts in Nineteenth-century East Asia: Body Politic, Constitutionalism, and Separation of Powers**   🕐 20m

Speaker: Chulki Hong (Sogang University)

13:30 → 15:00   **Sat. Parallel Sessions VII, Session 4: Basic Concepts of the Twentieth Century II**

13:30   **Programmatic Considerations for a Lexicon on Semantics in 20th-century Germany**   🕐 15m

Speaker: Falko Schmieder (ZfL, Berlin)

13:45   **The Concept of Ressource**   🕐 15m

Speaker: Anna Simon-Stickley (ZfL, Berlin)

14:00   **Ideological Affinity and Conceptual Change: Neuordnung in the Post-war CDU**   🕐 15m

Neoliberalism as a concept, language, ideology, etc. has been the subject of many works in conceptual history. To understand the political ideology of neoliberalism better, this paper examines the case identified by Foucault as the origin of an actually existing neoliberal politics, the ordoliberalisation of the Christian Democratic Union in West Germany in the late 1940s. In this period the party underwent a change in economic and social policy away from Christian Socialism and towards Ordoliberalism. The existing literature has examined the genealogy of Ordoliberalism or and the decline of Christian Socialism, but the link between the two why Ordoliberalism supplants Christian Socialism in the same social group has not been studied conceptually. This paper examines this ideological change in the nascent CDU-CSU through the conceptual cluster associated with the term Neuordnung der Wirtschaft, economic reorganisation or new ordering. Examining the constituent concepts of the conceptual cluster and how their meanings were contested by and between different factions offers insight into why the party shifted towards Ordoliberalism as a new dominant economic approach. The ideological affinities between the ideologies, exemplified in the conceptual cluster of Neuordnung contribute to a new lens on the political and intellectual history of early West Germany.

Speaker: Benjamin Thomas (Nottingham University)

14:15   **The "Discovery" of Civil Society as Means for the Solution of the Crisis in the 1970s and 1980s in West-Germany**   🕐 15m

In my paper I argue that there was an ongoing debate since the early 1970s about possible modes and forms of civic engagement, collective self-organization, volunteering, informal political participation, activating 'hidden' resources, which prepared the later neo-social politics. Although not realized on a large scale,topoi, categories and concepts of the neo-social discourse in the 1990s where coined during that time. In accordance with the widely accepted judgment about the 1970s and 1980s as the 'incubation period' in West-Germany for a neoliberal political course in the late 1990s, I regard the 1970s and 1980s as also the constitutive period for the concept of Civil Society as a means for the solution of multiple crisis.I focus on two strands of the Civil Society discourse. The first is the state-oriented Public Administration Research, that started to see non-government and non-profit organizations as means to overcome the crisis of governability and the deficiencies of cybernetic planning. In this context participation and social innovations were no longer seen as a threat but as a valuable contribution for the stability of the system. Within the field of theories of Policy-Making, Neo-Corporatism, Welfare-Mix and Third-Sector-Theory non-state-actors were acknowledged as co-producers of the hitherto state monopolized public good. The second strand is the moral turn called for by the Conservative sat the end of the 1970s, which helped re-establish conservative values as political arguments. Civic virtues like independence, personal initiative or voluntary commitment but also willingness to make sacrifices and discipline became again socially acceptable and were used later to promote, justify and legitimize the 'activating' welfare state. Conclusion: Beside technical solutions social innovations were a main element for dealing with the crisis since the 1970s until today.

Speaker: Thomas Land (University of Erfurt)

14:30   **Discussion: Session 4: Basic Concepts of the Twentieth Century II**   🕐 15m

Speaker: Ernst Müller (Zentrum für Literaturwissenschaft, Berlin)

13:30 → 15:00   **Sat. Parallel Sessions VII, Session 5: Concepts of Nation and Time**

13:30   **Imagining a (Re-)unified Nation: The Case of kansan eheyttäminen in Finland**   🕐 20m

After the First World War, the need to overcome national disharmony and to (re-)develop national unity grew in many countries,as can be seen in popular concepts of the interwar time: e.g. Volksgemeinschaft (German), Folkhemmet (Swedish) and rahvusterviklus (Estonian). My paper examinestheFinnish

counterpart, the concept ofthereunification of the people (kansan eheyttäminen). Inspired by the conceptual-historical approach, I argue that the idea of unified people was present already in nineteenth-century Finland. With historical and semantic closeness to healthy and holy,the adjective eheäand the verb eheyttääwere the most potential concepts in Finnish to be used as rhetorical tools to articulate and politicize different conflicts of interests in the society As an empirical example, I will show how the conceptual coupling of eheäand people began in the 1860s. I will also present how the notion of whole or integrated people/nation [eheäkansa(-kunta)] became a way to articulate and politicize conflicts 1) between Finnish and Swedish languages; 2) between different social classes,and 3) between Finland and Russia in nineteenth-and twentieth-century Finland. After the World War and the Finnish civil war in 1918, the concept of eheäwas temporalized in a new way, and reunification of the people [kansan eheyttäminen] became a buzzword and one of the most popular expressions to politicize different conflicts in interwar Finland.

Speaker: Topi Houni (University of Helsinki)

13:50

Conceptualizing Enlightenment Modernity: From Moral Perfection to Social Development in Eighteenth-Century Hungary
🕐 20m

The presentation concerns the eighteenth-century concept of perfectibility (Vollkommenheit,perfectibilité) and seeks to explore the interplays between its German variant and social development as posed by Hungarian intellectual circles at the end of eighteenth century. As for the interrelation of the two, however, not necessarily intertwined concepts, it will be presumed that due to the well-known political, cultural circumstances the intellectual climate of Kingdom of Hungary (as part of Habsburg Monarchy) had been much more impacted by the findings of German cultural transfers than any other intellectual transmission. This dependency of Hungarian intellectual circles shaped the intellectual climate in which social, political and scientific reality was basically conceptualized by domesticating German political and social vocabularies. Among the vast of contributions the presentation gives a special interest in the concept of Vollkommenheit (perfection/tökéletesedés) and aims to bring forth new evidences on discussing its relevance in conceptualizing Enlightenment modernity. In this regard, it will be argued that in Hungarian context Vollkommenheit through the course of eighteenth century despite the vivid teleological connotations to divine providence managed to preserve its moral imperative, while it was successfully adapted to the more revised and secular conceptualizations represented by Bildung, or other refinement discourses: be they sticked to the vernacular, economic growth or agriculture. Consequently, Vollkommenheit by its semantics became a central but burdened concept of the social, political vocabulary which covered other conceptualizations that placed human development into moral, social context. This feature, however, was served as an indisputable component that made the concept irreplaceable by pursuing the idea that eighteenth-century modernity should be reached by the rule of rational mind over emotions.

Speaker: Tibor Bodnár-Király (Eötvös Loránd University, Budapest)

14:10

The Coming Rupture: A 300 Year History of the Temporalities of Disruptive Struggle   🕐 20m

In the late 18th century, liberal thought began to talk about the movement of society through time. This new language both naturalized social transformation and gave it a telos; the development of society towards the actualization of freedom. In the two centuries since the liberal idea of human progress was first enunciated by the late-Enlightenment thinkers Condorcet and Kant, this linear, advancing, and universal(izing) temporality has infiltrated nearly every form of modern government, informing the cosmology of most bourgeois, communist, colonial, and postcolonial states. My talk examines the effects of this progressive temporality on the 300 year history of disruptive struggles – struggles that aimed not to advance the existing order, but rather, to resist it. It begins by discussing how, if at all, 18th food and impressment rioters, mutinous slaves, and pirates thought about what they were doing in relation to time. It then details the ways by which early 19th century liberal social movements weaponized a progressive temporality to cast such lower class struggles as pre-modern, spontaneous, and spasmodic. The heart of the talk traces the emergence of a disruptive yet progressive temporality within the 19th century worker's struggle. It examines how Marxist and anarchist thinkers adapted Hegelian ideas of development through violent and destructive dialectical conflict, inserting historical rupture as the very engine of progress itself. I argue that from these formulations to 1968, tactical and strategic debates over revolutionary vs reformist paths to (worker, black, feminist) liberation were framed by conceptions of the role of disruption within (and of) time. My talk concludes by claiming that post-1968 disruptive struggles discarded the progressive elements of this temporality, returning once again to a politics of the now. Taken as a whole, I argue that the history of disruptive struggles can be traced through their reactions to a liberal temporality that emerged in the late 18th century. A temporality that they were initially forced to contend with, later incorporated, and eventually abandoned.

Speaker: Mehmet Dosemeci (Bucknell University, USA)

13:30 → 15:00 **Sat. Parallel Sessions VII, Session 6: Emotion Concepts IV**

13:30

Happiness, Temporality, and Concepts of Global Industrial Future in Robert Owen's New Vision of Society (1812-1816)
🕐 20m

Robert Owen became a renown social reformer at the onset of industrialization when he invented a holistic system of housing, education and social control at his textile mill in New Lanark, Scotland. In between 1812 and 186 he authored „A New Vision of Society", in which he laid out plans to restructure society through education. By 1818, he endeavored to end industrial poverty by creating planned communities for the poor where workers shifted between industrial and agricultural work. He presented his plans in Ireland and mainland Europe, to the Mexican government and the US Congress. Western elites had an interest in his reform because they wanted to partake in industrialization without recreating the social problems of Britain. Only when Owen rejected religion, private property and marriage, upper-class supporters turned away.
While historiography has depicted Owen as the father of English socialism or a failed utopian, my presentation will investigate Owen's early writings as an answer to accelerated social change. Instead of describing Owen's village scheme as a nostalgic return to rural community life, I will argue that his plan was a distinctly modern approach to tackle changes brought about by factory production. I will investigate the concepts of temporality in Owen's early writings, first by looking at his visions of a global technological future and second, by investigating his plans to restructure the daily routines of workers, who had only recently transitioned from farm to factory life. Then, I will investigate Owenite visions of the Americas as land of abundance where leisure could be increased for all. I will demonstrate that Owen's New Vision of Society was neither utopian nor nostalgic but a modern way of dealing with the challenges of changing daily routines and future expectations in early industrialization.

Speaker: Claudia Roesch (DHI Washington)

13:50

Stuck in the Past: Disgust, Disdain, and Islamophobia in the Globalizing News Media   🕐 20m

The proposed paper will suggest that news media depictions of Muslims as living in the past – apart from the universal modernity increasingly assumed by educated English-readers – served to reinforce emotions of disgust and disdain inherited from the European imaginary. The paper represents a portion of work investigating how, through a global newspaper network, the British empire served as a vector for ideas and emotions promoting Islamophobia, anti-Muslim sentiment, and religious tolerance in ways still evident today in India, the United Kingdom, and the United States. Using Anglophone newspapers published in these countries in the periods 1810-1819, 1870-1879, and 1920-1929, the larger research project examines both the emotions and the imaginaries perpetuated through reporting, and how these helped constitute, reinforce, and challenge normative regimes of social belonging and non-belonging.
Although "modernity" as a concept has had many meanings among Anglophones, a growing consensus emerged in the nineteenth century that some societies in humanity existed in – but not of – "modern times": some remained retarded along the singular, progressive avenue assumed by many. In meaningful, parallel teleologies, English-medium news sources reflected disgust and disdain for supposed Muslim recalcitrance to "leave the ninth century" of Islamic jurisprudence and "ascend from the tyranny" of despotic rulers even as Christian missionaries accompanying European imperialists

emoted similar feelings in regard to Muslim resistance to conversion. In both instances, Muslim "bigotry" and "prejudice" stymied them from accepting the ways and ideas of an inevitably advanced and Christian future, and served to even exclude them from "civilization" as understood by European- and American-defined temporalities.

The resonance of these feelings and ideas are evident today, emotionally informing Islamophobic and anti-Muslim discourse regarding "backward Muslims," "fundamentalist Islam," and "a clash of civilizations."

Speaker: Peter Gottschalk (Wesleyan University)

14:10

Fearing and Hating all What is New: Another History of Modernity ⏱ 20m

German historians described the history of modernity often as a history of doubt or hostility. The complex and rapid transformation of economic procedures, political orders or cultural systems lead to a broad rejection of modern institutions and symbols. Driving force was often the political far right, which wanted back to the good old times. In my paper, I would like to focus the history of antimodernism as a history of emotions. What kind of emotions grounded the concept of antimodernism? Which role played fear, anger or shame in refusing to accept social changes? How did opponents of modern times use different emotions to invoke antimodernist feelings? Who argued against modernity and what political movement or position benefited from it? And: In which way did they argue emotionally to strengthen and broaden turning away from modern societies? Thus, I try to focus different feelings related to the different transformations initiated by what we call modernity. A history of emotions and a history of concepts of modernity I want to tie together. By doing so, I will be able to show, that the answer of modernity-fear in Germany was the idea of Heimat. During the 20th century, different actors tried to think Heimat as the place, they wanted to protect from changes and free their regional environment from global phenomena like liberalism, capitalism or what else they identified as modern.

Speaker: Johannes Schütz (TU Dresden)

15:00	→ 16:30

Sat. Parallel Sessions VIII, Session 1: Emotions, Power and Change: Concepts in Motion and the Formation of the Chinese Empire

In its most recent developments, the study of conceptual history in the Sinological context mainly focused on the late Qing and early republican "Sattelzeit" (ca. 1840-1920), thus adapting the koselleckian paradigm for the emergence of European modernity to the decades in which the Manchu dynasty was overthrown, and the pillars of the imperial ideology crumbled under internal and external pressure (Fröhlich 2000 and 2017; Fröhlich & Schneider 2020; Kurtz, Lackner & Amelung 2001). However, following Kai Vogelsang's suggestion, the "Sattelzeit" interpretive framework could be easily adapted to other, "pre-modern", turning points in Chinese history, in which "social and conceptual change […] dramatically escalated" (Vogelsang 2012). Against this background, the present panel intends to cast a look at some intellectual developments taking place across the pre-imperial centuries. The presenters will thus trace some conceptual transformations that took place as the Chinese Empire was imagined, formed and stabilized – also following their ramifications to later periods and exploring some comparative possibilities.

15:00

The Art of Control: The Concept of Technique (shu 術) in Classical Chinese Political Thought ⏱ 20m

Moving to the realm of "politics", Federico Brusadelli will discuss one of the key concepts in the formulations of the so-called Legalist thinkers in pre-imperial China, who – their differences notwithstanding – all converged towards the necessity of building a strong and centralized State, built over impersonal criteria, objective measures and strict laws. The Book of Master Han Fei, Han Feizi 韓非子, written in the 3rd century BC, is considered as the culminating point of this process. In his paper, Brusadelli will focus on Han Fei's articulation of shu 術 (technique). In particular, the use of this concept to define an impersonal, automatic and secret mechanism of State control will be compared both to alternative Chinese articulations, but also to European reflections on the "technology of power".

Speaker: Federico Brusadelli (Erlangen University)

15:20

From Feeling 'Miserable' to Feeling Guilty: An Attempt to Understand the Semantic Change of the Word jiu 疚 in Early Chinese Texts ⏱ 20m

The Classical Chinese lexicon contains a considerable number of words which, from today's perspective, belong to the semantic field of self-conscious emotions. One of these is the word jiu 疚, which as a part of the compound neijiu 內疚 has become one of the most typical verbal expressions for a feeling of guilt in modern Chinese. If we look at earlier texts from the pre-Qin period, the conceptual fringes of this word, which is sparsely documented, begin to become blurry. In his paper, Thomas Crone will try to explore the semantic change and the etymological origin of the word. Furthermore, he will investigate the connection between jiu and its Benedictian adversary "shame" and argue that their relationship runs counter to the dichotomy of shame and guilt cultures.

Speaker: Thomas Crone (Ruhr Universität, Bochum)

15:40

The True, the Good, and the Beautiful: The Chinese Concept of Beauty (mei 美) and the Confucian Tradition ⏱ 20m

Phillip Grimberg will examine the development of the Chinese term mei 美, which, in its modern meaning of "beautiful" or "beauty", has an enigmatic history, leading from its first appearance in early Shang (ca. 1600-1050 BC) and Zhou (ca. 1050-256 BC) texts to the Confucian coining of the concept of mei as an ethically based beauty, implicating that perfect beauty can only be achieved together with moral perfection. Based on the etymological origins of the word mei, his paper will follow its transformation from its shamanistic roots to it becoming a fully valid concept in the Confucian tradition, up to its gradual dissolution in the fifth and sixth century, as the replacement of the term by Buddhist and Daoist aesthetic assumptions of naturalness, spontaneity, and simplicity paved the way for a more spiritually bound type of aesthetics.

Speaker: Phillip Grimberg (Erlangen University)

16:00

Concepts of "Evolution" (tong 通) and "Revolution" (bian 變) in Early Chinese Thought ⏱ 20m

Lisa Indraccolo will discuss two distinct though closely interconnected andcomplementary concepts of "change" employed in Classical Chinese philosophy, to describe two different ways in which both natural and human phenomena can potentially morph in time and space (Needham 1965): a) tong 通 "evolution," the smooth and relatively controlled – though unrestrained by external forces, happening without constriction or coercion – transition of one state or condition into another conceptually contiguous state of being; and b) bian 變 "revolution," the abrupt, often violent subversion or sudden overturning of one relatively stable state of being, possibly through external intervention, and its fractured transition into an opposite or starkly contrasting, discontinuous state (Tian 2000, Cai 2001). Starting from the paradigmatic description of the concepts of tong and bian as two facets of a same coin introduced in the Xiici 繫辭 ("Appended Statements," 3rd cent. BC) commentary to the Yijing 易經 (Classic of Changes), her paper analyses the multifaceted meanings that these two terms assume in selected pertinent examples drawn from pre-imperial and early imperial received philosophical texts (ca. 4th cent. BC–2nd cent. AD), employing an approach that brings together the categories of conceptual history and historical semantics. Aim of her contribution is to explore the political rather than the cosmological significance of these concepts, with attention paid – as in the case of the other papers in this panel –to the ongoing discourse on the dynamics of socio-political and dynastic change in the early Chinese philosophical context.

Speaker: Lisa Indraccolo (University of Zurich)

15:00	→ 16:30

Sat. Parallel Sessions VIII, Session 2: Global Concepts III

15:00   **Toward a Post-Political Social**   🕐 20m

Speaker: Craig Schamel (Société des Études Robespierristes)

15:20   **The Age of Expressive Humanitarianism: Conceptual Foundations**   🕐 20m

In their recent book Humanitarianism in the Modern World, Götz, Brewis, and Werther propose a new periodisation of humanitarianism based on socioeconomic and cultural change. They call the time since c. 1970 an "age of expressive humanitarianism". Departing from this analytical concept that takes a holistic perspective on practice, this paper will ask for the empirical concepts that may reflect, sustain and perhaps even have driven the observed change. There are three preliminary avenues, which will be considered: (1) the breakthrough of the human rights discourse in the 1970s, (2) that of neoliberal accountability-thinking in the 1980s, and (3) that of global justice claims in the 1990s. However, while such later developments inspire the analysis, the particular emphasis of this paper will be on humanitarian communication in connection with the Biafran War 1967–1970, which is frequently considered a turning point for humanitarian aid. The question posed is to what degree rights-, accountability-, and justice-related concepts may have played a role already during the Biafran War and which other expressive or emotional concepts were prevalent.

Speaker: Norbert Götz (Södertörn University, Stockholm)

15:40   **(De-)politicising, Temporalising, and Globalising Otherness: A Conceptual History of Terrorism**   🕐 20m

Gathering and synthesising several researches made on the conceptual history of terrorism (notably in dictionaries, diplomacy and international penal law), this presentation aims at questioning "terrorism" as an asymmetrical counterconcept, whose two-century long history reflects the conceptual transformations emphasised by Koselleck (1972) and Geulen (2010), respectively for the nineteenth and twentieth centuries.
Appeared during the French Revolution, "terrorism" initially designated (pejoratively) the bloody and authoritarian drift of a revolutionary government. Throughout the nineteenth century, the concept remained bound to this revolutionary reference, therefore reflecting the politicisation as well as temporalisation of language during that century – "terrorism" referring to the space of experience that was the traumatising French Terreur of 1793-1794, besides evoking a horizon of expectation where moderation would replace radical and revolutionary temptations. Terrorism was thus a label designating the revolutionary Other.
Although still associated with illegitimate violence emanating from or supported by a government, the concept nonetheless started to gain a global reach during the twentieth century. As a consequence, it slowly evolved: the "terrorist" increasingly referred to the global criminal, illegitimate and absolute enemy of humanity – he who can only be eradicated and whose action can never be justified. The concept therefore became a means for depoliticising enmity, and the emerging notion of "counterterrorism" appeared as a global police operation through which the status quo was to be protected. This depoliticization thus went hand in hand with a decline in the temporalisation of the concept (the terrorist was no longer the revolutionary hoping for future changes – simply the violent criminal that makes today's world unsafe). But beneath this new appearance of objectivity (reinforced by the scientisation of the concept due to the emergence of terrorism studies), the label remains a marker of otherness, explaining the still highly problematic nature of the concept. In short, this history is that of how a global Other has been conceptually constructed.

Speaker: Corentin Sire (Université de Caen-Normandie / Université de Montréal)

16:00   **A Conceptual History of Human Trafficking at Its Modern European Origins**   🕐 20m

The concept of human trafficking is contentious, bound in an entanglement of associated ideas related to sexual practice, slavery, exploitation, migration, borders, bodies and the condition of modernity. While the legislative roots of the concept can be traced back through the United Nations, the League of Nations to the first International Agreement against the White Slave Traffic in 1904, the concept's formation began in the 1860s and 1870s, when a small group of European actors published novels, political statements and journalistic reports concerning "la traite des blanches", "Mädchenhandel" and "White Slavery".
By analyzing historical sources which have not yet been looked at by historians, this paper produces new knowledge on the conceptual history of human trafficking at its modern European origins. The tensions and cross-overs between descriptions in the literary world and those of a political or journalistic intention show, that right from the beginning, fears of modernity, changing technologies and modes of transportation were entangled with ideas and concerns over young girls bodies, sexuality, slavery, marriage and (illicit) migration.
As varying actors in different contexts transferred and incrementally transformed the narratives around white slavery in the second half of the 19th century, many of the discursive elements which relied on constructions of race, nation, gender and sexuality emerged, as will be shown, right from the beginning and continue to inform the concept of human trafficking today.

Speaker: Ruth Ennis (Universität Leipzig)

15:00 → 16:30   **Sat. Parallel Sessions VIII, Session 3: The Grand Duchy of Finland as Political Space: A Conceptual History**

15:00   **The Grand Duchy of Finland as Political Space: A Conceptual History**   🕐 20m

Quentin Skinner has famously depicted the notion of modern state as "a double abstraction" separated both from the person of the ruler and those ruled. Ideally, this is summarised in the shift from the notion of the estates of the ruler (estato) towards an apparatus of rule over defined territory (stato) (Skinner 1989). When studying the evolving Finnish state concept, this conclusion stomps to an intriguing paradox. The concepts of Grand Duke of Finland and Grand Duchy of Finland – directly referring to the ruler's person – were for centuries the main vague indications of Finland as separate political space. Yet, it was primarily in the nineteenth century that the status of the grand duchy became a key-issue of Finnish politics. Similarly, elsewhere in Europe the identification of substructures of empires as grand duchies was at its height in the nineteenth century, that is, it coincided with the transformation of dynastic structures into modern nation states. The notion of grand duchy seems thus to play a special role in the rhetorical battles over reorganising and overthrowing dynastic power. Clearly, the concept was concurrently used both to emphasise dynastic bonds and to reset power relations within a specific territorial unit with population understood as a community of citizen with specific rights and/or national identification. My paper thus studies the conceptualisations of the Grand Duchy of Finland not just in terms of the institutional definition of state territory and administrative space but also as territorialisation from below in terms of changing patterns of framing action by different groups and individuals. In the analysis, new data mining techniques are utilized to identify when and to what degree the attributes of modern state, nation, and polity were attached to the concept of Grand Duchy of Finland as part of the Swedish and Russian empires.

Speaker: Ilkka Liikanen (University of Eastern Finland)

15:20   **Uncovering the Hidden Conceptual History of Political Representation in Nineteenth-century Finland**   🕐 20m

Finland did not exist as a political unit before it was incorporated into the Russian empire in 1809. What became the grand duchy of Finland had been an integrated part of Sweden for more than six centuries. When the Russian emperor Alexander I, in 1809, addressed the Finnish representatives of the Swedish Estates, now the Finnish Estates, he promised to confirm "the religion of the country, foundational laws, privileges and rights in accordance with the constitution". What this promise meant in terms of constitution and political representation remained unclear, as the Finnish Diet was summoned next time as late as in 1863. While the research on the period between the two meetings of the Diet has paid much attention to national awakening and the emergence of the idea that Finland was a state with a constitution of its own, the topic of political representation has remained virtually unexplored. This

paper argues that the absence of the meetings of the Lantdag should not lead us to think that the issue of political representation was unimportant during the emerging nation- and state-building in Finland. We will show that political representation was an important issue in the key texts that have usually been consulted when discussing the idea of Finland as a constitutional state. We will uncover the conceptual history of political representation in Finland by taking two steps toward a transnational conceptual history. First, we will analyse how other countries' political representation was presented in Finnish newspapers and periodicals, thus creating an understanding of what can regarded as commonly known in the country where political representation was absent. Second, we will note the fact that the Swedish press formed an important forum for political argumentation regarding Finnish circumstances and therefore examine how the question of the Finnish political representation was discussed in the Swedish press.

Speaker: Jussi Kurunmäki (Tampere University)

15:40 "The Grand Duchy of Finland" in Russian Official Discourse, 1809-1860   ⏱ 20m

The concepts of Grand Duke of Finland and Grand Duchy of Finland – both with a direct reference to the ruler's person – were for centuries the most common allusions to the notion of Finland as a separate political space. My paper would be based on the materials from the Russian Senate and some regional courts in order to give a more reasoned view of how different classes, not only educated elites, but workers, peasants, merchants, and entrepreneurs represented the Grand Duchy of Finland. The Napoleonic Wars not only changed the map of Europe, there were many refugees. There were many rumors among the inhabitants of St. Petersburg until the 1830s that in Finland any person could obtain a residence permit and freedom, which were associated with special "Finnish rights", said that taxes there were lower than in Russia, one could freely change occupations, move from estate to estate, change residence. In other words, to obtain the freedoms that were discussed and politicized in Russia especially after the protest on Senate Square in December 1825. In practice, some refugees took the opportunity to translate documents so that their serfdom was lost in the eyes of both the Finnish and Russian imperial bureaucracies. Finland was even perceived in official reports and protocols as an independent country with its own laws and government, and the role of the Governor-General was discursively presented almost as the role of a diplomatic representative in a sovereign country. Tzhukovsky, Karamzin and many other Russian writers romanticized the harsh nature that defined the natural borders of Finland, its national history and folk spirit. Finland was often represented in Russian newspapers among "foreign" states. In the second half of the century, the separateness of Finland was actively discussed among imperial bureaucrats, in 1860th in some reports articulated the need to "break the hostile Finnish spirit", to strengthen economic penetration into the "territory" of the GDF. In the second half of XIX century the Grand Duchy of Finland considered by many officials not as an independent power, but as an economic area within the empire, they called for administrative reforms, to give Russians much more powers in the GDF, to consider conflicts among Russians and Finns in Russian courts, to russify paperwork and court proceedings.

Speaker: Natalia Potapova (European University at St.Petersburg)

15:00 → 16:30   Sat. Parallel Sessions VIII, Session 4: Emotion Concepts V

15:00 Anger and Courage: The Emotion and the Virtue in Historical Perspective   ⏱ 20m

The paper focuses on the connection between anger, most controversial emotion, and courage, most respectable virtue. Historically, anger was regarded as, in general, a harmful and untoward affect, but simultaneously, when controlled by human's will, as a rather helpful one which could contribute to courageous and decent behavior. Anger could help to overcome fear, so warlike fury accompanied both ancient and medieval heroes (e.g. Hercules or Roland). Aristotle and Thomas Aquinas acknowledged positive, with certain reservations, role of anger in heroic deeds, feats of courage. As Norbert Elias has stated, the modern times put forward an idea of controlling one's affects. Elias emphasized that in modern wars there is no place for demonstrating immediately one's anger or aggression. A hero of modern time is a rational person who could master his or her anger as well as fear. Courage remains a commendable trait but anger is not included in its canon anymore, being regarded as something one must curb and eliminate. In the last few centuries the concept of courage was deeply reformatted. The paper explores the very process of reformatting courage from the viewpoint of the conceptual history. Courage is regarded as a concept changing its meaning over time, focusing on the early modern era. Through the centuries the concept of courage was widely used in the narratives and moral didactics. The paper attempts to reveal the constructive role of the concept in the whole of this or that discourse and show how shifts and changes in goals and tasks of discourse correlate with shifts and changes of the concept meaning. Such an exploring allows understanding the machinery of restructuring the whole system of affects in the eve of the modern time.

Speaker: Yuri Kagarlitskiy (Russian Academy of Sciences)

15:20 Saudade, Nostalgia, and Melancholia: Affections of Absence in the Brazilian Essayistic Tradition of the Early 20th Century   ⏱ 20m

In this work, I seek to outline an affective map of the "concepts of lack/absence" used by Brazilian essayists such as Sergio Buarque de Holanda, Gilberto Freyre and Paulo Prado in their historical interpretations of the formation of Brazil. I intend to explore the emphasis on the tensioned character of the historical process characteristic of the main historiographical essays of that period and its affective implications, especially its opening, in the emotional field, to feelings of incompleteness, loss, displacement and absence. I will also point towards an explanation of the particularities of what I call a "modernist affective field" by focusing on the contact between different configurations of the social time and the dynamics of modernization in the peripheries of the western world.

Speaker: Hugo Ricardo Merlo (Federal University of Espirito Santo (Ufes), Brazil)

15:40 Which Sounds and Sights of Modernity Workers in the Late Tsarist Empire Felt?   ⏱ 20m

The main sources for this paper will be a large and mainly unused body of memoirs and autobiographies of both sexes of Lithuanian workers (whose nationalities were Lithuanians, Polish, Russians, Byelorussians, and Jews) of the late 19th and the beginning of the 20th century. I will focus on sites where modernity was most visible and perceptible, i.e. on the largest industrial cities of Lithuanian (which at the time was the Northwestern gubernia of the Russian empire) and on the most prominent political event of the time – the revolution of 1905. I will analyze how the revolution was met by "ordinary" people, what arguments and emotions led to the involvement in political activities. In the second part of the paper, I will reconstruct the sounds and sights of the revolution, the events and emotions most embedded in the collective memory of its participants. The 1905 revolution was a vivid manifestation of modernity for many of its participants and observers, so in the third part of the paper I will discuss the hopes and expectancies brought about by the political, social, and cultural changes. The idea of the proposed paper is to show through a rich ego-document base how the Lithuanian working class at the beginning of 20th century tried to find its place in the modernizing society. In the departure from the dominant Marxist paradigm that in a way objectify workers social class in this paper traditional image of the working class will be revised by focusing on the issues that were important for both genders of workers, and by showing how and when their interest stretched beyond the boundaries of the social class.

Speaker: Juozapas Paškauskas (Lithuanian History Institute)

16:00 Laughing Purifies Concepts: Democracy and Republic Concepts in Political Cartoons In Uruguay in the Middle XIX Century   ⏱ 20m

Political cartoons in press focused their criticism on lousy governments and corrupt bureaucracy. Democracy as a regime and Republic in several meanings, became clear concepts related to public virtues, always in a positive consideration. Moreover, ideas of feminine body, fashion, sexual behaviour or sexual violence, like rape or prostitution served to clarify these concepts, even like a utopia.Drawers were Uruguayan, but also French, Italian and Spanish exiled republicans, so they bring with them an iconography common in Europe that Uruguayans translate with local elements and

symbolism. This communication focuses on several cases in which these ideas were exposed, and reflect on the diffusion of political concepts among different social groups through the use of humour like a political tool. Sources are mostly satirical newspapers and magazines edited in Montevideo, Uruguay, between 1850 and 1900, like "La Mosca" (The Fly), "El Negro Timoteo" (Timoteo, the black man) or "Caras y Caretas" (Faces and Masks). From a theoretical point of view, this presentation is inspired by the works of Reinhart Koselleck about monuments and political identities, along with the ones of W.J.T. Mitchell or Gonzalo Capellán de Miguel about how iconology and art influence the public sphere and the history of political concepts. Monumental and classic works like "La caricature révolutionnaire" by Antoine de Baecque and "La caricature contre-revolutionnaire" by Claude Langlois, among other articles and books, were essential to face this research. It aims for becoming a reflection on how images and political concepts are related in the context of conceptual history.

Speaker: Ariadna Islas (University of the Republic, Uruguay)

15:00 → 16:30   **Sat. Parallel Sessions VIII, Session 5: Concpetual History, Theory II**

15:00   **The Inclusivity and the Concept of Lifeworld**   🕐 20m

Historian Arif Dirlik claimed that "the distinguishing feature of Eurocentrism is not its exclusiveness, which is common to all ethnocentrisms, but rather the reverse: its inclusiveness." This paper aims to engage critically with this "inclusiveness" from historical (global history) and philosophical perspectives (phenomenology-hermeneutics). The central hypothesis of this paper is that this "process of inclusivity" shall be understood in relation to a new philosophical paradigm that Edmund Husserl effected at the turn of the twentieth century, which, according to Elias Palti, was overlooked by Michel Foucault. According to this new paradigm, we can talk about the world we live in as something which (i) is in some sense experientially given; (ii) displays structures that can be described at a level of generality that is not culturally specific but acknowledges necessary cultural and historical dimensions; (iii) precedes classical dichotomies, such as subjective-objective, natural-cultural, etc.; and (iv) is of a dynamic nature that constantly transforms itself. The culmination of this new paradigm is the concept of the lifeworld [Lebenswelt], which can be conceived of as a factor and an indicator of "globalization" as a peculiar, "inclusive" process that remains the same by generating difference. The concept of the lifeworld, in this regard, remains operative but largely hidden in practical endeavours that seek to expand the scope of concepts (such as "bourgeois") by challenging, only on the surface, their purported westernness. I will claim that this procedure (of multiple modernities) is a stand-in for the performance of this self-differentiating, complex temporal and emotional dynamic embodied in the concept of the lifeworld. If that is so, I will then enquire into the very concept of the lifeworld by addressing the questions of how and why the concept of the lifeworld emerged in a period of Europe's unprecedented global power (by 1900, ninety per cent of the inhabitable globe was partitioned by Europe). This task is equivalent to the question of whether or not it is possible to historicise the concept of the lifeworld. Demonstrating that the level of generality and the almost universal appeal of this concept seem to resist all efforts to think of it as historically contingent, I will turn to limit phenomena that obstruct this ferocious inclusivity, enabling partly the possibility of historicisation. In effect, I will expose the "inevitability" (i.e. a socio-historical modality of felt necessity) of the concept of the lifeworld as part of a particular spatio-temporal order heir to the reorganisation of the world into the archipelago of self-enclosed nation-states conjured up by global modernity.

Speaker: Firat Haciahmetoglu (KU Leuven)

15:20   **History of Concepts and Modern Linguistics**   🕐 20m

From its beginnings on, the history of concepts has been linked to modern linguistics. This connection is not limited to the methodological aspect. Even before being used as a tool for research, linguistics and philosophy of language were involved in Koselleck's approach. History is deposited in the concepts, which function, in turn, as a kind of support, orientation and constitutional scaffolding to it. The relationship between conceptual history and the study of language is, then, essential, and not merely utilitarian. Since the first investigations within the framework of the history of the concepts, the recourse to language sciences have stayed more or less limited by the features characteristic of mid-20th century European structural linguistics. The consideration of the synchronic and diachronic approaches, as well as the use of the semasiological and onomasiological methods, have remained constant parameters. But in the meantime linguistics has evolved, incorporating new perspectives, methods and discoveries. And although some of the new theories deviate largely from what could be considered applicable to the historical study of concepts, others show a great affinity with the paradigm initially developed by Brunner, Conze, Richter and Kosselleck, among others. One of these new ways of considering and explaining language is known as cognitive linguistics, which may be well described as a set of research schools united by a few grounding hypotheses that connect the mind, languages and reality. I intend to present some of the advances made by these schools, both in terms of their usefulness for concept research and in their basic connection with the assumptions of conceptual history. Notions such as semantic frames, conceptual blending, conceptual scaffolding and lexical profiles can become useful for research and are also fully consistent with the idea that social, political and cultural history develops in and through discourse. Such tools not only can be analytically useful to the detection and dissection of concepts in history, but to the understanding of their constitution, structure and range of validity.

Speaker: Helmuth Steil (University Santiago de Chile)

15:40   **On the Possibilities of Historical Empathy for Historiography: Alterity and Historical Understanding**   🕐 20m

This proposal aims to explore the possibility of thinking about a certain kind of "historical empathy" that has been going on in Historiography since the post-war period. If, on the one hand, throughout the twentieth century the term "empathy" came to be discredited and neglected from its epistemological content, on the other hand, since the middle of the century, it began to be increasingly guided by ethical-political and existential demands from outside the academia. In this sense, I understand that the concept of empathy enables a debate that is not only interdisciplinary but also extradisciplinary, as it offers a field of dialogue between the disciplines and a potential to position and act in the world of which we are a part. Thus, I argue that "historical empathy" is an important theoretical device for a Historiography that aims to be oriented towards alterity in line with post-humanist approaches to understanding the other.

Speaker: Taynna Marino (Federal University of Espirito Santo (UFES), Brazil)

16:00   **The Desynchronization of Political and Technological Time**   🕐 20m

The talk will address the way in which the technological domain in post-Second World War Western societies increasingly appears as an alternative to the political domain with respect to its capacity to deliver change over time in the human condition. Throughout Western modernity, technology has been synchronized with and appropriated by politics and served the aim of the latter to achieve whatever was conceived of as a desired socio-political order. The condition of possibility of such appropriation and synchronicity was a shared temporality: modern historical time – the one which configures changes in terms of developmental processes – underlay the perception of both technological and political change. Today, we witness the desynchronization of the two domains. And this is not merely the question of diverging speeds of a uniform type of change as theories of acceleration hold. Instead, technology and politics became out of sync with respect to their diverging types of change and alternative orders of temporality. On the one hand, the political domain either lost its capacity to deliver change over time for the better in the first place or – in the shape of emancipatory projects – the time of politics has been stuck with the developmental historical time of Western modernity. On the other, the postwar period witnessed the birth of novel visions of the future in technology and science (biotechnologies, transhumanism, AI research, etc.) that fall under the category of what I call "unprecedented change." The time of technology increasingly seems to belong to the temporal order of the unprecedented, expecting changes that do not unfold from past conditions over a historical process but erupts in the shape of a singular game-changer event. The talk will outline the desynchronization in greater detail.

Speaker: Zoltan Simon (University of Bielefeld)

15:00 → 16:30   **Sat. Parallel Sessions VIII, Session 6: Conceptual Peripheries: Adaptation Strategies**

In the theory of global history, Braudelian view of the (relative) center and its peripheries (and semi-peripheries) still provide some explanatory value, especially when interpreting the movement and development of goods and ideas. The reason for that lies probably in one of the crucial characteristics of modernity: the global multilateral circulation of all kinds of products, including political and social concepts and movements: formed in one context, they soon develop in other. A Polish Marxist philosopher from the turn of 19th and 20th century, Ludwik Krzywicki, called them the "nomadic ideas" (idee wędrowne), underlying their autonomous agency in the places where the ideas "are ahead of social maturity." Due to the nomadic ideas, we can observe some aporias of the "coexistence of asynchronism" when the "new" and "old" ideas (often contradicting each other) exist together.

The proposed panel "Conceptual peripheries: adaptation strategies" deals with the question of acclimatization policies and conceptual change in one of the (semi)peripheries of the European and global history of concepts: Central Europe of the 19th and 20th centuries. Taking as case studies three concepts ("bourgeoisie," "self-government," and "heritage"), we analyze the mechanism of the transfer of terms and their meanings to the Polish and Central European context and their mutual interaction with the social and political reality there. The panelists argue that parallel and similar patterns of adaptation can be observed in all three cases. All of them show not only the complexity of the reception on the "nomadic concepts" but also the active role of the concepts themselves as changing social reality.

15:00   **Bourgeoisie: A Stranger in the Social Hierarchy**   🕐 20m

The author argues that the term "bourgeoisie" as a name for social strata (and a metaphor for its lifeworld) was more than problematic in different social contexts (British, German, Polish, Russian). Originated in France, it became an object of a heavy critique in the societies mentioned above. Both the term and the social strata itself were treated as "strangers." Broad comparative analysis allows tracing the conceptual shifts depending on the national contexts.

Speaker: Adam Kożuchowski (Tadeusz Manteuffel Institute of History of the Polish Academy of Sciences)

15:20   **Nothing More Global than National Heritage: The Politicization of the Past**   🕐 20m

Tracing the birth of the concept of national heritage, the paper analyzes the conceptual change of the attitude towards the past in the 19th and 20th centuries. It argues that the linguistic attitude towards the past's reminiscence was first professionalized, later politicized and nationalized due to the adaptation of expert and political discourses into the local contexts. Using Polish and Czech examples, it puts them in a broader context of European and global discourses about historical monuments and heritage.

Speaker: Marcin Jarząbek (Institute of History at the Jagiellonian University in Krakow)

15:40   **Self-government or self-management: Some Troubles of Conceptualizing the Municipality in the Early 20th-century Polish Political Discourse**   🕐 20m

The paper deals with debates over conceptualizing the term "self-government" in theory and practice of Poland's municipal life at the beginning of the 20th century. It presents how different Western European visions of the organized self-government, as read by the Polish intellectuals and activists, were interpreted and adapted to partitioned Poland's political reality (with limited rights and possibilities of political representation).

Speaker: Kamil Śmiechowski (Institute of History at the University of Łódź)

16:00   **Comments: Session 6: Conceptual Peripheries: Adaptation Strategies**   🕐 20m

Speaker: Tomáš Pavlíček (Masaryk Institute and Archive of the Czech Academy of Sciences in Prague)