History 601
Introduction to the Professional Study of History
http://www.indiana.edu/~hist601/

What, if anything, is a historian? What makes professional historians distinct from amateur ones and what does it say about our culture and our history that we value—or, at least, accept—that distinction?

This course offers an introduction to the theoretical and conceptual debates that animate the historical profession today: By whom and for whom is history written? What can historians learn from other academic disciplines? Is history “purely” academic? How can we best relate to the subjects (and/or objects) of our study? Throughout the semester, students are encouraged to think carefully both about the content of these discussions and about how they have been framed and conducted.

In order to be a successful historian, one must read both extensively and intensively—this course stresses the latter. Throughout, we will focus as a group on the close reading of theoretical or programmatic texts and it will be left to students to draw connections with their own areas of research interest and expertise. The bibliography of suggested further reading (see the website) is extensive, but it cannot be exhaustive. It is an invitation to further reading rather than a set of dogmatic instructions.

**Books.** We will discuss the following, which are available in the university bookstores:

- Benedict Anderson, *Imagined Communities*
- Natalie Z. Davis, *The Return of Martin Guerre*
- Franz Fanon, “Algeria Unveiled” in *A Dying Colonialism*
- Michel Foucault, *Discipline and Punish*
- Sigmund Freud, *The ‘Wolf Man’ and Other Cases*
- Thomas Kuhn, *The Structure of Scientific Revolutions*
- Edward Said, *Orientalism*
- Daniel Smail, *Deep History and the Brain*
- Carolyn Kay Steedman, *Landscape for a Good Woman*

**In addition,** these books are also at the bookstore and you might consider purchasing one or all of them:

- Geoff Eley, *The Crooked Line*
- Peter Novick, *That Noble Dream: Objectivity and the American Historical Profession*
- Christopher Bayly, *Origins of the Modern World*

**Other Readings for Discussion** will be linked on the course website, as will suggestions for further reading and recommended on-line resources. Students are expected to **CHECK THE WEBSITE** often.

http://www.indiana.edu/~hist601/
Policy on Attendance and Participation: Attendance is mandatory. If you miss more than one session you will be at risk for failing the course, no matter what grade you have received on assessed coursework. Please note that 60% of each student’s final grade will be determined by his/her participation in class discussion (including the writing of three response papers, see below). Attendance, per se, is not graded, but it is an obvious prerequisite to successful involvement in discussions. Simply being present is not the same as constructive participation!

Written Work: Throughout the semester, each student must write three “response papers” or mini-essays (5-6 pages, double spaced) commenting upon one or more of the texts we are about to discuss. (due in class) These papers will be returned to you in one-on-one tutorial sessions only: I will not give you back your paper unless you come and discuss it with me. It is up to you to schedule a time to meet with me.

A response paper indicates your intellectual reaction to something you have read. It is not a summary. You need to demonstrate that you understand the text’s main claims, but you should do so very briefly, leaving most of the paper to deal with the following sorts of questions: What did you think of the reading(s)? What about them did you find most surprising, thought provoking, or ill conceived? Most important, why did you react in that way? You need to provide specific evidence from the text; examples of the particular attitude, perspective, claim, or assumption that grabbed your interest.

Even if you hate/love the work in question, your response paper should not be a “rant” (or a “hymn of praise”). You may want to begin by considering your “visceral” response to a book or article—how do you feel about it? Then you need to explain this feeling, both to yourself and to others. Assertions of the form “this book isn’t about medieval/gender/Latin-American history and so is irrelevant to me” are not acceptable as a response. However, it could be very useful if you could demonstrate either a: how this author’s account of the “modern” world (for example) would be different if s/he knew more about the medieval era; or, b: how the approach used by a historian of modern China (for instance) could be used in the colonial North-American context.

Final Paper: (worth 40%) 12-15 pages, double spaced, DUE THURSDAY, 18 December in my pigeonhole in the History Department office. There is no set topic for this paper, but you must discuss possible topics with me well in advance of the due date.

Policy on Academic Honesty: All papers must include consistently formatted notes and a full bibliography. Ignorance of scholarly reference form is no excuse. Plagiarism and misuse of sources constitute intellectual theft and will result in my recommending that you be dropped from the graduate program immediately.

Extensions to the deadline will only be granted in the case of serious illness (with medical documentation), bereavement, or other grave personal circumstances. Students facing such circumstances should notify me as soon as possible. In the absence of any valid excuse, late papers will be marked down 1/3 of a letter grade for each day late (e.g., submitted one day late, an “A” paper will receive an “A-”). Weekends count as two days.
History 601: Schedule of Classes
http://www.indiana.edu/~hist601/

History: Story, Memory, Science
In the past 150 years, historians in Western Europe and North America have often maintained that history involves much more than telling stories about the past. So insisting, they have distinguished themselves both from scholars in other disciplines and from “amateurs.” In these first six weeks, we look at how these lines of demarcation have been drawn. Why were they placed where they were, and by whom? With what consequences? To what extent have past arguments become present assumptions? In other words, how does the history of history affect our own practices today?

Fri., 5 September: Introductions
No required reading.
SEE THE WEBSITE FOR SUGGESTIONS AND USEFUL LINKS.
YOU SHOULD CHECK THE WEBSITE SEVERAL TIMES EVERY WEEK.
AT LEAST.

Fri., 12 September: History, Structure, Story

Fri., 19 September: Memory and History
Paul Connerton, How Societies Remember (1989), especially chapter 3 (“Bodily Practices”); most of this is available on e-reserves, I also have a few photocopies.
Pierre Nora, “Between Memory and History,” introduction to Realms of Memory: Rethinking the French Past, vol. 1 (originally published in French in 1984), pp. 1-12; this is also available in Revel and Hunt, eds., Histories (1995) and in Representations (spring 1989), 7-25, which you can get in the library or on-line.
Fri., 26 September: Archives and Evidence

Fri., 3 October: History and Modern Science

Fri., 10 October: Periodization, Then + Now

Fri., 17 October: Paradigms and Revolutions—How Knowledge Changes
“How Revolutionary was the Print Revolution?” collection of articles in the AHR 107 (Feb. 2002); make sure you read at least the short introduction by Grafton and the pieces by Elizabeth Eisenstein and Adrian Johns (Eisenstein’s response is optional).

History: Discipline, Culture, Civilization
Historians became professionalized and history became an academic discipline: what did these processes involve and how did they relate to other social and political transformations? Whose history has been studied, and why? In what way have claims about history been used in the making of history?

Fri., 24 October: Discipline and Display
Michel Foucault, Discipline and Punish (1975; 1977)—available for purchase. If you’re rushed, concentrate on Part One, chapter 1 and Part Three, chapters 1-3.
Fri., 31 October: The State
Giorgio Agamben, "We Refugees" (1994), on-line.

Fri., 7 November: Nations and “Natives”

Fri., 14 November: Orientalists and other Others
Frantz Fanon, “Algeria unveiled” in his *A Dying Colonialism* or *The Fanon Reader*.

Power, Ideas, Experiences
To what extent must people (and their ideas—for instance, about the past) be the products of their time and space? If people are shaped by their place in history, can they also shape that history? Where does agency (that is, the ability to act) reside? And of what might it consist?

Fri., 21 November: Aura and Ideology
Karl Marx, *The Eighteenth Brumaire of Louis Bonaparte* (1852)—available for purchase.
Week of 24-28 November: Other Voices
Michel de Certeau, *The Practice of Everyday Life* chapter two, on e-reserves.
Kathleen M. Blee, “Evidence, Empathy, and Ethics: Lessons from Oral Histories of the
Luise White, “‘They could make their victims dull’: Genders and Genres, Fantasies and
Dipesh Chakrabarty, “Postcoloniality and the Artifice of History: Who Speaks for ‘Indian’
PLEASE NOTE: We will need to re-schedule this session because of the Thanksgiving holiday.

Fri., 5 December: Trauma, Causes, and Effects
Sigmund Freud, “From the History of an Infantile Neurosis” (1919) also known as “The
Wolfman”, in *The “Wolfman” and other Cases*, which is available for purchase at the book store.

Fri., 12 December: Historians’ Selves, Historical Selves