

History Department Research Seminars 2014-15

**30-4-2015**

**Final 2015 Seminar**

Final History Research Seminar of 2014-15

Thursday, 7 May

4:15

**Roscoe, 1.001**



'Taxes and Modernity:

Fiscal Regimes in Russia, Europe and North America  
from the 18th to the 20th Centuries'

**Yanni Kotsonis** (New York University)

*All are welcome!*

*Talks are followed by drinks with the speaker at a nearby pub.*

**16-3-2015**

**Peregrine Horden on Mediterranean History**

**Peregrine Horden (Royal Holloway)**

**‘Periodisation in Mediterranean History’**

Thursday

19 March 2015

4pm

**Roscoe, 1.001**



**HISTORY RESEARCH SEMINAR**

**All are welcome! Talk is followed by drinks with the speaker at a nearby pub.**

**8-3-2015**

**Columbia's Sarah Kovner on WWII POW camps**

**Prof Sarah Kovner,**

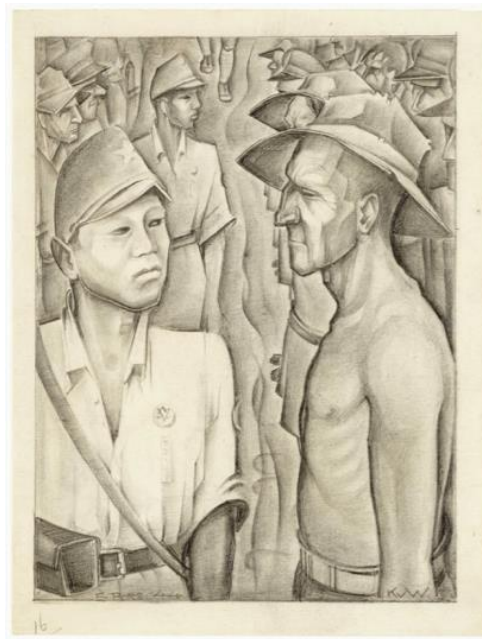
**Research Associate, Columbia University**

## 'Prisoners of the Empire:

### POW Camps in Korea during the Pacific War'

**4:15pm, Wednesday, 11 March**

**Samuel Alexander A7**



This presentation examines the captivity of Allied Servicemen in POW camps in Korea during the Pacific War. The camps at Jinsen [Inchon], Keijo [Seoul] and Kōnan [Hūngnam] were initially established and organized as propaganda camps on the direct orders of senior Japanese officials. This makes them uniquely valuable sites for exploring how Tokyo wished to be seen as discharging its responsibilities towards POWs. But to show the difference that made, the paper must recreate the experience of prisoners, guards, and people in the surrounding community, including the itineraries that brought them together and the varied fates they met at the end of the war. It will also point to the larger implications, both for how we understand the POW experience, and also how that experience can help us understand Korea's place at a key historical juncture, when it transitioned from colony to military occupation to a more informal kind of American empire.

Sponsored by East Asian Studies and History

**2-2-2015**

**Bristol's John Foot on radical psychiatry in Italy**

## **History Department Research Seminar**

Thursday Feb 5

4.15 pm.

**Sam Alex A 215**

‘The end of the asylum.

Radical psychiatry and institutions  
in Italy in the 1960s and 1970s.’

John Foot (Bristol)



All welcome! The talk is followed by drinks with the speaker at a nearby pub.

MA and PhD are particularly encouraged to attend.

A register of attendance will be kept.

**4-11-2014**

**Oxford's Henrietta Harrison speaks this Thursday**

## History Research Seminar

**Thurs Nov 6 at 4:15pm**

"The Early Twentieth-Century Origins of Popular Ideas  
about Traditional China's Foreign Relations:

The History of the Qianlong Emperor's Letter to George III"

Henrietta Harrison

University of Oxford



Thursday Nov 6

4:15pm

Samuel Alexander A215

All are welcome! Talks are normally followed by drinks with the speaker at a nearby pub.

16-9-2014

## History Research Seminar Schedule Announced

### History Department Research Seminar, 2014-15

**Thursdays 4.15 pm.**

All welcome! MA and PhD are particularly encouraged to attend. A register of attendance will be kept.

*Please note that seminar venues have only been confirmed for the first two sessions. Watch the space for updates.*



2<sup>nd</sup> Oct. Chris Wickham (Oxford): ‘Administrators’  
Time: the social memory of the early-medieval state in Iraq  
and China’.

**(Sam Alex A 215)**

16<sup>th</sup> Oct. Richard Huzzey (Liverpool): ‘Faith in Free  
Labour: morality, self-interest and the economic culture of  
abolitionism c.1787-1833’. **(Sam Alex A 215)**

6<sup>th</sup>. Nov. Henrietta Harrison (Oxford): ‘Rethinking the  
Qianlong Emperor’s Response to Lord Macartney: the early  
20<sup>th</sup>c. sources of popular ideas of the Chinese world order’.

**(Sam Alex A 215)**

20<sup>th</sup> Nov. Kevin Passmore (Cardiff):

‘The Reception of Fascism in France’.

**(Sam Alex A 215)**

4<sup>th</sup> Dec. Len Scales (Durham):

‘Images of Power and their Enemies in 14<sup>th</sup> c. Europe’.

**(Sam Alex A 215)**

5 February 2015: John Foot (Bristol), ‘The end of the asylum. Radical psychiatry and institutions in Italy in the 1960s and 1970s.’

**(Sam Alex A 215)**

19 February 2015: Jan Georg Deutsch (Oxford), ‘Agamben in Ungoni. Colonialism and Violence in German East Africa’

**(Roscoe, 1.001)**

5 March 2015: Craig Taylor (York), ‘Remembering War in the Late Middle Ages: Biographies and Memoirs’

**(Roscoe, 1.001)**



19 March 2015: Peregrine Horden (Royal Holloway),

‘Periodisation in Mediterranean History’

**(Roscoe, 1.001)**

23 April 2015, Maria Fusaro (Exeter), TBC

**(Roscoe, 1.001)**

7 May 2015: Yanni Kotsonis (New York University), ‘Taxes and Modernity: Fiscal Regimes in Russia, Europe and North America from the Eighteenth to the Twentieth Centuries’

**(Roscoe, 1.001)**

**1-3-2014**

**Oxford's Lyndal Roper on Luther**

## **Luther, Masculinity and Aggression**

Prof [Lyndal Roper](#) (Oxford)

Thursday 6th March

4-5:30pm

**\*Samuel Alexander LG12\***

(The basement lecture hall inside the south/rear entrance of the Samuel Alexander Bldg  
on Oxford Road by the Manchester Academy.)





Martin Luther is famed as the man who split the Catholic church and started the German Reformation, one of those rare individuals who really do 'make history'. An extraordinarily courageous man, he could also be extremely belligerent. His was a Reformation which worked by upholding the power of secular rulers, and so he is often accused of being subservient to them. But he also wrote a series of tracts that took on key rulers of the day. These pamphlets are full of vivid and scurrilous abuse, and they revel in the rhetoric of manhood and the feud. Most theologians attack other theologians: why did Luther attack rulers in this way? What does this tell us about manhood in the sixteenth century, and how the Reformation might have changed models of masculinity?

*A History Research Seminar supported by the North West Early Modern Seminar.*

*All are welcome. The conversation continues after the talk at a nearby pub.*

14-2-2014

Medieval Monastics with Leeds' Emilia Jamroziak

***Why Late Medieval Monasticism Matters:  
Cistercian Communities and the Cults of Saints  
between 1350 and 1540***

[Emilia Jamroziak](#) (Leeds)

4-5:30pm

Thursday 20th February

**\*Samuel Alexander LG12\***

(The lecture hall downstairs inside the south/rear entrance of Sam Alex.)



This talk will present some of my key findings of the AHRC project on which I was working in the 2012/13 academic year, entitled: 'The cult of saints in Cistercian monasteries in the later middle ages: regionalism and pan-European trends'. This project examined the forms of the cult of saints in Cistercian monasteries from the 14th to the early 16th century to show how Cistercian communities became rooted in their regions and localities and how they took up new religious fashions. The traditional filiation links between monasteries scattered across Europe continued to be an important route for the transmission of ideas, texts and objects associated with these cults. The project combines case studies (from Bavaria, Franconia and Rhineland) with an extensive survey of Cistercian houses across European Christendom to show degrees of regionalisation and trans-regional network and the nature of cult-adoption within the Cistercian environment. By doing so, I explain how the white monks adopted elements of popular religiosity to their relationship with the outside world, built it into their own institutional identity with the Cistercian family and within the local context

*A History Research Seminar.*

*All are welcome. The conversation continues after the talk at a nearby pub.*

29-1-2014

Islamic charity talk by Yaacov Lev

**Islamic Pious Endowment (*waqf*) in Historical Perspective:  
Legal Aspects, Functions and Modern Controversy**

Prof [Yaacov Lev](#)

Department of Middle Eastern Studies, Bar Ilan University

Thursday February 6

4-5:30

University Place 6.205



**Abstract**

*In legal terms waqf is a perpetual charity as the endowed property becomes God's property, while the income it generates is dedicated for the purpose set by the founder. Islamic law allows the setting of pious endowments for the benefit of family members and public/charitable aims, and both type of foundations proliferated in the medieval and pre-modern Muslim world. Waqf, as voluntary charity (sadaqa), is rooted in the religious world*

*of the founder who sought approach to God and rewards in the afterlife, but it also served a myriad of functions at the political, social and personal levels. In some recent scholarship there is a tendency to belittle the religious underpinnings of the waqf institution and to see it as an obstacle for modernization. Both claims are unjustified.*

### **History Research Seminars, 2013-14**

All are welcome. Events end around 5:30pm followed by intoxicants with the speaker.

**16-1-2014**

**Craig Clunas to speak at the Rylands**

*Metadocuments – Writing On and Writing In the Modern Chinese Painting*

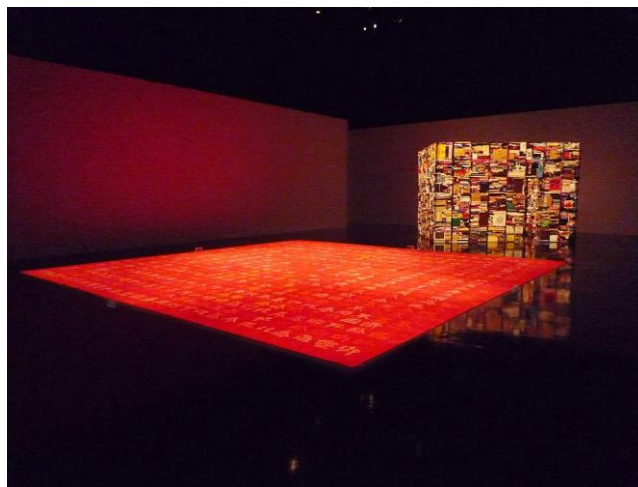
[Craig Clunas](#)

**Professor of the History of Art, University of Oxford**

Thursday 23rd January

3:30-5pm

[John Rylands Library, Deansgate, Christie Room](#)



A particular bond between text and image is often seen as a distinctive characteristic of Chinese art. Many famous pre-modern works carry extensive colophons, while in contemporary art, the manipulation of the characters of the Chinese script is a powerful

strand of postmodern artistic practice, whether in the unreadable 'Book from the Sky' of Xu Bing, or in the deconstructive 'washing away' of texts by Huang Yongping. But what happened to this relationship in the years from the fall of the imperial system in 1911 to the death of Mao Zedong in 1976? Then, Chinese artists produced a range of solutions to the problem of 'modernity' in art. The fact that artistic 'modernity' required a rigorous separation of word and image put particular difficulties in the way of Chinese painters. After 1949, Communist Party insistence on a clarity of meaning in any image disseminated to 'The People' produced further complexities. Through a close analysis of key images produced in China's short twentieth century, this lecture will address the specifics of the word-image relationship in modern China, and ask whether the theoretical paradigms for understanding this relationship can indeed be understood as universals within the history of art.

**This is a special event, part of the History Research Seminar Series of 2013-14. As usual, the conversation continues afterwards over drinks at a nearby pub.**

**Jointly hosted by the History Department and [Centre for Chinese Studies](#)**