

# NOTICEBOARD

## Scholarships Awarded by the GHIL

Each year the GHIL awards a number of research scholarships to German postgraduate and postdoctoral students to enable them to carry out research in Britain, and to British postgraduates for research visits to Germany. The scholarships are generally awarded for a period of up to six months, depending on the requirements of the research project. British applicants will normally be expected to have completed one year of postgraduate research, and be studying German history or Anglo-German relations. Scholarships are advertised on H-Soz-u-Kult and the GHIL's website. Applications, which should include a CV, educational background, list of publications (where appropriate), and an outline of the project, along with a supervisor's reference confirming the relevance of the proposed archival research, should be addressed to Dr Felix Brahm, German Historical Institute London, 17 Bloomsbury Square, London WC1A 2NJ. During their stay in Britain, German scholars present their projects and the initial results of their research at the GHIL Colloquium. In the second allocation for 2016 the following scholarships have been awarded for research on British history, German history, and Anglo-German relations.

*Norman Aselmeyer* (EUI Florence), *Imperialism, Technology, and Landscape: The Construction of the Uganda Railway in British East Africa, c.1895–1903*

*Arno Barth* (Duisburg-Essen), *Bevölkerungspolitik als Risikomanagement der Pariser Friedensordnung*

*Alexandra Esche* (TU Berlin), *Under a Cloak of Civility: Bourgeois Answers to the 'Jewish Question' in London and Berlin (1890–1914)*

*Christoph Galle* (Marburg), *Predigten des Frühmittelalters*

*Manuel Geist* (Freiburg), *An den Schnittstellen der Macht: Französische und britische Russlandexperten und die Beziehungen zu Russland 1890–1924*

*Julia Hauser* (Kassel), *Embracing the World: An Entangled History of Vegetarianism (c.1800–1957)*

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*Nicholas Lang* (Münster), Ein 'Vierer-Direktorium . . . der westlichen Welt'? Die Entwicklung der Vierer-Konsultationen und ihre Bedeutung für die Bundesrepublik Deutschland 1974–1982

*Benjamin Müsegedes* (Heidelberg), Angeeignet, gestiftet, verehrt. Heilige im Reich und England (ca.1050–1540): Die Städte Speyer und Lincoln im Vergleich

*David Noack* (Mannheim), Das zweite Turnier der Schatten: Das Agieren der Großmächte Deutschland, Großbritannien und Sowjetunion in Sowjetisch- und Chinesisch-Turkestan 1919–1933

*Vernessa Oberhansl* (Frankfurt am Main), Kapitalismus, Krise und Nation: Wirtschaft und gesellschaftliche Selbstbeschreibung in Deutschland und England im 19. Jahrhundert

*Robert Raman* (Göttingen), From Girangaon to 'Mini Pakistan': The Precarious Place of Working Muslims in Twentieth-Century Bombay

*Patrick Rummel* (Marburg), Antike Kolonisation und britisches Empire: Griechische Kolonisierung als Modell imperialer Rekonfiguration, 1850–1900

*Alrun Schmitdke* (HU Berlin), Veröffentlichungspolitik und Entscheidungsbefugnisse: Der Verlagsberater Paul Rosbaud und die wissenschaftlichen Verlage Julius Springer, Pergamon Press und Wiley Interscience, 1927–1963

*Jenny Standke* (Göttingen), Karrieren zwischen Hof und Wissenschaft: Ärzte und Chirurgen an den Höfen in London und Hannover im Zeitalter der Personalunion

*Philipp Vogler* (Karlsruhe), Entwicklung und Einsatz militärischer Luftbildphotographie in Deutschland (1918–1945)

*Amelia Wiegeshoff* (Marburg), Von Menschen und Erregern: Eine globalhistorische Untersuchung seuchenpolitischen Handelns (ca.1870–1919)

*John Carter Wood* (Mainz), Christliche Intellektuelle in Großbritannien und die europäischen Krisen der 1930er und 1940er Jahre

### **Forthcoming Workshops and Conferences**

*Pop Nostalgia: The Uses of the Past in Popular Culture*. Workshop organized jointly by the BSSH South Sport and Leisure History Network and the German Historical Institute London, to be held at the GHIL, 10–11 November 2016. Conveners: Dion Georgiou (London) and Tobias Becker (GHIL).

Pop nostalgia, we are told, is everywhere. Our current golden age of television—from *Mad Men* to *Vinyl*, *Downton Abbey* to *Call the Midwife*—lovingly recreates earlier periods of the twentieth century, while club nights devoted to the 1980s or 1990s allow us to return to our youth. What is more, popular culture is, in the words of music journalist Simon Reynolds, addicted to its own past. It not only reminisces, it revives, reissues, remixes earlier forms and styles instead of coming up with anything genuinely new. Finally, our most modern technologies are always also time machines, producing sepia images of the present for an anticipated nostalgic recollection in the future.

These very different cultural phenomena, which are often subsumed under the term nostalgia, raise a number of still under-explored questions. How new is this development, given that period films are as old as the cinema and that popular culture and music have always drawn on earlier periods? Cannot the recycling of old styles and forms be highly creative and result in innovations? Are period settings and costumes, retro and vintage styles as such indicative of and synonymous with nostalgia? Is it really nostalgia that drives our interest in and engagement with the past? And if not, what other motivations are in play? What role, for example, have media technologies such as film and the internet played in preserving the culture of the past in the present?

These are some of the questions the workshop Pop Nostalgia addresses. It will explore the uses of the past in popular culture across all media and genres, from literature, cinema, television, and video games to theme parks, club nights, and sports events. It is interested not only in representations of the past but also in their production and circulation as well as in audiences and reception. The workshop is especially interested in the historical dimension of pop nostalgia.

*The Best Ideas? Natures, Nations, and Collective Memory.* Conference to be held at the German Historical Institute London, 1–3 December 2016. Conveners: Andreas Gestrich (GHIL) and Frank Uekötter (Birmingham).

In 1872 Yellowstone became the first national park in the world. Forty years later, with similar parks existing all over the world, James Bryce declared that national parks were ‘the best idea America ever had’. The remark became legendary and stands as a fine example of post-colonial humour, as Bryce was the British ambassador to the United States. It raises interesting questions about the nationalization of nature and the naturalization of nations.

Nature has served as a resource for nation-building, and the reverse is no less true: nations and nationalisms have framed appreciation of the natural environment. Sometimes a historic first captured the collective imagination. For example, England has claimed a special attachment to animals ever since the foundation of the world’s first society for animal protection in 1824. In other cases, the link grew out of a peculiar endowment of nature, such as the Amazon rainforest in Brazil, tigers in India, or pandas in China. Sometimes a disaster left its mark on national identity; Chernobyl and Bhopal may serve as examples. The meaning of environmental icons can be positive as well as negative, and places such as the silver mines of Potosí occupy an ambiguous place somewhere in between.

Both nature and nations came across with a whiff of eternity, but recent scholarship offers a different perspective: it views nations as imagined communities and nature as a cultural construction. Furthermore, nations were never homogeneous in their appreciation of nature, and the dividing lines shed revealing lights on societies, identities, and changes in the land. Memory studies have stressed the pivotal role of groups with specific interests and mindsets in the shaping of collective memory. For example, icons of nature were important commercial assets for hotel owners and tourist managers. Scholars have also shown how the construction of national identities was tied to processes of exclusion and inclusion. Environmental historians have recognized that human interventions in nature mirrored and created social inequalities. In short, both nations and natures show an enormous dynamism over time, and yet societies displayed a remarkable inclination to depict them as permanent and im-

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mutable—all the more reason to discuss the intended and unintended changes over time.

*The De-Industrializing City: Urban, Architectural, and Socio-Cultural Perspectives.* Workshop organized jointly by the Society for the Promotion of Urban Discussion (SPUD) and the German Historical Institute London, to be held at the GHIL, 12–13 December 2016. Conveners: Jörg Arnold (Nottingham), Simon Gunn (Leicester), Otto Saumarez Smith (Oxford), and Tobias Becker (GHIL).

When the Coventry-based band The Specials released their single ‘Ghost Town’ in June of 1981, they appeared to give poignant expression to a broader sense of crisis that characterized Britain’s urban environment in the early Thatcher years. The song’s invocation of urban decay, social dislocation, and violence, juxtaposed with a romanticized past of ‘good old days [when] we danced and sang and the music played in a de boomtown’, struck a chord with contemporary audiences. It provided a fitting soundtrack to the urban riots that broke out in many British cities later that summer. Yet at the same time, the band’s innovative fusion of the different musical influences of Ska and Punk, their attention to branding and style, and, not least, their ethnically diverse line-up, pointed in the direction of opportunities and new departures amid the gloom that the music so hauntingly evoked. Above all, the song ‘Ghost Town’ illustrated that the urban environment had become a space in which intersecting developments were taking shape that characterized the late twentieth century more generally: de-industrialization and transformation; migration and multiculturalism; conflict and resilience; farewells and new beginnings.

The workshop takes up these multiple transformations and examines their intersections and frictions in a comparative Anglo-German perspective through the lens of the late twentieth-century city, with a particular emphasis on urban, architectural, and socio-cultural developments. It aims to bring together scholars from the UK and the European continent in order to explore vistas for further research on the European city as a key site of sweeping societal changes from the end of the ‘Golden Age’ of the 1970s to the present.

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*The Kaiserchronik*. Workshop to be held at the German Historical Institute London on 14 February 2017, organized jointly with the *Kaiserchronik* Project at the Department of German and Dutch at Cambridge University.

This workshop is organized in collaboration with the Cambridge-based AHRC research project that will produce the first-ever critical edition of the A, B, and C recensions of the *Kaiserchronik* headed by Mark Chinca and Christopher Young (Cambridge) and Jürgen Wolf and Jürg Fleischer (Marburg). The goal of the workshop is to investigate the cultural uses of Charlemagne in the late Salian and early Hohenstaufen period, since this is the context for the vernacular account of Charlemagne's life which features so prominently in the *Kaiserchronik*. The workshop will consist of working sessions with invited speakers from Britain and Germany in the afternoon and a public event in the evening.

*Luther's Legacy: The Thirty Years War and the Modern Notion of State in the Empire, 1530s to 1790s*. Panel Discussion with Robert von Friedeburg, Mark Greengrass, Jo Whaley, and Peter Wilson, moderated by Andreas Gestrich, to be held at the German Historical Institute London, 21 March 2017.

Is there a distinctive German concept of the state? When and under what circumstances did it emerge? What was its intellectual context? The renowned historian Robert von Friedeburg (Rotterdam) has presented a new interpretation of this much debated question which is relevant not only for our understanding of the early modern period, but for modern German history in a wider perspective.

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*The Long End of the First World War: Ruptures, Continuities and Memories.* Herrenhausen Symposium to be held at Herrenhausen Palace, Hanover, 8–10 May 2017, organized by the Leibniz University of Hanover, Zentrum Moderner Orient, Volkswagen Foundation, and the German Historical Institute London.

This symposium will focus on relations between global history and social history. It will highlight actors and regions, and systematically engage with the issue of diverse periodizations. In discussing linkages between experience, historiography, and commemoration, the symposium aims to unsettle the notion of a static and clearly defined 'end' of the First World War, a construct mainly based on European developments.

While the armistice of 11 November 1918 marked the end of fighting on the Western Front, the case was different in other parts of the world, in particular, in the former Russian and Ottoman empires and in East Africa, where armed conflict relating to the destruction and reformation of political orders persisted, in some places for several years. These struggles affected daily life and biographical trajectories as well as local perceptions, representations, and interpretations of the war. What events or developments marked the 'end' of the war? How did the processes which marked the end of the war differ regionally, and how did prisoners of war, demobilized soldiers, women, and children from and in Asia, Africa, and the Middle East perceive and experience the 'end'? How did this 'end' influence new networks, social movements, society, economic processes, and ecological developments? And how were these questions discussed by contemporary intellectuals in Asia, Africa, and the Middle East?

With the centennial of the outbreak of the war in 1914 and the increasing temporal distance it conveys, the nature of remembrance, too, is changing. The centennial in 2014 was marked by extensive commemorative activities in many parts of the world, at various political levels, in the media, literature, and the arts. The symposium asks whether and how they shaped contemporary dialogues on commemoration, not only in Asia, Africa, and Latin America, but also in Europe. Can the use of electronic and other media compensate for the loss of *Zeitzeugen* (eyewitnesses)? And does this make transnational commemoration easier (or more difficult)? We are especially interested in issues relating to what could be called 'non-memory', that is,

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forgotten or submerged memories. What is written out of historical narratives and what is rediscovered? In this respect, the symposium will also discuss questions of changing memories and contested commemorations.