

PROGRAMME

18 October 2021

Sala degli Stemma, Villa Salviati

1st panel Chair: Corinna Unger

09:30 Anna Dobrowolska: *Sex, Communism, and Videotapes. Polish Sexual (R)evolutions, 1956-1989*

10:00 Catherine Lefèvre: *The Role of the UK government and UK Banks in the Development of the Sovereign Debt Crisis in Romania, Hungary and Poland, 1970-1982*

10:30 Emma Kluge: *Europe's Pacific: The End of Empire?*

11:00 Maria do Mar Gago: *Making Coffee Global: World Collections, African Forests and Geopower (1933-1961)*

11:30 Coffee Break

2nd panel Chair: Pieter M. Judson

11:45 Tommaso Stefini: *Political Economies of Empires, Venetian Trade, and Justice in the Ottoman Empire (17th century)*

12:15 Jared Warren: *Poland's Other Catholics: Greek Catholicism and the Politicization of Polish Religion in the 1840s*

12:45 Miloš Vojinović: *The Problem-Solving Discipline: the Birth of Imperial History in Great Britain*

20 October 2021
Sala degli Stemmi, Villa Salviati

1st panel Chair: Lauren Kassell

09:15 Tomás Bartoletti: *Science and Entangled Masculinities in Nineteenth Century Latin America: Race and Class in the Travels of Swiss Naturalist and Diplomat J. J. von Tschudi*

09:45 Télio Cravo Cravi: *Neither Coffee nor Sugar: British Mining Companies, German Engineers and Transatlantic Slave Trade in the Nineteenth Century (1807-1843)*

10:15 Duygu Yıldırım: *Precarious Translations: Knowledge, Medicine, and Uncertainty between the Ottoman Empire and Early Modern Europe*

10:45 Troy Vettese: *Limits and Cornucopianism: The History of Neoliberal Environmental Thought*

11:15 *Coffee Break*

2nd panel Chair: Nicolas Guilhot

11:30 Gözde Kılıç: *A History of Love in Modern Turkey: Amorous Origins of the Self, 1839-1943*

12:00 Kathleen McCrudden Illert: *Sophie de Grouchy, Moral Republicanism, and the Hunt for New Methodologies in Intellectual History*

12:30 Andrés María Vicent Fanconi: *International Interventions in the Iberian World in the Nineteenth Century*

13:00 Zala Pavšič: *Women in the Discourse of War: On Friendship in the Yugoslav Conflict*



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ABSTRACTS

Anna Dobrowolska:

Sex, Communism, and Videotapes. Polish Sexual (R)evolutions, 1956-1989

'Sexual revolution' has proved itself to be a powerful concept. It has been repeatedly re-used and re-defined over the course of the last century. However, most of the academics writing about the topic have explicitly or implicitly assumed that the 'sexual revolution' was a solely Western phenomenon. As a consequence, the developments in the history of sexuality of the countries on the 'other side of the Iron Curtain' have either been downplayed or overlooked.ⁱ My doctoral research bridges this gap in the scholarship by analysing the 'Eastern' sexual revolution using Poland as its case study.

Catherine Lefèvre:

The Role of the UK Government and UK Banks in the Development of the Sovereign Debt Crisis in Romania, Hungary and Poland, 1970-1982

Previous research on the Eastern European sovereign debt crisis largely ignores the role of creditor countries and the link between politics and finance in the development of a crisis. My work presents a new way of framing debt crises by looking at the political and economic strategies adopted by the UK government towards Poland and other Eastern European countries from 1970, which signals the beginning of an active foreign policy towards Eastern Europe enabled by détente, until the outbreak of the crisis in 1981-1982. Archival evidence demonstrates how these strategies contributed to the development, outbreak and resolution of the crisis in these countries. My research highlights how creditor countries contribute to the development of a sovereign debt crisis by prioritizing their own political interests despite having an awareness of a country's increasing indebtedness, which can lead to an unsustainable cycle of debt, and ultimately a debt crisis.

Emma Kluge:

Europe's Pacific: The End of Empire?

Daily, Pacific peoples are confronted by issues caused by globalization and European colonialism. A wave of decolonization peaked in the 1960s as a result of transnational anticolonial activism and international pressure exerted by Global South actors at the United Nations. However, many Pacific territories remained under colonial control far past this point and several non-self-governing territories still exist today. My project, *Europe's Pacific: the end of empire?* addresses an increasingly apparent need to incorporate the Pacific Islands into histories of the European colonialism. It examines the ways European colonial powers attempted to conceal or obscure their Pacific colonies thereby delaying or stalling decolonization in the Pacific. This project also draws attention to the ideas and campaigns of Pacific anticolonial activists as they strove to forge a new future for their territories. This history contributes to a greater understanding of European colonialism in the Pacific and increases Pacific literacy within European debates over international governance.

For the first year of my fellowship my focus will be on completing my book manuscript on the West Papuan independence campaign to the United Nations in the 1960s. During this period, West Papuan leaders argued for decolonization apart from both the Netherlands and Indonesia, based



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on their interpretations of UN principles and claims to a distinct ethnic identity. However, West Papuan demands for self-determination confronted the wider collision between principles of territorial integrity and self-determination. Despite these challenges, West Papuan leaders attempted to use racial solidarity to gain support from African leaders at the United Nations. While West Papuan leaders were able to gain sympathy for their cause, they found it hard to overturn pre-existing Afro-Asian solidarities. Ultimately, West Papuan claims to decolonization were rejected because their claims to independence clashed with international norms as well as Cold War and Afro-Asian political imperatives. The work for my book manuscript will center on reconstructing an intellectual history of West Papuan political thinking during this period. This work expands the histories of anticolonial networks to include Pacific actors and challenges the established temporalities and geographies of international histories of decolonisation.

Maria do Mar Gago:

Making Coffee Global: World Collections, African Forests and Geopower (1933-1961)

Scholars have already made coffee into a major player in histories of imperialism, globalization and capitalism. This project aims to further investigate this theme by approaching it through the lens of scientific practices. How did coffee and scientists contribute to imagine new political relations at the global scale? This is the main question this project wants to address. It proposes a detailed analysis of the knowledge making practices of four scientists identified in my PhD dissertation as key to understand the quest for *making coffee global* during the 20th century. The objectives of this transnational and multi-sited archival research are: 1) to analyse scientists' role in making coffee a crop that sustained particular geopolitical arrangements; 2) to explore the ways African forests in Ethiopia and Angola, the cradle of coffee, influenced political narratives about Africa; 3) to contribute to a better understanding of the interconnections woven through scientific practices between European imperialism (specially the Portuguese), American hegemony and international institutions. By putting emphasis on science and plant agency, this research aims at contributing to a growing scholarship that wants to rethink the narratives of global circulation and governance from a multispecies perspective.

This project builds on my previous research on the importance of Robusta coffee in defining the nature of Portuguese colonialism in Angola. It further explores the ways coffee and scientists shaped the social and political order but this time from a transnational perspective that goes beyond the Portuguese case. It reflects on the notion of geopower as a kind of political rationality that takes the administration and control of the whole Earth planet as its subject. World collections of coffee seeds, plants and pests are the forms of geopower analyzed here, the window to discuss the role of scientists in weaving international, national and colonial agendas, and the ways Arabica and Robusta coffee plants, with their deep histories in Ethiopian and Angolan forests respectively, contributed to the process of political imagination. This project is designed around four main themes – breeding, surveying, storing, preserving –, each one analyzing a local case placed in a global context: an intensive coffee breeding program in Brazil; a world mission to collect germplasm funded by US cold war policies; a global database of coffee rusts in Lisbon connected to Angola; and an United Nation's project to rescue coffee genetic variability in Ethiopia. Archival research will be conducted in five countries: Brazil, United States, Portugal, Italy and Angola. In this presentation, I will make a short presentation of my PhD research, discuss its relationship with my current project and share my goals and expectations for this year.



Tommaso Stefini:

Political Economies of Empires, Venetian Trade, and Justice in the Ottoman Empire (17th Century)

This article deals with the interrelations between the political economies of the Ottoman Empire and the Republic of Venice and the administration of justice for Venetian merchants in Ottoman cities in the first three decades of the Ottoman Empire. It analyzes commercial disputes between Ottoman and Venetian merchants that were brought to the Imperial Council (*divan-ı hümayun*), the highest judicial body of the Ottoman Empire which was presided by high-ranking Ottoman military, administrative, and judicial officials. I focus on the procedure followed by the court, the role of diplomacy in the resolution of disputes, and their outcome. I argue that Ottoman and Venetian diplomatic and commercial concerns affected the resolution of disputes there: Venetian ambassadors intervened in its legal proceedings, and Ottoman officials adopted a less formalist approach to the resolution of commercial disputes, and they generally favored the Venetian side in the outcome of these cases. Overall, in this article I challenge traditional visions of Islamic legal and commercial systems as unchanging before the European-influenced legal reforms of the nineteenth century and as unfriendly towards commercial developments. In the period of my study, the seventeenth century, the Ottoman Empire was still the strongest military and diplomatic power in the Mediterranean and, therefore, legal changes did not stem from European diplomatic pressure but from Ottoman political and commercial interests.

Jared Warren:

Poland's Other Catholics: Greek Catholicism and the Politicization of Polish Religion in the 1840s

Historians often highlight the Greek Catholic Church (a religious confession formed by the reception of Eastern Orthodox parishes into the Catholic Church as part of the Union of Brest in 1596) as one of the primary features of modern national differentiation between Roman Catholic Poles and Greek Catholic Ukrainians. Focusing on the story of Makrena Mieczysławska, who falsely claimed to be a Greek Catholic nun and caused a European scandal in the mid-1840s, this paper resituates the history of eastern Catholicism within the history of Poland. Drawing from an aspect of my larger book project on multi-confessional aspects of nineteenth-century debates on Polish independence, this paper argues that the Greek Catholic Church, not that Latin Catholic Church, played the central role in the politicization of religion in the Polish lands in the first half of the nineteenth century.



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Miloš Vojinović:*The Problem-Solving Discipline: the Birth of Imperial History in Great Britain*

By analysing the creation of Britain's first two professorships of colonial history, the Beit Professorship at the University of Oxford (1905) and the Rhodes Professorship at King's College, London (1918), I argue that we should understand the emerging field just as the first practitioners of the imperial history saw it – as a new discipline which promised to offer solutions for pressing contemporary issues. The talk will have tripartite structure. Firstly, I will identify the problems imperial history ought to solve. Secondly, I will point that their historiographic production hoped to act as a panacea to the identified problems. However, medications can have their side effects. In the third part I demonstrate how identified problems and prescribed solutions predetermined thematic predilections, chronologies, geographical coverage and conclusions of the first imperial historian.

Tomás Bartoletti:*Science and Entangled Masculinities in Nineteenth Century Latin America: Race and Class in the Travels of Swiss Naturalist and Diplomat J. J. von Tschudi*

To what extent did science and travel to faraway territories shape the “hegemonic” status of the (Global) Modern Man in the long nineteenth century? In what way were scientific and political authority intermingled both in European and non-European states by spreading the gospel of worldwide civilizational progress? How did the scientific discourse on race and scientific authority as a marker of social class influence the construction of contested masculinities in the transatlantic context? What was celebrated in the nineteenth century as the expansion of the modern world through “men of science” such as Charles Darwin and Alexander von Humboldt has been intensely criticized in recent decades for the Eurocentric nature of these heroic narratives. The “global” turn in the history of knowledge sought to decentre them in order to explain global flows of scientific knowledge, circulation of epistemic objects and translation of indigenous epistemologies. Defiant criticisms from gender and postcolonial studies regarding the construction of masculinity and race through scientific practices have added to the debate in recent years. Focusing on the Swiss naturalist and diplomat Johann Jakob von Tschudi (1818-1889) and his voyages in Latin America, my project aims to research a paradigmatic case in the global history of knowledge and the history of informal imperialism in nineteenth-century Latin America, while contributing to current debates on transnational approaches in Swiss historiography and the study of European imperialism. Through a micro history study framed in a method of cross-contextualization, my research seeks to analyze transversally these historiographies examining the role played by scientific practices in the construction of masculinities through racist discourse in Latin America but also through class distinction in the Central European context during the mid-nineteenth century.

Télio Cravo Cravi:*Neither Coffee nor Sugar: British Mining Companies, German Engineers and Transatlantic Slave Trade in the Nineteenth Century (1807-1843)*

The development of the nineteenth-century mining industry reveals the way in which British mining investment and financial system were connected with the transatlantic slave trade. From the first quarter of the nineteenth century, British joint-stock companies began their operations in Britain and abroad. These companies were created for works in Latin America, notably in the mineral



sector. During the 1820s and 1830s, seventy-six mining companies had been constituted and six million pounds were invested in mining ventures located in Latin America. The literature has devoted scant attention to the impact of British gold mining in Brazil and the transatlantic slave trade. In the nineteenth century, Rio de Janeiro has become the largest slaving port in the Americas. For this purpose, this project examines a database largely unexplored: passports of 167,000 slaves disembarked sent to various locations (1809-1833) and compiled by the Brazilian Institute for Research in Applied Economics (IPEA, in the Portuguese acronym). The research uses new data that can track individuals over time to show that a meaningful proportion of them were re-exported to Minas Gerais. Minas Gerais had the largest slave population of the Empire of Brazil throughout the century and most slaves were not associated with the coffee or sugar economy. Secondary sources are also used. The German engineers' reports on the slave trade, slavery and mining in Minas Gerais. This research project addresses issues related to the between British mining companies, German engineers and the transatlantic slave trade. This unique association, in a specific territory, reveals structural entanglements and global structural connections.

Duygu Yıldırım:

Precarious Translations: Knowledge, Medicine, and Uncertainty between the Ottoman Empire and Early Modern Europe

My current book project based on the revision and expansion of my dissertation, examines scholarly engagements across cultures as a lens onto debates about the relationship between knowledge and uncertainty during an era of religious conflict and changing political allegiances between Europe and the Ottoman Empire. In an increasingly global world of the seventeenth century, exposure to the same medicinal substances gave rise to the idea of similarities of human bodies across cultures. Yet, it also evoked anxieties both for Europeans and Ottomans to define the boundaries of human difference in physical, spiritual, and moral domains. Perplexed by this dilemma, European and Ottoman scholars, physicians, natural philosophers, apothecaries, drug traders, historians, and jurists had lengthy medical and theological discussions over what makes a Muslim body different than others, and whether Muslims were more prone to intoxication. Within the paradox of globalization, they saw translation as a vehicle to raise questions about the universality of human beings and human nature –which often led to intentionally necessary or contingent failures in the translation process. I argue that the challenge of understanding the religious and human diversity transformed translation as an ideological interface shaped by confessionalization, race, and global historical thinking at the nexus of early modern Europe and the Islamic world.

Based on extensive archival research in Bologna, Florence, Paris, Leiden, London, Istanbul, Oxford, and Venice, my research makes conceptual and methodological interventions by thematizing translation as a process within the global history of knowledge. My work resists treating translation as a decontextualized abstraction in the historiography which sees translation too ubiquitous and basic, and all in all too self-evident to have a history. Instead, my research historicizes translation as a mediator for creating new ideas rather than only transferring knowledge. It shows how translation as an epistemological posture shaped the perceptions of faith and the idea of the diversity of human beings and human nature. By focusing on perplexity, contestation, rupture, and indecisiveness in cultural encounters, my research unearths that the success of translation did not necessarily depend upon the idea of scientific utility or textual accuracy, but on the crystallization of opinion regarding which knowledge was useful enough to be worthy of translation.



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Troy Vettese:*Limits and Cornucopianism: The History of Neoliberal Environmental Thought*

Since the 1920s, neoliberals have devised a slew of environmental frameworks to displace the centrality of 'externality' in environmental economics. This latter idea, which is neoclassical rather than neoliberal, relies on taxes or subsidies to close the gap between public and private costs of an economic activity, and thus restoring economic equilibrium. This framework implies that a government planner can produce better prices than the market, an assumption anathema to neoliberals because they conceive the market less as a site of exchange than as an omniscient machine. The neoliberals came up with alternatives to externality from the 1960s onwards, including cap-and-trade, 'resourceship', and the 'commons'.

Gözde Kılıç:*A History of Love in Modern Turkey: Amorous Origins of the Self, 1839-1943*

In my presentation, I will lay out the general contours of a new project that I am working on, tentatively titled "A History of Love in Modern Turkey: Amorous Origins of the Self, 1839-1943." It examines how Turkish views of love changed dramatically with the enormous impact of the scientific paradigm of materialism and positivism from the West. It looks at how the preeminence of biological and psychoanalytic definitions of love in the late nineteenth and early twentieth century in Turkey displaced earlier ethico-cosmological definitions, turning love into a socio-medical issue, and ultimately a vehicle for political agendas. Approaching love as a cultural and historical resource rather than a natural sentiment, the project seeks to show how questions of sexuality, desire, and pleasure were never entirely a "private" matter, but they were almost always intimately linked to the questions of identity, gender, race, power, and politics. Specifically, within the process of the institutionalization of psychiatry and the emergence of the biologizing discourses about sexuality, the talk of love came to connote the means for normalization and homogenization as a part of nation-building in modern Turkey.

Kathleen McCrudden Illert:*Sophie de Grouchy, Moral Republicanism, and the Hunt for New Methodologies in Intellectual History*

My presentation will discuss two main topics: the subject and argument of my book manuscript on Sophie de Grouchy (1763-1822), author of *Letters on Sympathy* (1798) and wife of the *philosophe* and French Revolutionary the marquis de Condorcet; and a related project concerned with expanding the range of methodologies used in intellectual history. Based on a mass of hitherto neglected archival material written by or relating to Grouchy, my book will show that Grouchy was far more politically and intellectually influential during the French Revolution and Napoleonic era than has hitherto been recognised. It will also argue that a full understanding of Grouchy's thought has repercussions for our understanding of the long history of liberalism. Finally, I will outline a revised methodology for the examination of historical figures who have been understudied in



traditional histories of political thought, which I am in the process of developing. While at the EUI, I hope to collaborate with other intellectual historians, political theorists and sociologists to develop further methodologies for uncovering the voices of those thinkers, political actors and cultural figures hitherto lost to history.

Andrés María Vicent Fanconi:

International Interventions in the Iberian world in the Nineteenth Century

In my next project, I intend to study the relationship between humanitarian interventions and financial interventions throughout the nineteenth century with a specific focus on the Iberian world. By putting in relation both phenomena, I would like to explore the rise of internationalism in its most material and sentimental dimensions. At the same time, studying these two sorts of intervention will open an extraordinary window on the peculiar place that the Iberian world has occupied in the international sphere since 1815. My research intends to provide original interpretation of the rise of internationalism and an innovative account of the international history of the Iberian world in the nineteenth century. Thanks to this research, global financial integration and the humanitarian discourse will appear as collaborative driving forces in the building of internationalism.

Zala Pavšič:

Women in the Discourse of War: On Friendship in the Yugoslav Conflict

In *The Politics of Friendship*, Derrida sees the exclusion of women from three prevailing discourses (politics, philosophy, and friendship) as the main form of inequality in a (forever imperfect) democracy. I used Derrida's essays in my PhD research as a theoretical basis for researching friendship dynamics at the time when Yugoslavia was falling apart. My research was based on sources spanning diaries, letter correspondences, literary autobiographies, documentaries, internet sources, and interviews. It was the first systematic research in the Yugoslav environment that covered male as well as female friendships. Moreover, my decision to include Derrida's philosophical thought resulted in new interpretations and possibilities for the so far unsolved problems on how to address (multi-ethnic) friendship and nationalism as well as how to interpret female friendship and place it in the discourse of war.

When writing on female activism in the Yugoslav wars, Svetlana Slapšak stresses that their anti-war engagements were only possible because of their exclusion from the prevailing discourse and engagement in war activities. As I have underlined in my publication resultant from my doctoral project, female activists actually found a way to turn their exclusion into their empowerment: while the power discourse of nationalism demanded that male representatives become the bearers of nationalist politics and act upon its will, women served as the bearers of the discourse of peace, not because of being naturally more inclined towards peace but because of their exclusion from the discourse of war and therefore nationalism. The purpose of my post-doctoral research project is to challenge the existing research on the Yugoslav environment, which repetitively connects women and the discourse of war with rape and suggest a shift towards establishing a connection with researching the role of women in the discourse of war within the framework of friendship.

