

**HIST 5212A/ EURR 5201B**  
**Cultures of Remembrance in Post War Europe**  
**Wednesdays: 6:05-8:55pm**  
**Paterson Hall 436**

**Fall 2016**

**Dr. Jennifer Evans**  
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**Office Hours: Wednesdays 3-5pm or by apt.**

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“What is past is not dead; it is not even past. We cut ourselves off from it; we pretend to be strangers.” Christa Wolf, *A Model Childhood*.

### **Introduction:**

Memory is as complex as it is integral to understanding today's Europe. Rituals of memory have served to build the foundation for war, while cultures of remembrance and commemoration have reinforced claims to protect human rights and the dignity of the person. But formulations of memory are also fundamentally selective. Above all else, memory is tricky. In some countries, blind spots driven by nostalgia and discourses of victimization sit alongside the willful exclusion of certain memories, experiences, and subjectivities. This course comes at the question of memory and remembrance in post 1945 Western Europe by questioning how Germany, France, and Holland came to terms with the violence of midcentury given their very different histories of colonialism, ethnic mixing, secularism, and race thinking. It views memory as a complex, often multidirectional social process shaped by diverse actors and discourses in the places and spaces where it took root and evolved. It investigates when and how myths of nation, identity, and history are evoked and queries whose experiences are drawn on to make up that vision. It asks how the history of the Holocaust and the fall of the iron curtain figured into post 1945 national memories and ponders how the differential experience of aggressor or victim functioned in relation to longer held histories of exclusion and colonial violence. Finally, it looks at issues directly relevant to Europe today including how migration, diasporic memories and cosmopolitan aspirations shape the conditions of possibility for collective identity.

### **Learning Outcomes:**

After successfully completing this course, you will be able to:

- Develop an understanding of the methodologies used by historians and anthropologists and philosophers for understanding European identity, memory, and heritage.
- Analyze and compare different methods for historicizing memory construction in different societies and milieus.
- Investigate different kinds of sources for the ways in which they articulate relevant themes or narratives as well as changes in the way memory has been understood and defined in different times and places.
- Facilitate class discussion by moving fellow students through the relevant material, helping them to identify the core arguments and ideas.
- Work collaboratively with others to interpret, analyze, and present relevant ideas in an engaging and effective way.
- Critically engage peers with possibly differing ideas and opinions in respectful dialogue.

**Structure:** This course meets for one 3-hour block per week and will be run as a seminar, with students taking turns presenting ideas from the readings as well as facilitating the overall discussion. A good discussion includes a plurality of diverse, well-informed voices. To that end it is absolutely imperative that students come to class having read the readings thoroughly. Students should be prepared to be active members of class, contributing to discussion on a weekly basis. The participation grade will also be based on active participation.

**Coursework:** Evaluation will be based on classroom participation and facilitation of the readings. There is a final presentation in the form of a conference/symposium where students will present a 15 minute version of their research paper. Instead of a formal essay, students may opt to prepare a digital project on Omeka or Wordpress or perhaps even a podcast. More information will be provided individually, for those interested in this option. Students are expected to do all the readings in advance of class and come prepared with a discussion agenda. Papers must reflect a mix of primary and secondary sources, and a working analytical framework. More information will be provided in class.

Facilitation – 20%

Attendance and Discussion – 20%

Essay or project proposal -- 2 pages of text with bibliography of 2-5 pages – 10%

Confernece Presentation – 20%

Final Paper or Project – 30%

**Academic Dishonesty (Plagiarism):** I am bound by the FASS policy on academic integrity, which requires instructors to forward any suspected cases of plagiarism to the Dean's office for adjudication. If anyone is unclear about what constitutes plagiarism, please don't hesitate to ask.

**Textbooks:** (available at Octopus Books, 116 Third Avenue, Ottawa, Ontario 613-233-2589 [octopus@octopusbooks.ca](mailto:octopus@octopusbooks.ca))

Sharon Macdonald, *Memorylands. Heritage and Identity in Europe Today* (New York: Routledge, 2013)

Michael Rothberg, *Holocaust Memory in the Age of Decolonization*

Tina Campt, *Image Matters: Archive, Photography, and the African Diaspora in Europe* (Duke UP, 2012).

\*all other readings are on Ares under our course number

### ***Schedule of Readings***

#### **1. September 7, 2016**

##### ***Introduction***

Aleida Assmann, "Europe: A Community of Memory?" Twentieth Annual Lecture of the GHI, November 16, 2006. Available online: [www.perspectivia.net/.../bulletin.../bulletin-of-the-ghi-washington-issue-40-spring-2007](http://www.perspectivia.net/.../bulletin.../bulletin-of-the-ghi-washington-issue-40-spring-2007); Jean Bethke Elshtain, "While Europe Slept" in *First Things: A Monthly Journal of Religion & Public Life* (March 2009), available online <http://www.firstthings.com/article/2009/03/003-while-europe-slept>; Tony Judt, "The Past is Another Country: Myth and Memory in Postwar Europe," *Daedalus* 121 (4) (Fall 1992): 83-119.

#### **2. September 14, 2016**

##### ***Frameworks***

Sharon Macdonald, "The European Memory Complex" and "Making Histories: Europe, traditions, and other present pasts" in *Memorylands: Heritage and Identity in Europe Today* (NY; Routledge, 2013); Dipesh Chakrabarty, "History and the Politics of Recognition" *Manifestos for History* ed. Keith Jenkins, Sue Morgan, and Alun Munslow (New York: Routledge, 2007), pp. 77-87; Astrid Erll, "Travelling Memory: Whither Memory Studies," *Parallax* 17 (2011), 4-18; Feindt, Krawatzek, Mehler, Pestel, Trimcev, "Entangled Memory: Towards a Third Wave of Memory Studies" *History & Theory* Vol. 53 Issue 1, (Feb 2014): 24-44.

### **3. September 21, 2016**

#### **Individual and Collective Memory**

Maurice Halbwachs, *The Collective Memory* (first published posthumously in 1950, written prior to 1940; New York: Harper & Row, 1980), read "Individual Memory and Collective Memory," 22-49, and "Historical Memory and Collective Memory," 50-87.; Jan Assmann, "Collective Memory and Cultural Identity," in *New German Critique* 65(1995), 125-133; Aleida Assmann, "From Collective Violence to a Common Future: Four Models for Dealing with a Traumatic Past," in: Helen Gonçalves da Silva et al. (eds.), *Conflict, Memory Transfers and the Reshaping of Europe* (Newcastle upon Tyne: Cambridge Scholars Publishing, 2010), 8-23

### **4. September 28, 2016**

#### **Sites of Memory – Rethinking National Frames**

Pierre Nora, "Between Memory and History: *Les Lieux de Memoire*," *Representations* 26 (Spring, 1989), 7-25; Nancy Wood, "Memory's Remains: *Les Lieux de Memoire*," in *History and Memory* 6:1 (1994), 123-150; Hue-Tam Ho Tai, "Remembered Realms: Pierre Nora and French National Memory" *AHR* 106:3 (June 2001), 906-922 and Sung-Eun Choi, "Repatriots Narrate the Colonial Past" in *Decolonization and the French of Algeria: Bringing the Settler Colony Home* (Basingstoke: Palgrave Macmillan, 2016), pp. 128-157.

### **5. October 5, 2016**

#### **Recasting the Memory of the Holocaust**

Michael Rothberg, *Holocaust Memory in the Age of Decolonization* (Stanford University Press, 2009).

### **6. October 12, 2016**

#### **Competing and Multidirectional Memories**

Luisa Passerini, "Memories between silence and oblivion," in Katharine Hodgkin and Susannah Radstone (eds.), *Contested pasts: the politics of memory* (London: Routledge, 2003), Iris Van Ooijen and Ilse Raaijmakers, "Competitive or multidirectional memory? The interaction between postwar and postcolonial memory in the Netherlands" *Journal of Genocide Research* Vol. 14, Issue. 3-4 (2012): 463-483 and Paul Bijl, "Colonial Memory and Forgetting in the Netherlands and Indonesia" *Journal of Genocide Research* Vol. 14, Issue 3-4 (2012): 441-461.

### **7. October 19, 2016**

#### **Photography and Memory**

Marianne Hirsch, *Family Frames: Photograph, Family, and Postmemory*, selections

Tina Campt, *Image Matters: Archive, Photography, and the African Diaspora in Europe* (Duke UP, 2012).

## **8. October 26, 2016 – no class – fall break**

### **9. November 2, 2016**

#### **Remembering the Post-Socialist Everyday**

Sharon Macdonald, "Musealisation. Everyday life, temporality, and old things." *Memorylands*, pp. 137-161; Jonathan Bach, "Collecting Communism: Private Museums of Everyday Life under Socialism in the Former East Germany" *German Politics and Society* Vol. 33 Issue ½ (2015): 135-145; Sara Jones, "(Extra)ordinary Life: The Rhetoric of Representing the Socialist Everyday After Unification" *German Politics & Society*. Vol. 33 Issue ½ (2015): 19-134. Mitja Velikonja, "Lost in Transition: Nostalgia for Socialism in Post-Socialist Countries" *East European Politics and Societies* Vol. 23 Issue 4, (2009): 535-551.

### **10. November 9, 2016**

#### **Digital Media and Memory**

Wulf Kansteiner, "Alternate Worlds and Invented Communities: History and Historical Consciousness in the Age of Interactive Media" in: Keith Jenkins, Sue Morgan, Alun Munslow (eds.) *Manifestos for History* (Oxford : Routledge, 2007), 131-148; Andrew Hoskins, "Digital Network Memory" in Astrid Erll and Ann Rigney, *Mediation, Remediation, and the Dynamics of Cultural Memory* (de Gruyter,), pp: Marianna Hirsch and Leo Spitzer, "The Web and the Reunion: <http://czernowitz.ephes.com>" in *Rites of Return: Diaspora Poetics and the Politics of Memory*, edited by Marianne Hirsch and Nancy K. Miller (New York: Columbia University Press, 2015), pp: 59-71

### **11. November 16, 2016**

#### **Bodies, Rituals, and Affective Memory**

Sharon Macdonald, "Feeling the Past. Embodiment, place and nostalgia" *Memorylands*, pp. 79-108; Tony Bennett, "Stored Virtue: memory, the body, and the evolutionary museum" in *Regimes of Memory* edited by Susannah Radstone and Katherine Hodgkin (New York: Routledge University Press, 2003), pp. 40-54;; Monica Black, "'Expellees Tell Tales: Partisan Blood Drinkers and the Cultural History of Violence after WWII," *History & Memory* 25:1 (Spring/Summer 2013): 77-110.

### **12. November 23, 2016**

#### **Transcultural Memory**

Sharon Macdonald. "Transcultural Heritage: reconfiguring identities in the public sphere" in *Memorylands*; Talal Asad, "Muslims and European Identity: Can Europe Represent Islam?" in Anthony Pagden, *The Idea of Europe: From Antiquity to the European Union* (Cambridge University Press, 2002), pp. 209-227; Kevin Myers, "Cultures of History: The New Left, South Asians, and Historical Memory in Post-War England" in *History, Memory, and Migration: Perceptions of the Past and the Politics of Incorporation* (Basingstoke: Palgrave Macmillan, 2012), pp. 33-48; Joan Scott, "Individualism" in *The Politics of the Veil* (Princeton, NJ: Princeton University Press, 2007).

### **13. November 30, 2016**

#### **Cosmopolitan Memory**

Sharon Macdonald, "Cosmopolitan Memory. Holocaust Commemoration and National Identity" in *Memorylands*, pp. 188-215; Daniel Levy and Natan Sznajder, "Cosmopolitan Memory" and "Holocaust and Diaspora" in *The Holocaust and Memory in the Global Age* (Philadelphia: Temple University Press, 2006), pp. 29-56; Dirk Moses, "Genocide and the Terror of History" *Parallax* Vol. 17, Issue. 4, (2011): 90-108; James Tully, "The Kantian Idea of Europe: Critical and Cosmopolitan Perspectives" in Anthony Pagden, *The Idea of Europe: From Antiquity to the European Union* (Cambridge University Press, 2002), pp. 331-358.

### **14. December 7, 2016**

#### **The Future of Memory**

Sharon Macdonald, "The Future of Memory – and Forgetting – in Europe" in *Memorylands*, pp. 216-235; Gavriel Rosenfeld, "A Looming Crash of a Soft Landing? Forecasting the Future of the Memory "Industry" in *Journal of Modern History* Vol 81, Issue 1 (March 2009): 122-158

#### **Symposium – date tba**

## **Academic Accommodations:**

The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at 613-520-6608 or [pmc@carleton.ca](mailto:pmc@carleton.ca) for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your ***Letter of Accommodation*** at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (*if applicable*). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made. Please consult the PMC website for the deadline to request accommodations for the formally-scheduled exam (*if applicable*).

**Religious Observance:** Students requesting accommodation for religious observances should apply in writing to their instructor for alternate dates and/or means of satisfying academic requirements. Such requests should be made during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist, but no later than two weeks before the compulsory academic event. Accommodation is to be worked out directly and on an individual basis between the student and the instructor(s) involved. Instructors will make accommodations in a way that avoids academic disadvantage to the student. Instructors and students may contact an Equity Services Advisor for assistance ([www.carleton.ca/equity](http://www.carleton.ca/equity)).

**Pregnancy:** Pregnant students requiring academic accommodations are encouraged to contact an Equity Advisor in Equity Services to complete a *letter of accommodation*. Then, make an appointment to discuss your needs with the instructor at least two weeks prior to the first academic event in which it is anticipated the accommodation will be required.

## **Plagiarism:**

The University Senate defines plagiarism as “presenting, whether intentional or not, the ideas, expression of ideas or work of others as one’s own”. This can include:

- reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;

- using another's data or research findings;
- failing to acknowledge sources through the use of proper citations when using another's works and/or failing to use quotation marks;
- handing in substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.

All suspicions of plagiarism will be dealt with according to the Carleton's Academic Integrity Policy (<http://carleton.ca/studentaffairs/academic-integrity/>). The Associate Dean of the Faculty will conduct a rigorous investigation, including an interview with the student. Penalties are not trivial. They may include a mark of zero for the plagiarized work or a final grade of F for the course.

Student or professor materials created for this course (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the author(s). They are intended for personal use and may not be reproduced or redistributed without prior written consent of the author(s).

### **Submission, Return and Grading of Term Work:**

Written assignments must be submitted directly to the instructor(s) according to the instructions in the course outline. If permitted in the course outline, late assignments may be submitted to the drop box in the corridor outside room 3305 River Building. Assignments will be retrieved every business day at **4 p.m.**, stamped with that day's date, and then distributed to the instructors. For written assignments not returned in class please attach a stamped, self-addressed envelope if you wish to have your assignment returned by mail. Final exams are intended solely for the purpose of evaluation and **will not** be returned.

Final standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points is:

Percentage	Letter grade	12-point scale	Percentage	Letter grade	12-point scale
90-100	A+	12	67-69	C+	6
85-89	A	11	63-66	C	5
80-84	A-	10	60-62	C-	4
77-79	B+	9	57-59	D+	3
73-76	B	8	53-56	D	2
70-72	B-	7	50-52	D-	1

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by an instructor may be subject to revision. No grades are final until they have been approved by the Dean.

**Carleton E-mail Accounts:** All email communication to students from the Institute of European, Russian and Eurasian Studies will be via official Carleton university e-

mail accounts and/or cuLearn. As important course and university information is distributed this way, it is the student's responsibility to monitor their Carleton and cuLearn accounts.

**Official Course Outline:** The course outline posted to EURUS website is the official course outline.