

HSTR 400 Historical Research Seminar: Ideas and Movements in European and American History (Advanced Writing Course) Fall 2020, T 2:00-5:00

Professor Richard Drake

Classroom: ED 241

Office Hours: T 10:00-12:00 and by appointment

Office: Main Hall 314

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Safety Language for In-Person Instruction / Optional Syllabi Language. Safety guidelines from the Dean's office are to be found at the end of the syllabus on page 8.

Recording Policy for This Class

Our classes will not be recorded or posted. I expect students to attend our class meetings, either in person or by Zoom. One student will be taking the course online. All other students will meet in-person with me. If you must miss a class, please obtain notes from another student. It is imperative that we create a classroom environment conducive to the safe and free expression of ideas during class discussions.

Course Description

In *How to Write History*, the first systematic analysis of what a work of history should entail, Lucian (120-190 A.D.) enumerated the abiding methodological concerns of the historian: "how to begin, how to arrange the material, the proper proportions for each part, what to leave out, what to develop, what it is better to handle cursorily, and how to put the facts into words and fit them together." Our task in this course is to learn how these questions have been asked and answered in the fields of European and American cultural and intellectual history. In *American Labyrinth: Intellectual History for Complicated Times* (2018), editors Raymond Haberski, Jr., and Andrew Hartman identify a trend that is characteristic today of both fields: the increasing attention paid to non-elites. Intellectual and cultural historians traditionally have written about the almost entirely male world of elite thinkers, taking primarily a text-based approach in their work. In the Haberski-Hartman anthology, however, we find chapters on gym culture, popular film, and entrepreneurship as representative examples of the new configuration in American intellectual and cultural history. Sitting for the past three years on a book prize committee in a field of European history, I have been struck by a dramatic shift toward a more popular reconceptualization of intellectual and cultural research topics, particularly regarding the hitherto relatively neglected history of women. We will survey the aims and research methods of both the

old and the new schools of thought about how to write American and European cultural and intellectual history.

Goal of the Course

We hope to produce research papers of publishable quality, twenty pages for undergraduates, thirty pages for graduate students—exclusive of notes and bibliography. The sooner you develop your idea for a paper, the better. In the second week of the semester, I will begin to solicit ideas from you about your research projects. Thereafter, every meeting will require some additional specificity in the development of an original idea about the research materials you have chosen to study. To reach our goal, we must acquire a general understanding of how cultural and intellectual historians work. The first five meetings will consist of group discussions, based on reading assignments, about the classic and the more recent approaches. The required reading mainly will be Christopher Lasch's *The True and Only Heaven: Progress and Its Critics* and the Haberski-Hartman anthology. Practiced in European as well as American cultural and intellectual history, Lasch epitomized the classic style in both these fields. *American Labyrinth* will be used as the basis for our discussion of recent paradigms for cultural and intellectual historians. Interspersed with these discussions, we will refer to selected topics in the 9th edition of Kate Turabian's *A Manual for Writers of Research Papers, Theses and Dissertations*. We also will spend time with Tammy Ravas, a Mansfield Library expert on the use of online data bases, and we will have the opportunity to consult with Donna McCrea, Head of Archives and Special Collections, about archival research.

Readings

Christopher Lasch, *The True and Only Heaven: Progress and Its Critics* (New York: W.W. Norton & Company, 1991)

Raymond Haberski, Jr., and Andrew Hartman, eds., *American Labyrinth: Intellectual History for Complicated Times* (Ithaca and London: Cornell University Press, 2018)

Kate Turabian, *A Manual for Writers of Research Papers, Theses and Dissertations*, 9th edition (Chicago: University of Chicago Press, 2018)

These books will be available for purchase in the University Bookstore.

Grading

Attendance and Participation: 20%

Five-page review of Lasch and Haberski-Hartman: 20%

Finished Research Paper: 60%

All assignments must be handed in on time. Lateness will result in a reduction of your grade.

Additional Reading Suggestions for This Course

Traditional Approaches

Henry Steele Commager, *The American Mind: An Interpretation of American Thought and Character Since the 1880s* (1950)

T. J. Jackson Lears, *No Place of Grace: Antimodernism and the Transformation of American Culture, 1880-1920* (1981)

H. Stuart Hughes, *Consciousness and Society: The Reorientation of European Social Thought* (1958)

Franklin L. Baumer, ed., *Intellectual Movements in Modern European History* (1965)

Frank M. Turner, *European Intellectual History from Rousseau to Nietzsche* (2016), lectures edited by Richard A. Lofthouse

Newer Approaches

Dominick LaCapra and Steven L. Kaplan, *Modern European Intellectual History: Reappraisals and new Perspectives* (1980)

Eric Foner, ed., *The New American History* (1990)

Samuel Moyn and Andrew Sartori, eds., *Global Intellectual History* (2013)

Joel Isaac, James T. Kloppenberg, Michael O'Brien, Jennifer Ratner-Rosenberg, eds., *The Worlds of American Intellectual History* (2016)

Darrin McMahon and Samuel Moyn, eds., *Rethinking Modern European Intellectual History* (2014)

Theoretical Literature

A vast theoretical literature enriches the field of cultural and intellectual history. To complete your work in our course, it is not necessary to immerse yourself in this literature, but as you begin to define your research topic, some of the thinkers noted below may be of assistance to you in figuring out how to proceed.

For an understanding of the theoretical underpinnings of the field, Giambattista Vico's *The New Science* (1744) is generally regarded as the most important pioneering work about the crucial importance of ideas in history. Benedetto Croce, in *History: Its Theory and Practice* (1918), describes Vico's book as "the intellectual backbone" of modern Western historiography. R. G. Collingwood's *The Idea of History* (1946) is another important work in the Vichian-Crocean tradition. A. O. Lovejoy, author of *The Great Chain of Being: A Study of the History of an Idea* (1936), is a major American historian of ideas. Hayden White's seminal book is *Metahistory: The Historical Imagination in Nineteenth-Century Europe* (1973). For the importance of Vico in his

thinking, see *Giambattista Vico: An International Symposium* (1969), co-edited by White and Giorgio Tagliacozzo. In his foreword to Reinhart Koselleck's *The Practice of Conceptual History* (2002), White establishes this leading German thinker's rapport with the ideas of Vico. See also Koselleck's *Critique and Crisis* (1959) and *Futures Past: On the Semantics of Historical Time* (1979). His analysis of how historical change takes place and the making of modernity has been enormously influential in European intellectual history. His warm sympathy for the thought of Hayden White is noteworthy.

The Marxist challenge in the historiography of cultural and intellectual history is to be found in its most fully developed form in Georg Lukács, *History and Class Consciousness* (1923) and in Antonio Gramsci, *Prison Notebooks* (unexpurgated edition in 1975 in Italian; all three volumes now available in English from Columbia University Press, translation by Joseph A. Buttigieg (2011)). A good anthology of Gramsci's work is to be found in *Selections from the Prison Notebooks* (1971), translated and edited by Quintin Hoare and Geoffrey Nowell Smith. For the Frankfurt School of Marxist-oriented philosophers and historians, see the work of Theodor Adorno, Herbert Marcuse, Walter Benjamin, and Jürgen Habermas. Martin Jay's *The Dialectical Imagination: A History of the Frankfurt School and the Institute of Social Research, 1923-1950* (1973) provides an excellent introduction for this group of thinkers. The most important American historian working in the Marxist tradition is William Appleman Williams, the author of *The Tragedy of American Diplomacy* (1959) and *The Contours of American History* (1961). The Williams book most germane to this course is *Empire as a Way of Life* (1980). Marxism inaugurated the trend toward social history, which has influenced the historians featured in *American Labyrinth*. Marx asked, "Where in the history books are the workers?" This question led to a host of other questions about members of the LGBTQ+ community, women, minorities, children, and other marginalized groups. The real beginnings of social history originate in Marxist concerns about the excessive narrowness of traditional historiography. E. P. Thompson's *The Making of the English Working Class* (1963) is a seminal example of social history.

The defining influence of Marxism on postmodernism comes vividly to light in Jacques Derrida's *Specters of Marx: The State of the Debt, the Work of Mourning, and the New International* (1993). Links between Marxism and postmodernism, particularly regarding hegemony theory, are also to be found in Michel Foucault's, *Discipline and Punish* (1975) and the multi-volume *History of Sexuality* (1976-1984). For an overview of postmodernism, see Alan Megill, *Prophets of Extremity: Nietzsche, Heidegger, Foucault, and Derrida* (1985). See also John P. Muller, ed., *The Purloined Poe: Lacan, Derrida and Psychoanalytic Reading* (1987). Postmodernism has been far more influential in philosophy and literature than in history.

A tradition influenced by Marxism, positively and negatively, is the sociology of knowledge school. The classic text for this approach is Karl Mannheim's *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (1936). Charles Austin Beard and Mary Ritter Beard incorporated Mannheim's ideas in the second edition of *The Rise of*

American Civilization (1936), an enormously influential survey of American history. Through Mannheim's work we come to the towering figure of Max Weber whose influence on the sociology of knowledge transcends the importance even of Marx. Weber's *Essays in Sociology* (1920-1922) and *The Protestant Ethic and the Spirit of Capitalism* (1904-1905) are foundational works for modern intellectual and cultural history. For the transmission of the Weberian legacy to America, see the long introduction by C. Wright Mills for the English translation of *Essays in Sociology* (1946). *The Power Elite* (1956) is Mills's best-known book, but all his work is worth reading. For debates about the social contextualization of ideas, see Quentin Skinner, "Meaning and Understanding in the History of Ideas," *History and Theory* 8, no. 1 (1969). This enormously influential essay appears in a slightly revised form in *Visions of Politics*, vol. I, *Regarding Method* (2002). On the same theme, see Robert Darnton, *The Forbidden Bestsellers of Pre-Revolutionary France* (1996) and J. G. A. Pocock, *The Machiavellian Moment: Florentine Political Thought and the Atlantic Republican Tradition*, (rev. ed. 2003). Thomas Kuhn's *Structure of Scientific Revolutions* (1962) is the major book on the sociology of science. See the related work of Michael Polanyi, *Science, Faith and Society* (1946) and *Personal Knowledge* (1958)

Help with Writing

The University of Montana's Writing and Public Speaking Center is a valuable resource. Take advantage of the opportunities provided there to consult with tutors on framing your arguments and presenting them in a compelling way. Lommasson Center 271, (243-2266) www.umt.edu/writingcenter.

Plagiarism

Misrepresenting the work of others as your own would result in a failing grade for this course. I expect you to present your own ideas in your own words. For more information on the subject of academic honesty, consult the [Student Conduct Code](#).

Accessibility

The University of Montana assures equal access to instruction for all students. If you have a disability adversely affecting your academic performance, please register with the Disability Services Center (DSC), located in Lommasson 154 (243-2243). The DSC staff is expert in helping to arrange modifications for students who need them.

Schedule of Meetings

Week 1, August 25: Introduction and Finding a Research Topic

Reading Assignment: Lasch, *True and Only Heaven*, Preface and Ch 1, "Introduction," pp. 13-39; Ch. 2, "The Idea of Progress Reconsidered," pp. 40-81; Ch. 3, "Nostalgia: The Abdication of Memory," pp. 82-119

Haberski-Hartman, *American Labyrinth*, Introduction, pp. 1-10; Section I, "Mapping American Ideas," pp. 11-54

Turabian, Ch 1, "What Research Is and How Researchers Think about It," pp. 5-9; Ch. 2, "Defining a Project," pp. 10-24

Week 2, September 1: Discussion and Research Methodology

Reading Assignment: Lasch, *True and Only Heaven*, Ch. 4, "The Sociological Tradition and the Idea of Community," pp. 120-167; Ch. 5, "The Populist Campaign against 'Improvement,'" pp. 168-225

Haberski-Hartman, *American Labyrinth*, Section II, "Ideas and American Identities," pp. 55-118

Turabian, Ch. 3, "Finding Useful Sources," pp. 25-37; Ch. 4, "Engaging Your Sources," pp. 38-50

Assignment due: in-class oral presentation of three possible research topics

Tammy Ravas of the Mansfield Library will give a presentation via Zoom on the use of online databases in historical research. The meeting will begin at 2:00. For using archives in historical research, Donna McCrea, Head of Archives and Special Collections at the University of Montana, will be available to meet with students on an individual basis as needed.

Week 3, September 8: Discussion and Research Methodology

Reading Assignment: Lasch, *The True and Only Heaven*, Ch. 6, "No Answer but an Echo: The World Without Wonder," pp. 226-295; Ch. 7, "The Syndicalist Moment," pp. 296-328

Haberski-Hartman, *American Labyrinth*, Section III, "Dangerous Ideas," pp. 119-182

Turabian, Ch. 5, "Constructing Your Argument," pp. 51-65

Assignment due: one-paragraph statement regarding your research project and strategy, to be uploaded on Moodle by Friday, September 4, for class discussion

Week 4, September 15: Discussion and Research Methodology

Reading Assignment: Lasch, *True and Only Heaven*, Ch. 8, "Work and Loyalty in the Social Thought of the Progressive Era," pp. 329-368; Ch. 9, "The Spiritual Discipline Against Resentment," pp. 369-411

Haberski-Hartman, *American Labyrinth*, Section IV, "Contested Ideas," pp. 183-252

Turabian, Ch. 15, "General Introduction to Citation Practices," pp. 139-148; Ch. 16, "Notes-Bibliography Style: The Basic Form," 149-168

Assignment due: preliminary bibliography of primary and secondary sources, 1-2 pages, to be uploaded on Moodle by Friday, September 11, for class discussion

Week 5, September 22: Discussion

Reading Assignment: Lasch, *True and Only Heaven*, Ch. 10. "The Politics of the Civilized Minority, pp. 412-475; Ch. 11, "Right-Wing Populism and the Revolt Against Liberalism," pp. 476-532

Haberski-Hartman, *American Labyrinth*, Section V, "Ideas and Consequences," pp. 253-322

Assignment due: five-page double-spaced review of the Lasch and Haberski-Hartman approaches to cultural and intellectual history

Which of the two approaches holds the most promise for an intellectually compelling analysis of ideas and movements in European and American history? Which one of these approaches will you be following in your research project for this class?

Papers must be sent to richard.drake@umontana.edu before the start of class.

Week 6, September 29: Presentations and Discussion

Assignment due: ten-minute in-class presentation of your topic, research strategy, and expectations for the outcome and significance of your work

Week 7, October 6: Office Meetings with Professor Drake

In place of our regular class, we will have individual meetings in my office to discuss research projects and strategies for moving forward. A sign-up sheet will be made available for scheduling appointments. **A detailed hard-copy 1-2-page outline of the project will be due by meeting time.**

Reading Assignment: Turabian, Ch. 6, "Planning a First Draft," pp. 66-74

Week 8, October 13: Discussion

Assignment due: full bibliography of primary and secondary sources is to be posted on Moodle by Friday, October 9, for class discussion

Reading Assignment: Turabian, Ch. 17, "Notes-Bibliography Style: Citing Specific Types of Sources," pp. 169-222

Week 9, October 20: Discussion

Assignment due: five-page double-spaced précis of your project is to be posted on Moodle by Friday, October 16, for class discussion

Reading Assignment: Turabian, Ch. 7, "Drafting Your Paper," pp. 75-85

Week 10, October 27: Discussion

Assignment due: rough draft of at least ten pages for undergraduates and fifteen pages for graduate students is to be posted on Moodle by Friday, October 23, for class discussion

Reading Assignment: Turabian, Ch. 9, “Revising Your Draft,” pp. 102-105

Week 11, November 3: No class (Election day)

Continue research and writing.

Week 12, November 10: Presentations and Discussion of Rough Drafts

Assignment due: full rough draft of twenty pages for undergraduates and thirty pages for graduate students is to be posted on Moodle by Friday, November 6, for class discussion

Week 13, November 17: Office Meetings with Professor Drake

In place of our regular class, we will have individual meetings in my office to discuss the revising process in your work. A sign-up sheet will be made available for scheduling appointments.

Reading Assignment: Turabian, Ch. 10, “Writing Your Final Introduction and Conclusion,” pp. 106-112

Week 14, November 24: Conclusions and Presentations

Finished papers must be sent to richard.drake@umontana.edu before class starts. Students will present in class ten-minute reports on their major findings.

Safety messaging for in-person instruction and template language for the syllabi. In an effort to communicate expectations and important safety messages to students returning to the classroom, the following important information should be communicated to in-person students on the first day of fall class. This information **can** also be included in course syllabi:

- Mask use is required within the classroom
- Each student is provided with a cleaning kit. The expectation is that students will clean their personal work space when they arrive for class, and before they leave the classroom
- Classrooms may have one-way entrances / exits to minimize crowding
- Students should be discouraged from congregating outside the classroom before and after class
- Specific seating arrangements will be used to ensure social distancing and support contact tracing efforts
- Class attendance will be recorded to support contact tracing efforts
- Drinking liquids and eating food is discouraged within the classroom (which requires mask removal)
- Information on the nearest “refill” stations for cleaning supplies/hand sanitizer if applicable
- If the class is being recorded, students must be notified of the recording

- Stay home if you feel sick and/or if exhibiting COVID-19 symptoms
- If the student is sick or displaying symptoms, please contact the Curry Health Center at (406) 243-4330
- Up-to-Date COVID-19 Information from the University of Montana
- UM Coronavirus Website: <https://www.umt.edu/coronavirus>
- UM COVID-19 Fall 2020 website: <https://www.umt.edu/coronavirus/fall2020.php>
- Strongly encourage students to remain vigilant outside the classroom in mitigating the spread of COVID-19