

IV Congreso Internacional de Filosofía de la Historia

El Pasado Propio

Historia y memoria en la construcción de las identidades colectivas

IV International Conference of Philosophy of History

The Own Past

History and Memory in the Construction of Collective Identities

Second Announcement

IV International Congress of Philosophy of History

The Own Past: History and Memory in the Building of Collective Identities

Buenos Aires, November 8-10, 2017

The current debate on the scientific status of history as an academic discipline and its claims for objectivity and truth is organized mainly around Recent History, that is, a sequence of events that make it possible to locate and make intelligible the political and social contemporary situation. The space of historiographic controversies encompasses conflicting paradigms not only of (1) epistemology but also (2) normativity and (3) identity. The paradox is that while the notion of *historical distance* participates of the conceptual arsenal of academic history, for the layman there are certain histories that s/he considers his/her "own" and which define part of her/his identity, at the same time that her/his understanding cannot be independent of the work of the historian.

In fact, unlike other human sciences, history plays a fundamental role in the formation of citizens and collective identities in general, as can be seen already by their presence at school and their re-presentation of the building of the nation-state and other institutions from which individuals are supposed to take part and this means both an understanding of the ideas about the legitimacy of the established power and the way in which the past is invoked in ceremonies, commemorations, museums and monuments.

But while it is true that the controversies about the recent past cannot be completely disassociated from contemporary political struggles, it is also true that individuals and institutions understand and in some cases redefine -beyond an understandable scepticism in times of postmodernism- what they consider their own identities in terms of narratives they judge to be true, at least in a broad sense, and which they are willing to assume as a constituting part of their own identity. Being French, Canadian, Jewish, Protestant or African-American is not something that can be defined without taking into account at least one historical account.

This International Congress proposes to revisit, from multiple perspectives, the relationship between history, crisis and identity both collectively and individually, with the aim of achieving a better understanding of the impact of historiographic discourse on identity narratives both in their critical and constitutive aspects.

Abstract Submission Deadline: 30 April 2017. It should include title, author's name, institutional affiliation, email address, 500 words length abstract, and three keywords. **Works which do not fit any of the proposed thematic areas but which respond to the Congress' general theme will be accepted and assigned to the area which the Organizing Committee finds more appropriate.**

Official Languages: Spanish, Portuguese and English.

Fees:

For presenting papers: US\$120 for tenured professors; US\$60 for Doctors and Assistant Professors; US\$40 for Students and alumni.

For general public in need of a certificate: US\$20.

All of these fees will be collected in US Dollars or its equivalent in Argentinian pesos. Next Announcement will contain payment information as well as (Optional) Conference Dinner fees.

Contact: iv.congreso.filosofia.historia@gmail.com

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Thematic Areas.

1. Theories of the subject from the Enlightenment to the present.

In charge of Elias Palti

Both supporters and detractors coincide in associating the emergence of postmodernity with the bankruptcy of the modern subject. And, to the extent that such a fact would have implications which are not only theoretical, this notion will be extremely conflicting. As it is frequently put, no history would be possible and no ethics would be conceivable without a subject. There would then exist a non-contingent bond between subject, history and politics. However, this is only one of the possible ways of conceiving the subject. The present symposium aims to address the issue of the subject from a historical-conceptual perspective, to study how the subject was defined and redefined historically, in the context of the various conceptual frameworks in which this issue was addressed.

2. Thinking about the centenary of the Russian Revolution.

In charge of Omar Acha

The centenary of the Russian Revolution of 1917 evokes the essentially controversial dilemmas (Gallie) of its interpretation. The revolutionary event/process was, since the end of the eighteenth century, a decisive theme for the Philosophy of History and for historiography. The subject of the revolution occupies a decisive place in the conceptual framework in which Kant, Hegel and Marx and many others formed their notions of history, reason, progress and emancipation. These traces can still be observed in the philosophies of history of the twentieth century, although it is certain that other events like the wars and the genocides occupied a cardinal place in the crisis of those notions. However, wars and genocides were also linked to the intentional or unintended consequences of revolutions. Hence, the

persistence, even though not in the same terms, of the Kantian question concerning the French Revolution (what is its *historical sign?*), in which questions about the meaning of History, the incidence of humans partaking in it, the peculiarity of politics, and central concepts to the constitution of “the modern” as time, revolution and emancipation are linked to the Russian Revolution. The criterion of selection of works of the area will privilege the critical reflection on the meaning of the Russian Revolution for the theory of history and historiography.

3. *The future as a historical condition: thinking about historical inheritances and their transmissions*

In charge of Rosa Elena Belvedresi

From Koselleck's already classic analyses, the future has been considered as a central element to think modern historicity. The explosion of the so-called “memory boom” of the last decades forces the re-evaluation of the place of the future in the conformation of historical consciousness. Because of that, we are interested in deepening concepts such as “inheritance” or “legacy”, which assume an attitude of openness to the future while at the same time accounting for significant elements of the past that are the object of these inheritances and legacies. The goal is to deepen this theme in order to account for the complexity of social identities in a historical context of precarious status.

4. *((Post) (Meta) History(s)): Narrative boundaries and explorations*

In charge of Verónica Tozzi

In the past four decades, Hayden White's narrative philosophy of history has become an inevitable landmark as a reflection about history as a discipline and historiography as a discourse. We are hereby calling to explore the edges, encounters, limits and difficulties that the narrativist paradigm has found, from the early whitean modulations onwards. We ask ourselves whether an attentive exploration of its avatars, vacuums and promises can contribute to delineate a post-meta-historical horizon in the plural, that interrogates in new ways the ever renewed and uncertain threshold left by a past in common.

5. *The past as an experience of the present.*

In charge of Cecilia Macón

In recent years and thanks to the impact of a renewed theory of affect and so-called “new materialism”, the notion of “experience” has taken on a new meaning. It is no longer a firm and unpublished basis for historical reconstruction but a way of accounting for the unstable relationship between the past and the future. It is in this sense that works are invited to reflect on this point both from the perspective of strictly conceptual analysis and sustained in specific corpora - documental, artistic, testimonies, etc.-.

6. *Experience of time and time of history.*

In charge of Esteban Lythgoe

From Husserl onwards, phenomenology has been interested in the experience of time and history. There have been authors, such as the case of Heidegger or Ricoeur, who have varied their conception of time and also of history. The interest of this session will be to try to identify diverse correlations between the experience of time and the concept of history proposed by phenomenology, and, if possible, to establish whether they have influenced historiography.

7. *History of historiography.*

In charge of Fabio Wasserman

In recent decades there has been a notable increase in research on the history of historiography, be it empirically, theoretically or methodologically. An important part of these studies has been guided by the examination of the bonds between historiography and social experiences. In this sense, we call for papers that deal with the various ways in which historical discourse in a broad sense contributed to the construction or deconstruction of collective identities, or to critically recover historiographical reflections on these processes.

8. *Theory of history. New theories, old problems.*

In charge of Eugenia Gay and Berber Bevernage

In recent decades, theory and philosophy of history have tried to account for new ways of experiencing time, identity, nationality, memory, catastrophes and knowledge producing new concepts and theories - from presentism to the anthropocene, through the theory of trauma - or incorporating them from other disciplines. These concepts or theories are intended to give shape to a new experience of the world and of historical development, which no longer responds to theoretical frameworks prior to the great catastrophes of the twentieth century. This session calls for papers that evaluate the trajectory of these new theoretical proposals regarding their success or difficulties in promoting historiographies and philosophies of history capable of containing these new experiences and the possibility or desirability of bringing these new perspectives under one Global theory of history.

9. *Time, (des) orientation and crisis of history. Philosophical, anthropological and political views.*

In charge of Francisco Naishtat

1. Crisis of the philosophies of history and the teleologies of historical time.
2. The question of orientation / disorientation from an anthropological point of view: the arrows of time and the orientation of experience and praxis. The expectation, the hope / hopelessness from a religious and profane point of view.
3. The Pauline Kairos, the Benjaminian now-time (Jetztzeit) and the Heideggerian temporal ecstasy. Extrarrutinary, exception and revolution from a philosophical, anthropological and metapolitical perspective.

10. *Time orders and disciplinary disputes. Ethical and political aspects.*

In charge of María Inés Mudrovcic

Although the reflection on time is as old as philosophy itself, it is only in the last decades that the question of time became a central theme in the field of history and philosophy of history. One of the keys of the debates is the regimes of historicity or orders of time, that is, the different ways in which the different historical presents -past, future and present- are accounted for. Within this context, we call to present works that focus on putting into tension the possible connections that can be established between different ways of experiencing time and the controversies that take place within history and the philosophy of history, focusing on its ethical and political aspects (heterotemporalities, contemporaneity and anachronism, historical practice and the different ways in which other cultures organize time, etc.).

11. *What makes history personal?*

In charge of Kalle Pihlainen

'History' is often and easily invoked in academic and popular discussions about the past as if signifying some general, shared human condition. Yet there are both professional and practical reasons to avoid such sweeping attitudes of historicity as well as to further distinguish between approaches to the past based on specific interests – whether these be aesthetic, memorial, disciplinary, political or psychological, for example. This thematic zone will focus on exploring the justifications for such boundaries and the beliefs and motives involved in transgressing them. Better understanding the interplay of disciplinary structures and personal motivations will hopefully shed fresh light on the nature of historical practices and historians' work as well as on the more intimate – and perhaps more fashionable – framings involved in talk of experience, memory and historical consciousness.

President of the Congress: Dr. Daniel Brauer

Academic Committee: Rosa Belvedresi, Francisco Naishtat, María Inés Mudrovcic, Elías Palti, Cecilia Macón Elizabeth Jelin, Omar Acha, Hugo Vezzetti, Edgardo Castro, Leonor Arfuch, Chris Lorenz, Concha Roldán, Manuel Cruz, Roberto Aramayo, Kalle Pihlainen and Johannes Rohbeck.

Organizing Committee: Omar Acha, Eugenia Gay, Esteban Lythgoe, Facundo Nahuel Martín, Adrián Ratto and Eduardo Weisz.

The IV International Congress will be hosted by UCES, Buenos Aires.

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