

Gonzaga-in-Florence Syllabus Proposal

SOCIOLOGY 395

The Sociology of Memory: Power and Representation

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Seminar: (M-Th)

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COURSE DESCRIPTION

This seminar examines how political institutions order and regulate social memories-- representations about the past, present and future. While social organizations and actors represent the past through mnemonic sites and technologies; these memories, in turn, regulate political identities in the present, especially in matters of mass violence and public accountability. This seminar introduces disciplinary approaches that address the relationship of politics and history, as well as the critical tools for analyzing the social forces that shape memories and activate their power in our lives through memory regimes.

In exploring memory regimes, we consider several questions. Why do political orders expend resources to produce social memories? What social function do they fulfill? How has the state invented/ erased social memories, and for what ends? How do people in their everyday lives preserve/ forget social memories? How have representational strategies changed/ persisted over time, and what media have been used in such processes? Can these forms and means of representation be compared? Finally, how is memory deployed for restitution and reconciliation in contemporary political orders, especially when addressing state violence?

ORGANIZATION

This seminar is divided into three parts. First, we explore the theoretical and historical issues at stake in memory studies, as well as the institutional forms of social memory (family, religion, ethnic/social groups, state). Second, we turn to mnemonic sites and technologies that shape our “culture of memory” and examine how these memory regimes form social spaces in which memories are made public and authoritative. This section focuses on memory representation from schools and archives (public institutions) to cinema and television (media), from museums and commemorations (memorials) to monuments and parks (landscapes). We will observe a number of films this semester and it will often be difficult to assimilate image-text-meaning within one viewing, so films will be placed on reserve at the Media Center. We will also make three field trips (Archive; Museum; Religious Site) to provide you with tangible learning experiences. Finally, we turn from the production, transmission, regulation and reception of social memory, to the adjudication of social memory through international justice forums. We focus on how societies represent and judge memory in relation to traumatic pasts, beginning with the War Crime trials of WW II and concluding with the ongoing debate on Italian colonial reparations. To expand our learning experience and to increase accessibility, I have established a class website to facilitate our discussions: <http://blackboard.gonzaga.edu/>.

PREREQUISITES: Must be second year or above for this course.

COURSE REQUIREMENTS: Seminar Participation & Attendance, Three Writing Assignments (Field Journal, Critical Media Response, Case Study), Presentation and Self-Evaluation.

Seminar Participation & Attendance (15%) You may miss three (3) classes during the summer without penalty. However, your course grade will drop two (2) points per class missed, thereafter. After 6 absences you will be subject to the GU attendance policy (resulting in a “V” or failing grade). If you are absent from class, you are still responsible for class assignments. If you become ill for an extended period (4+ sessions), you should request a withdrawal (W) or if you become ill late in the semester, I will consider an incomplete (I) based on medical documentation and the completion of 75% of the work.

Field Journal (30%) – Your journal should be a synthesis of your reading notes, field observations and daily responses. A one-page response, consisting of reflections and questions on the readings, is due for almost every session. The response provides a source for our discussions. Responses are due the day prior to the seminar, by 5 pm on Blackboard. Everyone must submit TEN of these responses to the seminar (you chose which days you will respond). Daily responses will be graded on a ten-point scale for clarity, focus, and depth, according to the degree that your own ideas and responses are integrated with the readings. Journals will be due weekly.

Critical Response Paper (2 pages, 10%) – You will view several media presentations during the course. During these viewings, you will need to take notes to develop your specific position “for or against” the director’s position. A detailed handout will provide a format for your critical response paper.

Case Study (10 pages) and **Presentation** (40%): Groups of two students will present an analysis on social memory and political practices in Florence, Italy or Europe. Papers should include archival/ library research, representational analysis and ethnographic observations on a mnemonic site. You may work with a partner in the research and writing of the paper. The paper should be 10 pages, typed, double-spaced. I will suggest mnemonic sites, but you are always welcome to choose your own (subject to approval). I will not accept late papers, nor will I tolerate plagiarism. To insure quality research papers, the seminar has three writing assignments (Week 2 – site, questions, references; Week 3 – first draft; Week 6 – final draft). For the presentation, the group will provide a ten minute visual and oral representation of their analysis.

Self-Evaluation (5%): You will provide a one-page self-evaluation that assesses your level and quality of participation in the seminar and on the group paper. I will provide samples, if necessary.

SEMINAR OBJECTIVES AND EXPECTATIONS: Upon course completion, you should be able to identify significant authors and positions in the sociology of memory; perform a sociological analysis of a mnemonic site; locate and eliminate ambiguities in your writing and speaking; evaluate the quality of evidence in readings and participation in the seminar; and discover causes and conclusions for the relationships and practices of political identities and social memories.

- Be able to analyze and evaluate arguments, including deductive and inductive arguments
- Be able to analyze mnemonic sites and interpret representational media
- Be able to perform small group roles (e.g., reporter, recorder, discussant, facilitator)
- Be able to conduct ethnographic, discursive and structural analysis

As a seminar based on collaborative learning (*learning in and through social interaction, to recognize and care about each other's self-development as one's own*), we will try to create a seminar that practices a democratic process (*hospitality, participatory, mindfulness, humility, mutuality, deliberation, appreciation, hopefulness, autonomy*). I will facilitate your ability in critical thinking (*questioning assumptions, evaluating arguments, drawing applications, developing interpretations*), provide pragmatic (and legible) commentary on individual and group work, and support you in your critical investigations of the sociology of memory.

SEMINAR FORMAT: Class participation is extremely important for a seminar. Participants will sign up for seminar sessions, provide an overview and commentary on the readings, and identify quotations and questions from the readings for discussion. Each discussion will open with a “review of the readings” in which you will summarize what you take to be the key thoughts developed in the readings, and your own thoughts on how the week’s reading relate to each other and to material already covered in the course. You will need to read the assignment before each session. The class integrates lectures, discussions, field exercises and multi-media presentations. Your success is contingent upon your course preparation and class participation. Please consult with me on what constitutes an excused absence.

GRADING POLICY: Grading policies and practices will be based upon official GU grading policies. You can find the definitions of grades and the process for student appeals of grades online at <http://www.gonzaga.edu/Academics/Undergraduate> Here are the criteria and behaviors associated with each letter grade.

A work is excellent on all criteria. Your writing assignment reads easily, is well organized and demonstrates your familiarity with the main positions of the readings and you have done so with convincing data, examples and illustrations that “document” the main positions. You attend regularly and always participate by engaging in discussion, asking (and answering) relevant questions, volunteering ideas, and treating other students with respect. You are prepared and eager to comment on the required readings and listen well to ideas offered by other participants. [A+ = 97+, A = 93.1+, A- = 90+]

B work is above average on most components. Your writing assignment demonstrates an overall organization and you provide a neat presentation, but some arguments are incompatible or set out without adequate proof, or you summarize relevant data without adequate arguments. You attend regularly and usually participate by engaging in discussion, asking (and answering) relevant questions, volunteering ideas, and treating other students with respect. You are usually prepared and interested in comments made by other participants. [B+ = 87+, B = 83.1+, B- = 80+]

C work is average on most components. Your writing assignment has no clear organizing principles and/or you simply present some of the arguments and data. You attend often and occasionally participate by engaging in discussion, asking (and answering) relevant questions, volunteering ideas, and treating other students with respect. You are occasionally prepared to discuss the assigned material. [C+ = 77+, C = 73.1+, C- = 70+]

D work is below average in quality and/or quantity. Your writing assignment does not answer a set question, offers a version of class notes, does not provide “data” to support points made and is generally difficult to follow. You rarely participate by engaging in discussion, asking (and answering) relevant questions, volunteering ideas, and treating other students with respect. You are generally unprepared to discuss the readings and seem uninterested in other's comments. [D+ = 67+, D = 63.1+, D- = 60+]

F work fails to meet the minimum standards of the assignment. Your writing assignment does not answer a set question, does not reflect a comprehension of the issues under discussion, and does not provide supporting evidence. You engage in disruptive behavior, disrespect other participants, attend irregularly, or otherwise violate the conditions set out in this syllabus. [F = 59.9 and below]

Divided Grades: I often use divided grades (e.g., A-/B+) in assessing your assignments. The divided grade represents work, in my judgment, that contains components of the higher and lower grade. When these components balance out one another, I use a divided grade.

Late Assignments: I will deduct one-third of a single letter grade for each class session in which you fail to hand in the assignment (e.g., B+ to a B). After one week, I **will not** accept the assignment (under any circumstances) and you will receive an automatic F for the assignment.

ETHICS: The strength of the university community depends on academic and personal integrity. Ethical violations will not be tolerated in this course. Ethical violations include, but are not limited to, cheating on exams, plagiarism, reuse of assignments, improper use of the Internet and electronic devices, forgery and falsification, lying, facilitating academic dishonesty and unfair competition. If you have questions about GU’s Academic Honesty Policy, see me and/or consult the policy online at <http://www.gonzaga.edu/Campus-Resources/Offices-and-Services-A-Z/Academic-Vice-President/AcademicHonestyPolicy2002.pdf>

DISABILITIES AND COMPLIANCE WITH THE AMERICANS WITH DISABILITIES ACT: GU has an obligation and this instructor has a priority to make this class as accessible as possible to students with disabilities or medical conditions which affect class participation, access or interaction. In order to do this successfully, it is deeply appreciated, if you communicate with me about any accommodations which will assist you in completing and making the best use of this course. All discussions will remain confidential. If you have not yet contacted the Disabilities Resource, Education, and Access Management Office (DREAM), I encourage you to do so.

WRITING ASSIGNMENTS: This course requires several writing assignments. Writing assignments are your opportunity to develop the course themes and concepts, while demonstrating your mastery of the knowledge and skills from the course. Therefore, be sure to use course concepts, categories and theories in your response papers and exams. *Writing assignments, with the exception of the field journals, should be typed (computer-printed), double-spaced, with one-inch margins, in 12 font size.* Spell-check and proofread your work.

COURSE READINGS: I have kept the readings to a minimum in hopes that you will extend the readings to your personal experience. You may purchase the course reader, *The Sociology of Memory*, from me.

COURSE OUTLINE, SCHEDULE AND READINGS

Every journey has a beginning. For our introduction to Politics and Memory, we will begin with our experiences of 9/11, perhaps your earliest social memory of a public event. We will explore our collective memories of the event and the means through which we learned and processed the event memories. Next, in relation to Italy and America, we will explore the memory of Christopher Columbus who “sailed the ocean blue in 1492.” What do we re-member about Columbus and, by highlighting Columbus Day, what do we forget or fail to re-member in the American collective memory? We conclude our introduction through two theoretical figures in memory studies – Walter Benjamin and Pierre Nora. These intellectuals will provide a general framework for our explorations on history and memory, politics and time, power and culture.

Week 1 (Monday)

Introductions: Memories, Questions and Mappings



We begin with an introduction of and by memory. Where were you on 9.11? What memories do you have of 9.11? What do these memories say about you and your membership in social organizations? What technologies account for these memories?

Brown, R. and J. Kulik ([1977] 2000) "Flashbulb Memories," in U. Neisser and I. Hyman (eds.), *Memory Observed: Remembering in Natural Contexts* (New York: Worth Publishers): 50-65.

Kubal, T. (2008) *Cultural Movements and Collective Memory: Christopher Columbus and the Rewriting of the National Origin Myth* (New York: Palgrave Macmillan): 167-172.

Exercises: Flashbulb Memories/ Introductions, Mapping 9.11, what is a seminar?

Week 1 (Tuesday)

Beyond History and Memory: The Politics of the Present

Why did “memory” re-emerge in the social sciences at the end of the twentieth century? What does it tell us about the social conditions of our time and the discipline? What are “sites of memory”? Who investigates this phenomenon, how and why? We will explore two Florentine “memory sites” – the Piazza della Signoria and Palazzo Vecchio – to gain firsthand experience.

Benjamin, W. ([1955] 1968) "Theses on the Philosophy of History," in H. Arendt (ed), *Illuminations* (New York: Schocken Books): 253-264.

Nora, P. (1989) "Between Memory and History: Les Lieux de memoire," *Representations*, 26 (Spring): 7-24. Available online: <http://uclibs.org/PID/1979>



Exercises: Piazza della Signoria, Palazzo Vecchio, *Giro di lune tra terra e mare* (Gaudino,1997)

PART I: SOCIAL INSTITUTIONS OF MEMORY: ORGANIZATIONS, BODIES AND DISCOURSES

Week 1 (Wednesday)

How does the Family remember?



What is the basis of our childhood memories? What are the sites and technologies of our childhood memories? What role did storytelling play in shaping those memories? How far back does your family lineage extend? Do you constitute a generation? What goes into making a generation? What interests are present in forming a generational image and memory?

Halbwachs, M. ([1932] 1992) "Individual Memory and Collective Memory" and "Historical Memory and Collective Memory," in L. Coser (ed), *The Collective Memory* (Chicago: University of Chicago Press): 22-87 (selections).

Nora, P. (1996) "Generations," in *Realms of Memory: Rethinking the French Past*. Vol. 1 (New York: Columbia UP, 1996): 499-531.

Exercises: Family Trees, Childhood Memories, *Nuovo Cinema Paradiso* (Tornatore, 1988).

Week 1 (Thursday) How does the Social Group remember?

Social groups (e.g., ethnic groups, peasants, working class, women, men) form their identities through mnemonic sites and technologies that reinforce social distinctions, whether by internal or external referents. Think through your own social group identities and consider how the social group remembers its collective and your individual identity. How do the sites and technologies reinforce this identity?

Baumeister, R. and S. Hastings. (1997) "Distortions of Collective Memory: how groups flatter and deceive themselves" in J. Pennebaker, D. Paez and B. Rime (eds.) *Collective Memory of Political Events: Social Psychological Perspectives* (New Jersey: Lawrence Erlbaum Associates): 277-293.

Fentress, J. and C. Wickham. (1992) "Class and Group Memories in Western Societies," in *Social Memory* (Oxford: Blackwell): 113-126, 137-143.

Exercise: *Ladri di biciclette* (De Sica, 1948)



Week 2 (Monday) How do the Faithful remember?



Faith communities form their identities through mnemonic sites and technologies, including the most elemental, the Word of God. Think through your own religious tradition, or if you do not claim such a tradition, imagine a religious tradition and consider the basis upon which it claims social identity. We will also explore San Miniato al Monte (1018), a Romanesque basilica with valuable 13th and 14th century frescoes and the altar that preserves the bones of San Miniato, the first Christian martyr in Florence in the middle third-century. How do these sites and technologies reinforce religious identity?

Connerton, P. (1989) "Commemorative Ceremonies," in *How Societies Remember* (Cambridge: Cambridge UP): 41-71.

Halbwachs, M. ([1932] 1992) "Topography of the Religious Landscape" in L. Coser (ed), *The Collective Memory* (Chicago: University of Chicago Press): 193-235 (selections).

Exercise: The Benedictines monks and Gregorian chants during late-afternoon vespers.

Week 2 (Tuesday-Wednesday)

How does the Nation remember?

The state, as our final institution, performs a naturalizing and homogenizing effect on national(ist) identities. The state deploys mnemonic sites and technologies to universalize its population as a "national citizen." The state constructs this subjectivity through a memory regime composed, in part, through public schools and civic organizations. Think through your own public training in imagining the "national" and "civic" community. Think through your experiences and observations on Italian public training for nationalist identity. What are the sites and technologies of this process? What forms of domination and resistance play out in this memory regime? What does it mean to be American? What does it mean to be Italian?



Hobsbawm, E. and T. Ranger. (1983) "Introduction: Inventing Traditions," in E. Hobsbawm and T. Ranger (eds), *The Invention of Tradition* (Cambridge; New York: Cambridge UP): 1-14.

Anderson, B. ([1983] 1991) "Cultural Roots," in *Imagined Communities* (London, New York: Verso): 9-36.

Exercise: *Il conformista* (Bertolucci, 1970)

PART II. THE SITES AND TECHNOLOGIES OF MEMORY REGIMES

Over the next several sessions, we will explore Florentine mnemonic sites and technologies, as well as the practices of production/ consumption within Italian and European memory regimes. This exploration examines the production and circulation of “cultural memory” in social institutions and mnemonic sites and technologies, including school books, photographs, films, memorials, monuments, commemorations and museums.

Week 2 (Thursday) School Daze: Textbooks and Language



We have all been disciplined within specific school environments (public/ private, college/ skill-track). Within these environments, we have been trained through specific historical memories, textual “truths” and language practices. While public schools often discipline students within nationalist identities, private schools often discipline students within religious or private interest identities. How does language play a role in the shaping of memory? How do school textbooks shape your view and understanding of national history and identity? Why do Americans and Italians have a limited and selective historical knowledge? What are archives and how do they shape social memories?

Foucault, M. (1977) "Nietzsche, Genealogy, History," in D. Bouchard (ed) *Language, Counter-Memory, Practice: Selected Essays and Interviews*. (Ithaca: Cornell UP): 139-164.

Loewen, J. (1995). “Watching Big Brother” and “Down the Memory Hole,” in *Lies My Teacher Told Me: Everything Your American history Textbook got Wrong*. (New York: The New Press): 209-231, 233-247.

Exercises: Textbooks, Narratives and Language, **Topics / Partners**

Week 3 (Monday) Media Frames: News, Photographs and Films



One of the most powerful sites and technologies of memory formation is the popular media. From mainstream news to Hollywood or Italian films, we are subjected to an image collage of the past, often devoid of context and content. This week we explore methods for investigating social memory, as embodied in media frames, photographs, and historical and cinematic films.

Rosenstone, R. (1995) “The Historical Film,” in *Visions of the Past: the challenge of film to our idea of history*. (Cambridge: Harvard UP): 45-79.

Cavaliere, P. (2002) “Contemporary Italian Cinema and Fascism: Memory, History, and Politics in the Films of Bernardo Bertolucci,” www.post-scriptum.org (n° 4, 2004), paragraph 12.

Exercises: *C'erevamo tanto amati* (Scola, 1974), *Roma* (Fellini, 1972), **Return Topics**

Week 3 (Tuesday-Thursday) Commemorations, Memorials and Monuments

Commemorations, memorials and monuments provide a plethora of mnemonic sites and technologies in memory studies. Since we cannot treat the entire spectrum, we will focus on two contemporary memories in Italy and Europe, namely the Holocaust and Fascism. For Holocaust and Fascist memorializations, we will focus on German and Italian representations.



Frijda, N. (1997) “Commemorating,” in J. Pennebaker, D. Paez and B. Rime (eds.) *Collective Memory of Political Events: Social Psychological Perspectives* (NJ: Lawrence Erlbaum Associates): 103-127.

The Holocaust and Memorialization

Young, J. (1993) “Introduction,” in *The Texture of Memory: Holocaust Memorials and Meaning* (New Haven: Yale UP): 1-15.

Gordon, R. (2006) “The Holocaust in Italian Collective Memory ‘Il giorno della memoria,’ 27 January 2001,” *Modern Italy*, 11, 2 (June): 167-88.

Fascism and Memorialization

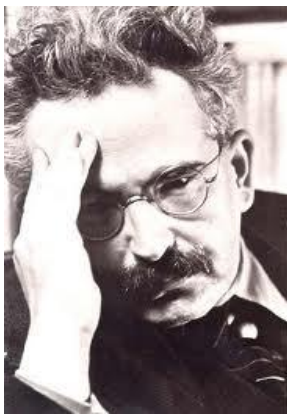
Ventresca, R. (2006) “Mussolini's Ghost: Italy's Duce in History and Memory,” *History & Memory* 18, 1 (Spring/Summer): 86-119



Von Henneberg, K. (2004) “Monuments, Public Space, and the Memory of Empire in Modern Italy,” *History & Memory* 16, 1 (Spring/Summer): 37-85.

Exercise: *La vita è bella* (Benigni, 1997)

Week 4 (Monday-Tuesday) Touring the Public: The Memory of the Flaubert



Like the Flaubert observing the Parisian arcades at the pace of the turtle, we practice the subjectivity of the bourgeois citizen in our travels and tours of the public landscape. As purveyors of the built environment and its memoryscape, we often fall victim to a “monumental seduction” – failing to interrogate the memory of the monument itself. This week we explore approaches for escaping this seduction and for interrogating the public memoryscape, as embodied in the Monument and Museum.

Benjamin, W. ([1955] 1968) “On Some Motifs in Baudelaire,” in H. Arendt (ed.) *Illuminations* (New York: Schocken Books): 155-200 (selections).

Huysen, A. (1995) “Monumental Seduction” in M. Bal, J. Crewe and L. Spitzer (eds.) *Acts of Memory: Cultural Recall in the Present*. (Hanover: University Press of New England): 191-207.

Touring the Museum: The Memory of the Flauner

One of the remarkable formations in memory production is the public museum. Long regarded as a depository and display of “objective” truth, the museum came under critique in the late twentieth century for its subjective presentation of “objective” reality. Each museum display is a power effect and affect, creating a simultaneous moment of memory and forgetting upon the tourist gaze. We will explore this phenomenon through a tour of the Uffizi Gallery, one of the world’s great museums.



Arthurs, J. (2007) “(Re)Presenting Roman History in Italy, 1911-1955,” in C. Norton, ed., *Nationalism, Historiography and the (Re)Construction of the Past*. (New Academia Press): Chapter 2.

Huysen, A. (1995) "Escape from Amnesia: The Museum as Mass Medium," in *Twilight Memories: Marking Time in a Culture of Amnesia* (New York: Routledge): 3-27.

Exercises: The Basilica of San Lorenzo, Uffizi Gallery, **First Draft of Paper, Evaluation**

PART III: MEMORY AND INTERNATIONAL JUSTICE: FROM TRIBUNALS TO REPARATIONS

Having explored the production and circulation of “our cultural memory” in social institutions and mnemonic sites and technologies, we now turn to the (inter) national search for social justice after mass violence (international wars, genocides and war rapes). While much of this material is painful to examine, we will try to observe and question the international search for public accountability, including the adjudication of social memories in the aftermath of mass violence.

Week 4 (Wed-Thurs) War, Genocide and War Crimes Tribunals: the WW II Case



The first international efforts at adjudicating war memory came with the close of WW II at the Nuremberg and Tokyo war crimes trials. The Nuremberg trials set a precedent for how the postwar international state-system would adjudicate mass violence, war memories and the demand for social justice.

Bass, G. (2000) “Introduction,” in *Stay the Hand of Vengeance: the Politics of War Crimes Tribunals* (Princeton: Princeton UP): 3-36.

Cohen, D. (1999) "Beyond Nuremberg: Individual Responsibility for War Crimes," in C. Hesse and R. Post (eds.), *Human Rights in Political Transitions: Gettysburg to Bosnia* (New York: Zone Books): 53-92.

Exercises: *A Trial at Nuremberg*, **Return Drafts**

Week 5 (Mon-Tues) War, Sexual Trauma and Forgetting: The Hague and War Crimes



One characteristic of modern warfare is the production and deployment of instruments of mass violence and their use against both state combatants and civilian non-combatants. This character of modern warfare is exacerbated by the deployment and use of sexual violence.



During the Bosnian War (1992-1995), many women from Bosnian ethnic and religious groups (Muslim, Catholic) were raped, and the overwhelming majority of them were raped by ethnic Serbs. Estimates of the numbers raped range from 20,000 to 50,000. The International Criminal Tribunal for the former Yugoslavia (ICTY) declared that "systematic rape", and "sexual enslavement" in time of war was a crime against humanity, second only to the war crime of genocide. As a point of comparison, we will view the Nanking massacre and the Srebrenica massacre. Questions for consideration are why war crimes tribunals "forget" to adjudicate sexual violence, what constitutes and should constitute justice in these cases, and why sexual violence is relegated to a secondary role in the adjudication of social justice.

MacKinnon, C. (1993) "Turning Rape into Pornography: Postmodern Genocide," *Ms.* (July/August): 24-30.

Boose, L. (2002) "Crossing the River Drina: Bosnian Rape Camps, Turkish Impalement and Serb Cultural Memory," *Signs* 28, 1 (Autumn): 71-96.

Falk, R. (2000) "The Redress of Past Grievances: the Nanking massacre," in *Human Rights Horizons: the Pursuit of Justice in a Globalizing World*. (NY: Routledge): 199-216.

Exercise: *Calling the Ghosts: A Story about Rape, War and Women* (Ormond, 1996)

Week 5 (Wed-Thurs) Civil War, Truth and Reconciliation: The South African Case



While we have been examining international wars and their different forms of mass violence (genocidal and sexual), we must also turn our attention to civil wars and the postwar efforts to bring conflicting social factions together into a new society. The South Africa case provides an exemplar in the form of the truth and reconciliation commission. Several nation-states (Chile, Guatemala) have based post-war reconciliation efforts on the South African model. We review this model to assess its strengths and weaknesses in achieving its goal of truth and reconciliation and whether the goals of truth and reconciliation meet the wider concerns of social justice.

Boraine, A. (2000) "Truth and Reconciliation in South Africa: the third way," in R. Rotberg and D. Thompson (eds.) *Truth v. Justice: the morality of truth commissions*. (Princeton: Princeton UP): 141-157.

Mamdani, M. (2000) "The Truth According to the TRC," in I. Amadiume and A. An-Na'im (eds.) *The Politics of Memory: Truth, Healing and Social Justice* (London: Zed Books): 176-183.

Exercises: *A Long Night's Journey into Day* (Reid and Hoffmann, 2000), **Return Drafts**

Week 6 (Monday-Tuesday) Colonialism, Accountability and Reparations: The Italian Case



In the recent international and civil war in Libya, a movement of reparations has been derailed, namely the Italian-Libian reparations movement. Like the U.S. case of slavery reparations, different groups in Italy have pushed for local, regional and national debates on colonial reparations and national recovery. The multi-level debate includes many sites and technologies. As critical sociologists, with an expertise in memory studies, how would you position yourself in the Italian Reparations debate? Is it a simple case of repayment? How does one set about re-pairing the past?

Mari, S., et al. (2010) "The Shadow of the Italian Colonial Experience: The Impact of Collective Emotions on Intentions to Help the Victims' Descendants," *International Journal of Conflict and Violence* 4, 1 (2010): 58-74.

Meister, R. (1999) "Forgiving and Forgetting: Lincoln and the Politics of National Recovery," in C. Hesse and R. Post (eds.), *Human Rights in Political Transitions: Gettysburg to Bosnia* (New York: Zone Books): 135-176.

Exercises: The Reparations Debate, *Come un uomo sulla terra* (2008)

Week 6 (Wednesday-Thursday) Conclusion: Field Reports

In the final sessions, we review our major findings from the course on the sites and technologies of memory regimes. We will also hear "field reports" to assess the current state of memory production/ consumption in Florence, Italy and Europe. Finally, we will celebrate our efforts in memory and forgetting by leaving our papers behind and evaluating the summer seminar.

Exercises: Final Research Papers, Evaluation