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Introducing the Yearbook *History of Intellectual Culture*

During the course of the first two decades of the twenty-first century, a number of vibrant historical subdisciplines have shown an increasing interest in knowledge and intellectual activities, including cultural history, history of science, intellectual history, media history, global history, digital history, and history of education. By introducing as well as refining concepts, theories, methods, and perspectives, they have all contributed to enrich the study of intellectual cultures. Many of the analytical approaches they offer have been brought together in the new field of the history of knowledge. This new yearbook sees itself as a part of this fledging field and aims to develop it further.

History of Intellectual Culture (HIC) is an international and interdisciplinary open access yearbook for peer-reviewed papers. It is the succession of the journal of the same name, founded in 1999 by Paul Stortz and E. Lisa Panayotidis at the University of Calgary, Canada. A pioneering part of open access digital publishing among history journals, it was one of the first publications to focus on the cultural dimension in the history of knowledge and ideas. After starting off with a focus on the history of higher education and the professoriate, the concept of the journal soon broadened to the nature and culture of intellectuals and intellectualism in society that went beyond academic boundaries.[1]

Building on this legacy, this yearbook continues to emphasize cultural dimensions of the history of knowledge and underscores that knowledge must be regarded as a fundamental category in society. In doing so, ideas, concepts, ideologies, theories, and cognitive practices are located within their social and material contexts. To understand the theory, production, practices, and circulation of knowledge, we relate intellectual traditions, discourses, experiences, and identities to resources, social conditions, and power structures as well as to organizations, infrastructures, and media systems. In short, we conceptualize knowledge as politically, socially, culturally, and economically formed.

Understanding knowledge as a historical phenomenon, *HIC* focuses on the modern period (from the long nineteenth century onward). In addition, to strike a balance between the geographical parameters of global region(alism)s and the fluid nature of cultural and epistemic construction, the yearbook takes on a de-

1 Paul J. Stortz and E. Lisa Panayotidis, "Editors' Introduction," *History of Intellectual Culture* 1, no. 1 (2001).

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cidedly transatlantic and/or continental view of Europe and the Americas (including Canada, the U.S., and Latin America).

The History of Knowledge: A Vibrant and Growing Research Field

There are several variants of the history of knowledge in contemporary scholarship and we position ourselves in this historiographical landscape. One kind of publication emanates from particular research centers. *Nach Feierabend* (Diaphanes), a yearbook associated with the Zurich Zentrum Geschichte des Wissens, belonged to the pioneers; it released its first issue in 2005 and the last in 2020. Predominantly published in German, it combined historical contributions with philosophical and sociological perspectives.[2] *KNOW: A Journal on the Formation of Knowledge* (University of Chicago Press) published its first issue in 2017 and has the classicist Shadi Bartsch-Zimmer as its lead editor. It is the flagship publication of the Stevanovich Institute on the Formation of Knowledge at the University of Chicago and has an open, interdisciplinary profile. So far, it has not promoted a specific form of knowledge studies.[3]

Other publications are not so strongly connected to a certain institution but tend to privilege a particular understanding of the history of knowledge. In this context, the field is typically discussed and defined in relation to the history of science. For instance, the *Journal for the History of Knowledge* (Ubiquity Press; editors-in-chief: Sven Dupré and Geert Somsen) is affiliated with Gewina, the Belgian-Dutch Society for History of Science and Universities. It is too early to tell what kind of profile the journal will cultivate – the first issue appeared in 2020 – but the fact that many of the key figures have a background in the history of science might mean a certain direction in the future.[4] There are also other journals that at least partly are dealing with the history of knowledge. In the first issue of the journal *History of Humanities* (University of Chicago Press) in 2016, the editor Rens Bod and his colleagues encouraged historians of the humanities to engage with the history of science, and vice versa. "Eventually,"

2 See, for instance, the retrospective contributions in the last issue, including Sandra Bärnreuther, Maria Böhmer, and Sophie Witt, "Editorial: Feierabend? (Rück-)Blicke auf 'Wissen,'" *Nach Feierabend* (Zurich: Diaphanes, 2020).

3 Shadi Bartsch et al., "Editors' Introduction," *KNOW: A Journal on the Formation of Knowledge* 1, no. 1 (2017): 1–9.

4 Sven Dupré and Geert Somsen, "Forum: What is the History of Knowledge?" *Journal for the History of Knowledge* 1, no. 1 (2020).

they wrote, "a case could be made for uniting the history of the humanities and the history of science under the header of 'history of knowledge'."[5] *HIC* follows this idea and, while there is an emphasis on the humanities and social sciences, a strict separation from the history of science does not occur. All the more so, as the cultural history of knowledge pursues a more general notion of knowledge beyond the academy and disciplinary boundaries.

In addition, there are several other journals that recently have devoted special issues or forum sections to various aspects of the history of knowledge. *Geschichte und Gesellschaft* has, for example, highlighted migration and knowledge, whereas *History and Theory* has presented a broad range of topics in an issue from 2020.[6] Furthermore, publishers such as Amsterdam University Press, De Gruyter, Princeton University Press, Routledge, and Rowman & Littlefield International have launched new book series specializing in the history of knowledge.[7] The history of knowledge has also manifested itself in several blogs in recent years and the published posts have contributed in shaping the field.[8]

Last but not least, a few prominent individuals have made vital contributions to establish the field. Peter Burke, with half a dozen monographs, including the two-volume *A Social History of Knowledge* (2000 and 2012) and the introductory book *What is the History of Knowledge?* (2016), is a key point of reference in

5 Rens Bod et al., "A New Field: History of Humanities," *History of Humanities* 1, no. 1 (2016): 6. In a similar fashion, as of 2019 *Berichte zur Wissenschaftsgeschichte* (Wiley) has a new English subtitle (*History of Science and Humanities*), demonstrating a willingness to include both the natural and human sciences.

6 Simone Lässig and Swen Steinberg, eds., "Special Issue: Knowledge and Migration," *Geschichte und Gesellschaft* 43, no. 1 (2017); Helge Jordheim and David Gary Shaw, eds., "Special Issue: History of Knowledge," *History and Theory* 59, no. 4 (2020).

7 "Studies in the History of Knowledge" with Amsterdam University Press (edited by Klaas van Berkel, Jeroen van Dongen, and Herman Paul); "Cultures and Practices of Knowledge in History" with De Gruyter (edited by Markus Friedrich, Christine von Oertzen, and Vera Keller); "History of Science & Knowledge" with Princeton University Press (edited by Eric Crahan); "Knowledge Societies in History" with Routledge (edited by Sven Dupré and Wijnand Mijnhardt); "Global Epistemics" with Rowman & Littlefield International (edited by Inanna Hamati-Ataya).

8 See, for instance, *History of Knowledge* (https://historyofknowledge.net), hosted by the German Historical Institute (GHI) Washington D.C.; *Lund Centre for the History of Knowledge* (LUCK) (https://newhistoryofknowledge.com), *Black Perspectives* (https://www.aaihs.org/about-black-perspectives), hosted by the African American Intellectual History Society; *Centre for Global Knowledge Studies (gloknos)* (https://www.gloknos.ac.uk/media/blog), *Wissen entgrenzen* (https://wissen.hypotheses.org/ueber-das-projekt), a project by the Max Weber Foundation; *CIH Blog* (https://intellectualhistory.web.ox.ac.uk/blog#), hosted by the Centre for Intellectual History at the University of Oxford; *USIH Blog* (https://s-usih.org/blog), hosted by the Society for U.S. Intellectual History.

discussions related to the history of knowledge.[9] Acting in both U.S.-American and German academic environments, Simone Lässig and Suzanne Marchand also made important interventions in the late 2010s, as did Lorraine Daston, Sven Dupré, Christian Jacob, Jürgen Renn, and Philipp Sarasin among many others.[10] In addition, crucial publications have explored global, non-white, and inter-sectional perspectives.[11]

HIC strives to connect these historiographical and scholarly traditions, not least German-speaking *Wissensgeschichte* and a more international though mostly anglophone history of knowledge. However, we also have our own distinctive profile. We consciously engage with and aim to dissolve what has long been perceived as a tension between an often elite-focused history of ideas and a more broadly-based cultural and social history. This combination holds great potential to also open this yearbook up towards other related approaches at the intersection of knowledge and society, such as the history of mentalities and milieus, the

9 Peter Burke, *A Social History of Knowledge: From Gutenberg to Diderot* (Cambridge: Polity Press, 2000); Peter Burke, *A Social History of Knowledge: From the Encyclopédie to Wikipedia* (Cambridge: Polity Press, 2012); Peter Burke, *What is the History of Knowledge?* (Cambridge: Polity Press, 2016).

10 See, for example, Simone Lässig, "The History of Knowledge and the Expansion of the Historical Research Agenda," *Bulletin of the German Historical Institute* 59 (2016); Suzanne Marchand, "How Much Knowledge is Worth Knowing? An American Intellectual Historian's Thoughts on the *Geschichte des Wissens*," *Berichte zur Wissenschaftsgeschichte* 42, no. 2–3 (2019); Philipp Sarasin, "Was ist Wissensgeschichte?," *Internationales Archiv für Sozialgeschichte der deutschen Literatur (IASL)* 36, no. 1 (2011); Lorraine Daston, "The History of Science and the History of Knowledge," *KNOW: A Journal on the Formation of Knowledge* 1, no. 1 (2017). For a historiographical overview of the field, see Johan Östling et al., "The History of Knowledge and the Circulation of Knowledge: An Introduction," in *Circulation of Knowledge: Explorations in the History of Knowledge*, ed. Johan Östling et al. (Lund: Nordic Academic Press, 2018); Marian Füssel, "Wissensgeschichten der Frühen Neuzeit: Begriffe–Themen–Probleme," in *Wissensgeschichte*, ed. Marian Füssel (Stuttgart: Franz Steiner Verlag, 2019); Johan Östling, David Larsson Heidenblad, and Anna Nilsson Hammar, "Developing the History of Knowledge," in *Forms of Knowledge: Developing the History of Knowledge*, ed. Johan Östling, David Larsson Heidenblad, and Anna Nilsson Hammar (Lund: Nordic Academic Press, 2020).

11 See, for instance, Keisha Blaine, Christopher Cameron, and Ashley D. Farmer, eds., *New Perspectives on the Black Intellectual Tradition* (Evanston: Northwestern University Press, 2018); Mia E. Bay, Farah J. Griffin, Martha S. Jones, and Barbara D. Savage, eds., *Toward an Intellectual History of Black Women* (Chapel Hill: University of North Carolina Press, 2015); Kapil Raj, "Beyond Postcolonialism … and Postpositivism: Circulation and the Global History of Science," *Isis* 104, no. 2 (2013); Samuel Moyn and Andrew Sartori, eds., *Global Intellectual History* (New York: Columbia University Press, 2016); Rens Bod, *World of Patterns: A Global History of Knowledge* (Baltimore: Johns Hopkins University Press, 2022).

history of memory and media, the materiality of knowledge formation, and the genealogies of ideologies.

This general approach has implications for our understanding of what we mean by intellectual culture. Coined by the editors of the original journal, we interpret this inherited concept in light of the ongoing discussions on the circulation of knowledge.[12] Even though circulation itself is a contested and hotly debated framework in contemporary scholarship, we take it as a point of departure to stress that knowledge has always been circulating beyond academia and in these processes it potentially changes, evolves or even disappears and sometimes re-emerges. Against this background, we invite contributors and readers to consider the way knowledge and culture are both at once sedimentary and yet constantly fluid. This is a confluence that is far from coincidental but, in fact, reminds us that knowledge, culture, and intellectual activities are closely and dynamically entwined in modern society and need to be studied in conjunction.

One way of studying knowledge in culture is to use "the intellectual" as a lens. Of course, there is a long, ongoing debate about the term intellectual. As is often the case in conceptual history, any attempt to clearly define the term has to grapple with the cultural variations of its use that stem from transnational differences in social structures, political milieus, and historical traditions.[13] This challenge underscores and animates a key premise of our yearbook: by foregrounding intellectual culture, rather than an (often elite) group of individuals or a somewhat stereotypical persona or milieu, we work with a definition focused on processes and dynamics. This approach aims to free itself from national categorizations of "intellectual," without negating this layer of meaning where necessary. It consciously situates intellectual work within society and underscores the historical and cultural context. While acknowledging that intellectuals engage with the public by producing and circulating knowledge, this approach highlights that they are also part of the public and that they can play different

12 Johan Östling et al., eds., *Circulation of Knowledge: Explorations in the History of Knowledge* (Lund: Nordic Academic Press, 2018).

13 See, for instance, Daniel Morat, "Intellektuelle und Intellektuellengeschichte," *Docupedia-Zeitgeschichte*, November 20, 2011, accessed 31 March, 2022, http://docupedia.de/zg/Intellektuelle_und_Intellektuellengeschichte; Nicole Racine and Michel Trebitsch, eds., *Intellectuelles: Du genre en histoire des intellectuels* (Paris: Complexe, 2004); Denis Sdvizkov and Denis Sdvizkov, eds., *Das Zeitalter der Intelligenz: Zur vergleichenden Geschichte der Gebildeten in Europa bis zum Ersten Weltkrieg* (Göttingen: Vandenhoeck & Ruprecht, 2006); Samuel Moyn and Andrew Sartori, eds., *Global Intellectual History* (New York: Columbia University Press, 2013); Christophe Charle, *Birth of the Intellectuals: 1880–1900* (Cambridge: John Wiley & Sons, 2015); Martin Jay, *Genesis and Validity: The Theory and Practice of Intellectual History* (Philadelphia: University of Pennsylvania Press, 2022).

roles inside and outside the realm of academia. Intellectual culture does not limit intellectuals and intellectual work to a specific socio-cultural function or role; they can be critical or affirmative, depending on the state of society and the historical context there need not necessarily be institutionalized legitimacy. Even if knowledge never moves around entirely freely, once circulated, it turns public. In fact, the conditions and infrastructure of circulation can themselves be understood and analyzed as an element of intellectual culture. The obstacles and catalysts as well as the social, political, and media circumstances determine the modes and manifestations of intellectual work and knowledge.

One way to study intellectual culture is through the lens of "space." Johan Östling, one of the editors of this yearbook, has conceptualized the sites where intellectuals interact with audiences, organizations, or other knowledge actors as "public arenas of knowledge."[14] They include virtual, physical, or hybrid spaces that are less institutionalized and regulated than, for instance, the academic world, and are highly depending on subjective perceptions and power constellations in the public sphere. At the same time, it is important to note that knowledge is seldom limited to one particular arena or *Teilöffentlichkeit*.[15] On the contrary, it can move between social strata and milieus at different moments of time and in changing manifestations. *HIC* invites reflection on how intellectual work relates to the mutability and versatility of knowledge in/as culture.

There are many ways of studying the interaction of knowledge, culture and intellectual activities in modern history. In *HIC* we welcome contributions that engage with the history of knowledge from a cultural perspective that include but are not limited to the following themes:

- institutions, systems, and infrastructures
- circulation (e. g. geographical, biographical, temporal)
- media and materiality
- practices, performances, formations, and formats

14 Johan Östling, "Circulation, Arenas, and the Quest for Public Knowledge: Historiographical Currents and Analytical Frameworks," *History and Theory* 59, no. 4 (2020).

15 There is a rich literature on "the public sphere"; see, for example, Jürgen Habermas, *Strukturwandel der Öffentlichkeit: Untersuchungen zu einer Kategorie der bürgerlichen Gesellschaft* (Neuwied: Hermann Luchterhand Verlag, 1962); Craig J. Calhoun, ed., *Habermas and the Public Sphere* (Cambridge: MIT Press, 1992); Nancy Fraser, "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy," *Social Text* 25/26 (1990); Jane Mansbridge, "The Long Life of Nancy Fraser's 'Rethinking the Public Sphere,'" in *Feminism, Capitalism, and Critique: Essays in Honor of Nancy Fraser*, ed. Banu Bargu and Chiara Bottici (Cham: Palgrave Macmillan, 2017).

- structures, agency, and power relations
- resources and socials conditions
- identity, memory, and community

HIC contributes to an increasingly dynamic international conversation on the history of knowledge, while its distinguishing features will set it apart from existing publications: rooted in the discipline of history (not history of ideas or science), it has a focus on the cultural dimensions of the history of knowledge and stresses that knowledge must be regarded as a fundamental category in society. It takes on a decidedly transatlantic and/or transnational view of Europe and the Americas. Guided by these conceptual and methodological considerations, *HIC* provides a forum for publication of original research and the promotion of rigorous and critical discussion. We particularly invite new voices and early career researchers and distinctly encourage interdisciplinary approaches. Our overarching aim is to stimulate productive exchanges, expanding conventional notions, and enriching public discourse.

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This first volume of *HIC* contains three sections: a general section; a thematic section; and a third section that aims to actively and constructively engage the field with formally less rigid contributions, that may also speak to the thematic topic but not necessarily so. This volume's thematic focus, "Participatory Knowledge," invites us to explore a new perspective on knowledge as rooted in cultural practices and social configurations.

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Johan Östling is Professor of History, Director of the Lund Centre for the History of Knowledge (LUCK), and Wallenberg Academy Fellow. His research is mainly devoted to the history of knowledge, but he has a more general interest in the intellectual, political, and cultural history of modern Europe. His recent publications comprise *Circulation of Knowledge* (2018), *Forms of Knowledge* (2020), *Histories of Knowledge in Postwar Scandinavia* (2020) and *Humanister i offentligheten* (2022).

Jana Weiß is DAAD Associate Professor at the University of Texas at Austin. With a focus on U.S. and transatlantic history, her research interests include 19th and 20th century immigration, knowledge, and religious history as well as the history of racism. Her most recent publications include "'Where Do We Go from Here'? Past and Future Contributions to the Historiography of African American Studies – A German Perspective" in *Contemporary Church History* (2020) and *The Continuity of Change? New Perspectives on U.S. Reform Movements* (co-edited with Charlotte A. Lerg, 2021).