

Scientific persona and its incarnations – forms and functions of scientific and scholarly identity formation

Session plan

Session 1: The meaning of gender in creating scholarly and professional personae
Friday 23 November 10.45-12.15 (Y 10)

Chair: Michael Sappol, Department of History of Science and Ideas, Uppsala University
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Ingrid Berg, *“Archaeology, masculinity and sexism – understanding present gender inequality through disciplinary history”*

In the fall of 2017, as part of the Swedish #metoo-movement, 387 female and non-binary archaeologists signed a petition to end sexual harassment in archaeology. The testimonies tell of students who have left the profession after being sexually assaulted by supervisors, of charges filed to university boards only to be met by silence and cover-ups, of inappropriate groping and sexist remarks at conferences and other professional settings, of sanctioned blurred lines between appropriate and inappropriate behavior.

Studies in the history of archaeology have shown how archaeology grew out of, and was shaped by 19th century power structures and sensibilities, where misogyny and sexism were important components. Aspects of bourgeois masculinity shaped the idealized personae of the archaeologist, an image which has been mediated and represented throughout the history of the discipline. This image consists of intersections of class, gender and race, and features tropes such as the *adventurer*, the *academic warrior* and the *entrepreneur*. These tropes have been passed on to generations of new archaeologists through intricate politics of belonging, where both female bodies and lesser-abled male bodies have been excluded. Legitimizing histories of the profession have in turn served to neutralize such gendered power structures.

This paper explores the connection between the mediation of uncritical histories of archaeology, self-imagery construction, and present-day gender inequality. How can we understand the archaeological #metoo-movement through analyzing the history of the discipline?

Heini Hakosalo, *“The medical man” meets “the woman”*: *The Lancet and the formation of a professional persona in the late 19th century Britain*”

A prolonged discussion on women’s medical education took place on the pages of the leading British medical journal *Lancet* during the last quarter of the 19th century. *Lancet* differed from most continental and Nordic medical journals in that it not only contained scientific articles and reviews but also gave ample room for the editors and readers to vent their opinions on various medical and social issues. Women’s medical education was an issue on which they had plenty of opinions. These opinions could be extreme: the *Lancet* cited a “a distinguished surgeon” who had proclaimed that he would rather see her daughter dead than working “on the benches of the dissecting-room” (Sir William Jenner at the meeting of the Convocation of the University of London, 15.1.1878. Printed in the *Lancet*, 19.1.1878: 105). I speak about a *discussion* rather than a *debate*, for we do not have two opposing sides trying to convince or outmaneuver each other. Almost all discussants were medical men, and the vast majority, particularly during the early stages of the discussion, had a negative view on women’s education. In this paper, I will revisit the *Lancet* discussion, but not primarily in order to recapitulate what the editors and readers said and possibly thought about women. Rather, I will show how, in discussing the qualities of the generic “the woman” and the reasons that made her so profoundly ill suited for the study and practice of medicine, the writers were fashioning a professional persona that was highly idealised and deeply gendered and that they felt was undermined by the mere idea of a medical woman. The primary sources of this case study are constituted by the relevant material from the *Lancet* from the beginning of the 1870s to the end of the 1890s. The secondary sources come from two quarters: from the historical studies on medical masculinity on the one hand and from persona studies on the other hand. The more general / methodological conclusions pertain to the role of negative “counterimages” in the construction of professional personae.

Kaat Wils, *“Scholarly persona formation and cultural diplomacy. Female graduate students travelling between Belgium and the United States”*

Since its foundation in 1920, the Belgian American Educational Foundation (BAEF) ran an exchange program for graduate students and academic staff from Belgium and the United States, with a view to strengthening friendly relationships between both countries. In my contribution, I will foreground the participation of women in the program during the interwar years. I will analyze their travel experiences against the background of the reported experiences of their male peers and with a focus on the differently gendered academic cultures they were confronted with during their stay abroad. Second, and most importantly, I will inquire how the BAEF itself, through its selection procedure, its surveillance of the fellows and the reporting practices it installed, shaped gendered categories of becoming a scientist. These models were – more so on the Belgian than on the American side of the organization - implicitly masculine, but open to the small minority of women who were able to present themselves as candidates and ready to inscribe themselves in a ‘sexless’ and disembodied discourse.

Session 2: Ideals of scholarly persona and masculinity in the formation of academic everyday lives

Friday 23 November 10.45-12.15 (Y 11)

Chair: Michael Barany, Science, Technology and Innovation Studies, University of Edinburgh (michael@mbarany.com)

Anders Ahlbäck, *“How to acquire an academic and priestly masculinity in late eighteenth-century Sweden”*

Pehr Stenberg was born a peasant's son in northern Sweden in 1758. Due to his aptitude for learning he was sent to study for the priesthood at the Royal Academy in Turku in the 1780s. There, he faced the delicate task of entering into new and ambivalent relationships with not only the learned professors, but other students, supportive relatives, aristocratic employers and attractive young ladies. All the while, he had to carefully balance his academic and private ambitions with the strictures of rank and class. All this can be studied in unusual detail through Stenberg's remarkably extensive autobiography.

This paper examines how Stenberg tackled the steep social climb that faced him during his time at the Academy and how he attempted to acquire an academic and priestly masculinity. What kinds of patriarchal hierarchies and homosocial networks of academic life did he encounter in the university environment and how did he navigate them? What resources were at his disposal for the construction of an academic persona and a new social standing? What were the hurdles and boundaries of this project?

Christiaan Engberts, *“Scholarly personae in a moral economy of loyalty and independence”*

In recent years the study of scholarly personae has often taken the shape of an examination of its associated virtues and vices. This approach has given us an increasing number of detailed case studies highlighting the virtues and vices that shaped the lives of individual scholars. Other studies have attempted to give an account of the various virtues and vices that informed scholarly practices and ideals at different times and places. One of the questions raised by this broad range of findings is how individual scholarly virtues and vices relate to each other.

Building on studies by Lorraine Daston, Robert Kohler, and others, this paper argues that the concept of a moral economy of science allows us to bring these disparate cases and virtues together in one analytical framework. Building on an understanding of a moral economy as a balanced system this paper will develop the thesis that living up to the expectations of good scholarship required scholars to balance the demands of loyal collegiality and critical independence.

Though loyalty and independence can both be seen as products of a bourgeois and masculine ideal of scholarship, the balance between these dispositions has often been precarious. Drawing examples from the philosophical sub-discipline of experimental psychology in late 19th century Germany, this paper will provide an outline of the different ways in which questions of loyalty and independence have been able to shape both scholarly personae and the character of everyday academic work.

Session 3: Complex constructions of scientific and scholarly personae in international and national settings

Friday 23 November 15.30 – 17.00 (Y 10)

Chair: Annika Berg, Department of Culture and Aesthetics, Stockholm University
(annika.berg@idehist.su.se)

John Hennessey, *“Fashioning a Scientific Persona in a Colonial Borderland: The Many Identities of William Smith Clark in 1870s Colonial Hokkaido”*

Even in so international a field as science, those who are hard on luck may sometimes seek a new start overseas. In the 1870s, Massachusetts-native William Smith Clark had accrued many achievements, including a prestigious doctorate from Göttingen University, a successful research career in botany, a position as founding president of a land grant college in his hometown of Amherst and a reputation as a charismatic, skilled orator. Nevertheless, frustrated by university politics, financial difficulties and perhaps a midlife crisis, Clark jumped on the chance to establish a copy of Massachusetts Agricultural College on the northeast Asian island of Hokkaido when recruited by the Japanese government.

Hokkaido at this time was the site of an ambitious settler colonial project undertaken by the new Meiji regime to demonstrate Japan’s credentials as a civilized, “great power.” In this liminal, multifarious contact zone far from New England and even Japan proper, Clark skillfully managed to combine numerous identities, including scientist, amateur missionary, teacher, explorer, farmer, bearded white man, Yankee and father figure to craft a flamboyant persona that won the lasting respect of his students and Japan as a whole. Clark is memorialized with laudatory biographies, statues and history textbook entries in Japan, but his role in Japanese settler colonialism has received less attention. Indeed, his persona was asserted largely at the expense of the indigenous Ainu people. Clark’s success and fame in Japan have also overshadowed his professional demise after returning to America. Unable to successfully reintegrate to American society, Clark’s inflated persona would destroy his academic and scientific career as he embarked on ever wilder and riskier adventures, eventually losing everything. Using Clark’s correspondence and publications, this paper will critically investigate the creation of Clark’s complex identity, involving the creative combination of multiple discourses of power in a colonial borderland.

Jyrki Pöysä, *“Dark academic emotions behind shiny careers: the life of Anders Johan Sjögren (1794-1855) in the context of Finnish 19th century nationalism”*

When reading contemporary disciplinary histories, the lives of two founding “fathers” of Fenno-Ugric ethnography and comparative linguistics, Anders J. Sjögren (1794-1855) and Matthias A. Castrén (1813-1852), look like an example of linear scientific progression, one helping the other to reach the top of scientific knowledge. However, the picture becomes more problematic if we take a closer look at the personal emotions of A.J. Sjögren expressed in his posthumously published academic life history, written around the year 1845 (published in 1955 with the title “Tutkijan tieni” / “My road as a researcher”) and his obituary of M.A. Castrén, published in 1853, two years before passing away himself. In his obituary of M.A.

Castrén A.J. Sjögren owes much space for describing his own role as a mentor and helper of Castrén within the academic circles of St. Petersburg imperial university. The text of the obituary shows quite openly that Sjögren, then already internationally known researcher, was in a desperate need of appreciation among the academic circles of Helsinki / Finland.

The roots of Sjögren's resentment have been explained with his personality, low social background, Finnish as his native language in the Swedish speaking academic circles of Turku and Helsinki etc. (prof. Michael Branch). Behind Sjögren's situation lies also the influence of political intrigues of 1840's, especially the role of Johan V. Snellman (1803-1881), who was indirectly emphasizing in his journal (Saima) articles the difference between "own" and "foreign" universities in the name of early Finnish nationalism ("Fennomania"). By downplaying the academic achievements of Sjögren and praising ones of Castrén (many of them just imagined promises) Snellman positioned these men in totally different categories and not without repercussions. After his dead A.J. Sjögren was almost forgotten in Finland for hundred years and M.A. Castrén raised into the category of the Great Men of national history. The tragedy of Sjögren was redressed only in the 1950's and 1960's, with the newly risen focus on his importance as an early advocate for Finnish culture. The objective of my paper is to show, that by putting academic lives not only into the context of personalities but also of political and other intrigues enables a more detailed picture of historical agents and their emotions behind the polished biographies of the national gallery.

Niklas Svensson, *"How distinct and exclusive are personae from one another? Members of academies overlapping virtue constellations, in Swedish mid-nineteenth century necrologies"*

The list of fellows and members for the Swedish academies during the first half of the 19th century makes for curious reading. Contrary to what one might expect, the Royal academy of Science was not populated exclusively by those trained in the sciences, nor was the Swedish academy dominated by poets and novelists. The Royal academy of Agricultural further, had its fair share of lawyers and priests. In fact, the members occupations and operations were rather heterogenous. To complicate matters even more, switching between careers was rather common at the time; professors became bishops, medical doctors became politicians and so forth. Rather than occupation, what these people had in common was their gender and stature. This begs to question what to make of this from a cultural perspective on identity. Were personae the cultural glue of community for this rather disparate group of elite men? The inquire explores virtues ascribed to this group and the kinds of masculinity they represented.

In this paper I will analyze necrologies over members from three different academies, published in newspaper roughly the decades around mid 19th century Sweden. Following scholars who have stressed the importance of virtue in the 19th century (e.g. Paul 2016;2017, Wellmon 2015), I pay attention to virtues, traits and attributes that were ascribed to the members, treating them as virtue-constellations. Demonstrating that, "poets", "public officials" or "men of science" were sorted and categorized by different yet often overlapping constellations', I show that viewing personae as distinctive and exclusive is problematic. Moreover, the findings suggest that virtue and/or vices do not exhaust the possibilities for analyzing the formation of persona, combining a focus on virtue with other perspectives seems beneficial.

Session 4: Performance and use of scientific persona in the public sphere
Friday 23 November 15.30 – 17.00 (Y 11)

Chair: Dunja Blazevic, Department of Archaeology, History, Cultural Studies and Religion, University of Bergen (Dunja.Blazevic@uib.no)

Kim Barbour & al, *“Engaging the public: scientific persona performance in online, public-facing biographical statements”*

This paper presents our initial findings from a new project investigating the personas of Australian scientists working in public engagement. For people working to engage a sometimes hostile public in their work, having a lasting impact and driving change in behaviour requires more than meeting the requirements of academic excellence through high quality research and publication outputs. It can also mean writing for a popular audience who may have little literacy in core scientific ideas, making media appearances, and of growing importance over the past two decades, maintaining an online persona that walks a tightrope between demonstrating expertise and being approachable. As a part of our broader interdisciplinary research project, *Public Engagement in Science and Technology in Adelaide* (PESTA), these initial findings report on the ways that scientists present their online personas through public-facing biographical statements on institutional websites, personal websites, news media sites, social media profiles, and other online spaces.

Drawing the publically available biographical statements of scientists who have been recognised with awards for their work in public engagement in science in Australia since 2010, we identify key themes in the ways they present themselves in relation to gender presentation, expertise markers, personality, and, where it occurs, that information they share that is not related to their careers. This observational research will provide the basis for an in-depth investigation of the ways that Australian scientists can present an engaging public persona.

Elif Gezgin, *“Discussing the Scientific Persona of a Nobel-prized Scientist within the Framework of Turkish Nationalism: The Sample of Aziz Sancar”*

This work examines the case of Nobel-prized Turkish scientist Aziz Sancar as a scientific persona model. After awarded with Nobel Prize in 2015, Sancar, becoming a more popular figure in both Turkey and worldwide, attracted attention with his Turkish nationalistic identity and his discourse on nationalism. Sancar’s nationalistic tendency and his close relationship with AKP (Justice and Development Party) leaders -which is criticized by public intellectuals and political opponents of the ruling party- open up a wide range of discussion ground on how a scientist’s relationship with politics should be interpreted intellectually. In such a framework, this talk, following the case of Aziz Sancar, examines the underlying causes related to Turkish nationalism and the specific contextual conditions of scientists and their effects on how scientists would – in Butlerian sense – perform, and how these performances would be interpreted by the public. To this end, the aim of this talk is to present an analysis of the discussions that took place in Turkish press and social media on this issue and to

scrutinize how scientific persona is conceived by the public in Turkey taking into account this Turkish sample.

Session 5: Gender, embodiment and the formation of scientific and scholarly personae – institutional and disciplinary perspectives
Saturday 24 November 10.15 – 11.30 (Bergsmannen)

Chair: Britta Lundgren, Department of Culture and Media Studies, Umeå University (britta.lundgren@umu.se)

Anna Cabanel, *“Embodying the “university woman”: the case of Erszébet Kol, the 1935 fellow of the International Federation of University Women”*

In 1935, the Hungarian botanist Erszébet Kol was awarded an international fellowship by the International Federation of University Women (IFUW). Thanks to this fellowship, she was able to pursue her research on snow and ice algae in North America. Her trip proved to be a decisive step in her scientific career: internationally recognized as an expert in her field, she eventually became the first woman appointed professor in Hungary. Providing women scientists, such as E. Kol, with international research opportunities constituted one of the main strategies of the IFUW to overcome gendered practices in science in the interwar period.

Zooming in on the scientific journey of E. Kol in North America, I will explore the impact of international encounters in scientific identity formation. Based on the analysis of E. Kol’s personal IFUW file (including several pictures of her during and after her trip) and of her autobiographical account of her year abroad (*From Tiszapart to Alaska*, 1940) I will investigate the type of scientific persona she performed. Acting as a representative of the IFUW during and after her trip, Kol’s example also illustrates how an individual can participate and engage in a collective strategy by embodying and promoting a successful scientific model for women scientists. From this case study, the aim is to approach the scientific persona of the “university women”.

Sofia Häggman, *“No place for a woman. Some thoughts on the life and work of Hilma Granqvist”*

Hilma Granqvist was a pioneering cultural anthropologist and the first woman in Finland to hold a PhD in Sociology. Granqvist had fought hard for her degree. Her dissertation was never accepted by her home university and all her attempts at an academic career were effectively cut off by her colleagues.

Granqvist’s research was based on extensive periods of fieldwork in Palestine in the 1920-1930s, where she focused on marriage traditions in the village of Artas. It was a study that could only be conducted by a woman in this conservative and gender segregated community.

Hilma Granqvist often pointed out that she developed her own method of research, but her work appeared at a time of general transition in the field of cultural anthropology. A new functionalist paradigm replaced earlier evolutionist and comparative perspectives. Granqvist found herself at the forefront of this change, to great annoyance and envy of her colleagues in Finland, who constantly held her back and belittled her work.

Faced by the realities in the field, Granqvist decided to turn her back on the scholarly paradigm represented by her thesis supervisor and follow her own line of research, in open disregard for the advice of her senior colleagues. Her decision sparked a conflict that lasted for decades. In retrospect it can be seen a clash of scholarly paradigms, but for Hilma Granqvist it was an uphill battle against a group of established academics – an influential male collective – where she simply had no place. It was a conflict that she had no chance of winning. Being a woman had been an asset in the field in Palestine, but in Finnish academia of the 1930s it was clearly an obstacle.

Lisa Svanfeldt-Winter, *“How defining the object of study defines the scholar”*

In my presentation, I discuss how scholarly persona can be studied as formed through how scholars define and manifest their relationship to their objects of study. The presentation builds on my peer reviewed article published in the journal *Persona Studies* (Svanfeldt-Winter, 1:2018). In the article, I discuss how young Finnish folklorists in the early 1920s wrote about the rural people, who they came in contact with during their collection work and nationalist propaganda tours. I argue that since the aim of the discipline was to collect and analyse the scholars' national heritage, and preferably a proud past of the newly independent state, the folklorists had to manifest identification with the culture of their objects of study. At the same time, however, they emphasised a position as experts, claiming an authority to evaluate the authenticity and relevance of the information and folk culture that they encountered. To do so, the folklorists stressed an essential difference from the countryside people, most strikingly by writing about them as living in a more archaic and more primitive time.

Session 6: Qualities and meaning of scientific and scholarly personae
Saturday 24 November 10.15 – 11.30 (Polstjärnan)

Chair: Herman Paul, Institute for History, Leiden University
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Julia Dahlberg, *“Nature’s gifts or a means of social distinction? Inborn personal qualities and their relation to personae”*

In this paper, I will discuss the way in which physical or psychical personal qualities, which are (or are perceived as) inborn, must be taken into account when analyzing persona. My point of departure will be the 19th century’s rapidly growing scientific interest towards the human mind and personality. In this scientific discourse, the brain was singled out as the locus of human personality and different psychical qualities. After the breakthrough of Darwinism, the scientific and medical community came to see many of these personal qualities (for example intelligence and creativity) as inborn, hereditary, and unequally distributed among individuals. However, many of these personal qualities were also closely linked to a number of social qualities, which the individual could not easily change (such as gender, class or ethnicity). While discussing the case of two siblings, the Finnish sociologist Edvard Westermarck

(1862–1939) and his sister, the artist and writer Helena Westermarck (1857–1938), I will argue that the inclusion of (perceived) inborn qualities in the scientific personae of the time was a powerful way to promote the social distinction of scientists and intellectuals. This particular focus on the inborn qualities of the person and mind did, did however also work as an effective tool of exclusion in the scientific community.

Isak Hammar, *"Our Immortal Broocman" – virtuous life and honorable death as part of scientific persona*

In March of 1812, Carl Ulric Broocman, often recognized as Sweden's first pedagogical scholar, died only a week after his 29th birthday. In the previous decade, Broocman had gained a reputation through extensive travels in Germany and is said to have introduced several influential pedagogical theories of the era to his countrymen. In 1810 Broocman started the first pedagogical journal in Sweden, but he took ill before long and in 1812 the last issue was published posthumously. Despite his death however – or perhaps indeed because of it, Broocman's spirit would linger over the battles over the school curriculum that raged on, his name repeatedly channeled as part of the public and polemic debates. In fact, Broocman's influence after his all too brief career is remarkable. What, then, made this young scholar such a paragon of scholarly virtue?

In this paper I will analyze Broocman's scholarly persona through the eulogy printed in his own magazine. I will argue that Broocman's life and death, as presented in this almost messianic tribute, helped create a powerful persona, one useful to other scholars. Inserted in the eulogy is part of a speech held by Broocman, providing an opportunity for comparison between self-presentation and panegyric, in turn highlighting current theoretical discussions on the concept. Focusing on the dichotomy of life/death I will, first discuss the virtues that Broocman was said to display in life both as a scholar and as a man. What were the intellectual and masculine traits that set him apart? Secondly, I will analyze the way Broocman's death was described and his *ars moriendi* – his character in the face of severe bodily pain and death. What part did his early death and the manner in which he handled his failing body play in his influential afterlife?

Andreas Rydberg, *"The persona of the philosopher – the case of the Weltweiser"*

On November 8, 1723 the German philosopher Christian Wolff was expelled from Prussia as a result of a series of prolonged conflicts with the theologians. Soon after the expulsion, the Wolffians and the theologians began telling their own versions of what had happened in a large number of pamphlets and other writings. Ever since, scholars have turned over the facts and events of the conflict again and again in order to reach a conclusion of what really happened. In this paper I'm not so much interested in what happened as in the fabrication of ideals. More specifically, I use the many pamphlets to study the production of the persona of the Wolffian philosopher or *Weltweiser*. What kind of virtues should the philosopher embody? How did one acquire these virtues? In addition to using these questions to reconstruct the persona of the Wolffian philosopher I also raise larger question regarding how to understand the conflict. Did

it in fact revitalise an otherwise sleepy and irrelevant identity by making it into something that mattered, or even something where life and death was at stake?

Session 7: Scientific and scholarly persona formation in disciplinary histories
Saturday 24 November 12.30 – 14.00 (Bergsmannen)

Chair: Kaat Wils, Research Group Cultural History since 1750, KU Leuven
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Tiina Kinnunen, *“The making of the scientific persona in the Finnish Historical Society: virtues and skills in the recommendation letters”*

During the past couple of years, the history project of the Finnish Historical Society has been in progress, and the final results will be published in 2019. I have co-written a chapter on the history of the fellowship with focus on the quantity and qualifications of the fellows across time. The Society was established in 1875 and from the beginning until today the fellowship has been exclusive, based on invitation. Until the end of the 20th century female historians were in the minority among the fellows and before the 21st century there had been hardly any women as the President of the Society. There is an apparently objective explanation for the lower number of women fellows: the title of docent was a prerequisite for invitation and women were in the minority among docents. However, this explanation does not pay attention to those deeply gendered structures of academic historical scholarship in the 19th and 20th century Finland that influenced women’s career paths. In my paper I will present results of a close reading of the recommendation letters from the beginning until the late 20th century that fellows wrote about scholars whom they wanted to include as new members of the *fraternity* of Finnish historians, as the Society was called in its history, written in the 1970s. These recommendation letters give insight into the virtues and skills that historians were expected to have to be regarded as established scholars. What were these skills and virtues and how did they change over time? Is it possible to see a gender difference?

Elise Garritzen, *“Alice Stopford Green, Kate Norgate, and Challenging the Gendered Personae of the late Victorian historian”*

Gender was an essential organizing concept in Victorian society and it was implicit in the personae historians promoted as well. Although women were not entirely excluded from writing history, the masculine establishment of professional historians expected women not to produce scientific monographs but to write popular textbook histories which did not entail independent production of new knowledge – and consequently to cultivate a persona that corresponded with this particular mode of history writing. While the majority of women submitted to the gendered demands and limitations that were placed on their scholarly persona, this paper focuses on two women who challenged the gendered boundaries in history. Alice Stopford Green (1847–1929) and Kate Norgate (1853–1935) both made a praised contribution to the study of early English history and as independent women refused to behave according to the socially prescribed conventions. My paper thus asks how they

contested the persona they were expected to emulate and how the masculine scholarly community reacted to their attempts to adopt a persona of a serious historian, a manifestly masculine disposition.

My paper illustrates how the responses fluctuated between an outright rejection, confusion, and a cautious acceptance of their studies. The mixed reception suggests that the gender line was less defined than what traditional historiographical accounts propose: the gendered boundaries of historians' personae were constantly tested and renegotiated as women such as Norgate and Stopford Green in growing numbers endeavored to write history that met the new methodological standards of the emerging academic discipline of history. These women became to occupy a curious position and persona that was both attached to and separate from the professional establishment.

Travis E. Ross, "*Fixing genius, or how the romantic man of letters got a job*"

Based on a chapter in Herman Paul's forthcoming edited volume *How to Be a Historian*, this presentation will compare how champions of a for-profit history company of the new academic historical profession in the U.S. worked to inherit the mantle of the Romantic man of letters for their respective enterprises. I will compare the idealized personae created by Professor J. Franklin Jameson to those created by competing factions within the contemporaneous for-profit research company that produced what became UC Berkeley's Bancroft Library. It will demonstrate that Jameson and representatives from Bancroft's History Company all claimed that their enterprises could synthesize and sustain the idealized man of letters, a hero who could believably promise to meet the expectations of the archival turn. This paper will tell a story of continuity and adaptation in the scholarly persona of the historian across the watershed moment of American academic professionalization.

Just as importantly, though, this paper will also examine what we stand to gain and to lose based on which of the competing meanings of "scholarly personae" we choose to organize the stories we tell. This paper will experiment with different alignments of scholarly personae as defined by Gadi Algazi, demonstrating that what one identifies as a scholarly persona and which characteristics are reduced to supporting structures—templates or repertoires, for instance—can produce from very different stories of continuity or rupture from this same historical moment. Therefore, as much as this paper attempts to reconstruct a particularly important change in public expectations for and performance of scholarliness in the United States, it will also experiment with the relative payoffs and costs of various definitions of the scholarly persona in the humanities.

Plenary session: Concluding remarks

Saturday 24 November 14.15 – 15.00 (Bergsmannen)