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Review

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or entirely inappropriate. Bibliographies that offer diversity of perspectives can foster inquiry into the complexity of multiple pasts and contribute to sustainable appreciation of extant and ruined churches dating to the colonial period, as contemporary sacred places, architectural monuments, and sites of memory and history.

Throughout *Sanctuaries*, Giffords gracefully renders a wealth of terminology accessible through the use of concise explanations and several hundred visually compelling black and white photographs and drawings. For heritage tourists in particular, her lively attention to vocabulary provides a tool kit that can inspire appreciation of art and architecture within and beyond the geography of focus. Although terminology customarily employed to label architectural and artistic materials, tools, components, processes, and motifs may sound like bitter medicine for the general public, Giffords engagingly weaves this critical information throughout the text in such a way that utility of the language is apparent, gently sprinkling it throughout the pages as seasonings weighed and measured to inspire intellectual hunger rather than satiation.

Although echoes of Spanish voices and perspectives resonate throughout the chapters, Indigenous American perspectives are less audible. The book offers doors that open onto multilayered pasts and unique social contexts, enabling readers to see what is present and to listen for that which also whispers—hidden, subtle, and perhaps not far beneath surfaces of lime and mortar.

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History and Theory: Cultural History by ANNA GREEN. New York: Palgrave Macmillan, 2008; 160 pp.; paperbound, \$23.95

Anna Green, who teaches public history and oral history at the University of Exeter, has tackled the topic of “cultural history” for the Palgrave Macmillan series “Theory and History.” Her book surveys the field from the mid-nineteenth century to the present with readable, concise, reasonably accurate, and surprisingly balanced syntheses of complicated, tendentious academic debates about culture, identity, subjectivity, language, and representations of public memory that fit into a mere 121 pages. Given the impossibility of encyclopedic coverage, Green has omitted many important topics and figures, while giving short shrift to others. Nonetheless, the author has succeeded in conveying her personal interpretation of cultural history as a field whose scholars have striven to understand the connections linking public acts with private feeling.

Public historians are likely to find this volume the most useful *brief* introduction to recent cultural studies theory available since the concluding two chapters focus directly on oral history and collective memory. Green’s discussion focuses on new theoretical perspectives that emerged in the 1970s and 1980s as interviewers tried to make sense of firsthand accounts of war

and public disaster and as museum staff worked to provide more nuanced presentations of how major historical events affected a broader variety of people. The two-page discussion of Luisa Passerini's groundbreaking work on working-class recollections of fascism succeeds in conveying why this work was so exciting when it appeared and galvanized an effort to develop a more sophisticated, theoretical approach to collecting and interpreting oral interviews. Her discussions of the Vietnam War Memorial and of efforts to document the Holocaust effectively sketch the major debates these projects provoked. Considerable information is packed into very few pages, and the discussions, if provocative, cannot be thorough. To focus on the presentation on oral history, while Green cites a number of contemporary scholars working in the field, she ignores altogether the work of Paul Thompson, whose path-breaking work *The Edwardians* transformed not only oral history but the historiography of everyday life in early twentieth-century Britain. Similarly, the work of Lutz Niethammer, Alexander von Plato, and Detlev Peukert on the popular experience of Nazi Germany has disappeared, as has important work on life in the U.S. South during the Jim Crow and Civil Rights eras.

The omissions may well be compensated by four preceding chapters that ground contemporary issues in oral history and public history in the development of hermeneutics, *mentalités*, Marxist theories on the role of culture in reproducing hierarchies of power, and theories of language and discourse—150 years of scholarship theorizing the cultural frameworks most critical for the shaping of experience, whether understand individually or collectively. The chapters present summaries of the central achievements and ideas of Jacob Burckhardt, Wilhelm Dilthey, the Annales school, Sigmund Freud, Antonio Gramsci, Raymond Williams, E. P. Thompson, Clifford Geertz, Fernand de Saussure, Michel Foucault, and a half dozen other thinkers whose work has been particularly influential on understanding the historical development of “culture.” Green distinguishes between different approaches to understanding “culture,” but she herself is clear that she prefers a definition privileging collective mental frameworks. The summaries Green provides of a wide variety of work must by necessity oversimplify topics that are inherently complicated and contradictory, endowing her subjects with a coherence the writers she addresses could themselves never achieve, but the author has done an excellent job in what for anyone as well versed in her topics as she would view as ultimately a thankless task. Those who are well versed in cultural history do not need what the book offers, while those who come to the subject fresh will still need to read much, much more deeply before the theories presented make sense. Nor will they know what is missing.

The absence of the Frankfurt School and of Walter Benjamin was a surprise to this reviewer, who also missed any reference to Hannah Arendt, whose argument that imperialism in liberal England, France, and the United States provided the ultimate foundation for fascism has yet to be surpassed for theoretical daring. Given her limited space allotment, Green spends far too much time discussing recent psychological work on memory and cognition. She goes

well beyond the necessary presentation of Freud and his influence (ignoring Jung, Laing, and Lacan altogether, while mentioning Kristeva, Irigaray, or other important feminist theorists of cultural psychology only in passing) to predict that cultural history will come into its own as an academic field only when the underlying laws of perception, cognition, and emotion at work within the human psyche are better understood. The utopian hope of a unified field connecting individual consciousness and social expression is commendable in the abstract, but her position ignores the practical autonomy that the study of *social* relationships requires if scholars are to develop more precise explanations for why communities articulate their understanding of their own past in a limited range of expressions.

The narrative of the book follows the efforts of historians, anthropologists, sociologists, psychologists, philosophers, and philologists to understand how and why representations of the past have taken the form they have. Her focus gives what is formally a primer more unity and greater substance than such a book ordinarily would have. Her presentations in the concluding two chapters ask readers to consider why oral histories, despite a considerable discrepancy between individual accounts, nonetheless seem to express superficially individual relationships to the past with socially predictable, patterned accounts. She asks her readers to consider why societies, despite the considerable tensions within them over how to distribute resources, have had a relatively narrow, if formally contested, range of representations of a shared past. Theorists of culture long ago surpassed Jacob Burckhardt's influential ideas of a *Zeitgeist* shaping all expression in a society to recognize that "'cognitive contradiction' *within* cultures provides [a] way forward to understand cultural change over time" (118), to understand that the historical record shows communities united more by their divisions and conflicts than by their agreements, suggesting that culture is more a sum of contradictions at play within a group than a set of enduring values. Those working in oral history and public history who do not know much about either cultural or linguistic theory will find this volume an engaging, useful introduction to often confusing bodies of work. The book includes a glossary of technical terms and ample suggestions for further reading.

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Corporate Wasteland: The Landscape and Memory of Deindustrialization by
STEPHEN HIGH and DAVID W. LEWIS. New York: ILR Press, 2007; 176
pp.; paperbound, \$24.95.

Corporate Wasteland is a strange and not quite resolved hybrid of a book. ILR Press is Cornell's imprint concerned with books on industrial and labor relations, and to some extent this is a book about working people and corporations, or rather a lament for the devastation left behind when corporations