



Polskie Towarzystwo Badan  
nad Wiekem Osiemnastym

# ISECS EXECUTIVE COMMITTEE MEETING

Warsaw (Poland), 8–11 July 2026

# RÉUNION DU COMITÉ EXÉCUTIF SIEDS

Varsovie (Pologne), 8–11 juillet 2026

# ISECS CONFERENCE

Friday, 10 July 2026

# COLLOQUE DE LA SIEDS

Vendredi, 10 juillet 2026



Co-organisers  
Co-organisateurs



**Faculty of History**  
University of Warsaw



POLISH  
HISTORY  
MUSEUM



Ministerstwo Kultury  
i Dziedzictwa Narodowego  
Subventionné par le Ministère de la Culture et du  
Patrimoine National (Pologne) par l'intermédiaire de  
l'IBPP dans le cadre de l'accord n° 1/1931/2026.

Institut

**Bibliothèque  
Polonaise  
de Paris**



Partners  
Partenaires



ROYAL  
LAZARSKI  
MUSEUM

Friday, 10 July 2026 | Vendredi, 10 juillet 2026

---

# ISECS CONFERENCE COLLOQUE DE LA SIEDS

Polish History Museum  
Warsaw Citadel, ul. Gwardii 1

## *Changing perceptions of Eastern and Northern Europe in the 18<sup>th</sup> century* *Changements dans la perception de l'Europe orientale et septentrionale* *au XVIII<sup>e</sup> siècle*

9:30–10:00 Registration of Participants | Inscription des participants

10:00–10:05 Piotr UGNIEWSKI  
Opening of the conference | Introduction au colloque

10:05–10:20 Richard BUTTERWICK-PAWLIKOWSKI, Maciej FORYCKI  
Introduction to the conference | Introduction au colloque

10:20–10:50 Daniel FULDA (Germany)

### **‘Nordic History—a name [...] terribly full of errors’. Schlözer’s History of Northern and Eastern Europe as a turning point in German Enlightenment historiography**

In Germany during the 1760s and 70s, there was lively debate on how history should be written so that it might serve the Enlightenment. August Ludwig Schlözer’s *Nordische Geschichte* (History of the North) was particularly ambitious in its innovative approach. In keeping with the naming conventions of the time, it dealt primarily with what are now Poland and Russia. My talk highlights the particular difficulties facing historiography on Eastern Europe at that time, with the result that Schlözer was unable to fulfil the expectations that had been raised.

10:50–11:20 Atsuko TAMADA (Japan)

### **La Pologne et les limites de sa perception au XVIII<sup>e</sup> siècle : entre la France des Lumières et le Japon d’Edo**

Au XVIII<sup>e</sup> siècle, la Pologne occupe une position ambiguë dans les représentations de l’Europe. Dans la pensée française des Lumières, notamment chez Montesquieu et Rousseau, elle apparaît moins comme un simple objet historique que comme un cas-limite permettant d’interroger les rapports entre liberté, institutions, inégalité sociale et stabilité politique. Dans le Japon d’Edo, en revanche, les savoirs européens circulent par des médiations étroitement contrôlées, principalement néerlandaises, auxquelles s’ajoutent, à la fin du siècle, les premiers contacts avec la Russie. L’exemple de l’« Oranda shōgatsu », ou Nouvel An hollandais, permettra d’éclairer ces formes indirectes de réception. Il s’agira ainsi d’interroger les conditions qui rendent un pays étranger perceptible — ou presque imperceptible — comme objet de réflexion.

11:20–11:40 Discussion

11:40–12:10 Coffee break | Pause-café

**12:10–12:40** Antonio Carlos DOS SANTOS (Brazil)

### **Rousseau et son intérêt pour le gouvernement de la Pologne**

Dans ses *Considérations sur le gouvernement de la Pologne*, Rousseau propose des réformes visant à renforcer l'identité nationale et la liberté politique de la Pologne face aux menaces extérieures. Il prône une éducation civique axée sur le patriotisme, la participation des citoyens à la vie publique et des institutions adaptées aux traditions locales. Pourrait-on penser que le Genevois associe la préservation de l'indépendance politique à la vertu civique et à la cohésion sociale, ce qui le rapprocherait du républicanisme moderne? Notre objectif est donc d'analyser le républicanisme de Rousseau dans cet ouvrage.

**12:40–13:10** Giovanni IAMARTINO (Italy)

### **John Bull Looks East: Poland and Poles in English satirical prints, 1740–1830**

John Bull is the most typical – indeed, stereotypical – personification of the eighteenth-century Englishman in literature and iconography: he embodies both his vices and virtues, in and of himself, and very often through comparison and contrast with the other, with the foreigner. Using as its documentary corpus the collection of eighteenth-century satirical prints held at the Lewis Walpole Library, Yale University, this presentation aims to introduce and discuss a series of prints focusing on Poland and events concerning Poland. While commenting on the English “view of the other” sketched by extraordinary artists and caricaturists such as Isaac Cruikshank and James Gillray, the presentation will explore the relationship between political satire (which draws on commercial and colonial competition, periods of military conflict, and ideological oppositions) and satire of a social and moral nature, which more fully reveals the insidious tension between identity and otherness, openness and closure, in the eighteenth-century *homo europaeus*.

**13:10–13:40** Conrad BRUNSTRÖM (Ireland)

### **John Brown and not wanting to go to Russia**

In 1766, John “Estimate” Brown, clergyman and controversialist, killed himself very dramatically in London by cutting his jugular vein. Earlier that year, he had been negotiating to travel to St. Petersburg, apparently to advise Catherine the Great how best to redesign Russia's education system. Correspondence regarding this project reveals that Brown regarded Russia as at a decisive developmental stage, advanced enough to appreciate the blessings of European civilisation but yet to experience “effeminacy” and corruption associated (in Brown's imagination) with London.

**13:40–14:00** Discussion and closing of the meeting | Discussion et conclusion