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**Marius Gudonis and Benjamin Jones (Editors), *History in a Post-Truth World: Theory and Praxis***

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Marius Gudonis and Benjamin Jones (Editors), *History in a Post-Truth World: Theory and Praxis* (Basingstoke: Routledge, 2020), 330pp. eBook. \$A77.99. ISBN: 978-0-4293-1920-4.

It is hard to ignore the idea of post truth. As this volume amply demonstrates, it does not belong to a specific political moment or person. It therefore cannot be brushed away with government or leadership changes. Arguably, we can point to the Trump Government as amplifying the idea, but as author after author argues in this book, you can find cognate ideas across the world at different times. Post truth will not go away, regardless of whether we find the idea beguiling or horrifying. We therefore owe the early career researchers Marius Gudonis and Benjamin Jones thanks for historicising the idea, highlighting its global and historical reach, and amplifying the voices of many other early career researchers in reinforcing that there is much to see, to think, and to do to about this topic.

If the primary purpose of *History in a Post-Truth World* was to establish post truth as an historical and historiographical topic, then it has delivered. This is no mean feat. Edited volumes often lack thematic coherence or suffer from variations in contribution length and significance. This volume reminds us that early career researchers have much to teach us as leaders of initiatives. *History in a Post-Truth World* presents a pleasing mixture of work from early, mid, and senior career historians from a range of institutions around the world. This is not to say that the contributors share the same vocabulary, periodisation, or origin explanation for the idea of post-truth. As Alana Piper and Ana Stevenson and Gerald Steinacher remind us in their chapters on feminist history and antisemitism, for example, it is reasonable to argue that instantiations of post truth have shadowed and silenced voices for thousands of decades, not years. Their argument is for the recognition of the intensification of acts of hate in recent decades, and the consequent need to research and to respond to non-state-based hate groups.

The stakes are neither small, nor theoretical. Gudonis and Jones open the volume by reminding us of the 51 people murdered by a right-wing extremist in Canterbury, Aotearoa New Zealand in 2019. Much has and will be written on this act of mass violence, but deep, detailed historical knowledge helps us to spot waves of disinformation that could be the prelude to acts of violence and even genocide (p. 2).

We can therefore see *History in a Post-Truth World* as an invitation to at least four opportunities for further research and understanding. The chapters which look to particular national or transnational settings—Australia (Jones, ch. 6), the US (Steinacher, ch. 7 and Mercer, ch. 12), Argentina (Feierstein, ch. 8), India (ch. 9), Aotearoa New Zealand (Brett, ch. 11), South Africa (Hutchison, ch. 13) provide ample examples of methodological approaches to deepening our understanding of public history and the uses of the past. This will complement and add to the important research of Berber Bevernage on uses of the past in state-sponsored violence in works such as *History, Memory, and State-Sponsored Violence* (2011) and of Antoon de Baets on the imprisonment, disappearance and murder of historians in *Crimes Against History* (2018).

Second, the volume intimates in chapters two and three (Czerep, and Chmielewski) at important theoretical questions on whether history proceeds by waves of truth and counter truth, or whether they are necessarily coexistent. Philosophers of history with an interest in metaphysics will have much to see in this question, and to think through the ethical consequences.

Third, the volume invites us through its chapters to think of new methodologies with social and digital media to prevent violence, and makes it clear that historians are an important group to consider in tracking and preventing violence.

Fourth, the involvement of Georg Eckert Institute scholars in the volume—a group devoted to understanding how texts and education can fuel or mitigate acts of violence—reminds us that education, alongside museums (Ocampo and Híjar-Chiapa, ch. 14) are important spaces for advancing an understanding of the nature and uses of histories.

In summary, this is a useful introduction for anyone wishing to navigate the turbulent and dynamic waves of a world in which history is critical for making meaning.

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