

Call for Papers – ISCH Annual Conference 2017



Annual Conference of the International Society
for Cultural History

Umeå, Sweden 26-29 June 2017



Illustration is showing details from two works of Gian Lorenzo Bernini: Rape of Proserpina (1622), Villa Borghese in Rome, and Ecstasy of Saint Theresa (1652), church of Santa Maria della Vittoria in Rome)

The next annual conference of the International Society for Cultural History will be held in Umeå, Sweden, 26-29 June, 2017.

The general theme this year is 'Senses, Emotions and the Affective Turn - Recent Perspectives and New Challenges in Cultural History'

Confirmed keynote speaker: Barbara H. Rosenwein

Our first call for panels received a great number of proposals of which 37 have been accepted and distributed among 17 broader subthemes (see below). **In this call we invite proposals for individual papers.** This should be done in the following way:

- proposals should address a panel
- panels marked as closed are not available for new proposals
- convenors could be contacted for initial questions **but all proposals must be submitted to isch2017@culthist.org** for further distribution to convenors
- there will also be room for a limited number of papers addressing topics not represented in panels and subthemes but still of great relevance for the conference's main theme on senses, emotions and the affective turn

a proposal must consist of:

- name, email address and academic affiliation of the proposer
- a title
- abstract max 200 words

We also invite proposals for papers to be presented in a plenary roundtable on theoretical and methodological issues connected to the main conference theme - Senses, Emotions and the Affective Turn - Recent Perspectives and New Challenges in Cultural History.

Proposals should address the question how a focus on xx benefits to cultural historical analyses. Or how the analytical perspective/concept of xx can be applied in cultural historical analyses. Or in what ways the analytical perspective/concept of xx challenges conventional cultural historical analyses.

Presentations should not be longer than 25 minutes.

Please submit an abstract of max 250 words to isch2017@culthist.org marked 'roundtable'.

All the delegates must be members of the ISCH during 2017 and pay the fees specified at the time of registration. Speakers will be encouraged to submit their papers to the Society's peer-reviewed journal Cultural History, where a selection of them, if appropriate, may be published.

For initial questions please contact jonas.liliequist@umu.se; proposals should be sent to isch2017@culthist.org.

Last date of submission **December 19** - notification of acceptance January 16.

Accepted panels:

I. Emotional Practices

1. Emotional practices and the history of emotions

Abstract: 'Are emotions a kind of practice (and is that what makes them have a history)?' asked Monique Scheer in the provocative title of her 2012 article. Whereas earlier work in the history of emotions tended to focus on emotional vocabularies in an effort to chart historical change in the expression and experience of emotions from the Middle Ages to modernity, Scheer proposes that the cultural history of emotions can be written by studying emotions as practices. Historical changes and shifts in the history of emotions can be explained by the plurality of practices which collide and conflict in certain periods. This panel aims to bring together scholars in the history of emotions to address the question how a practice-based approach to the emotions helps to chart and explain historical changes in the emotions. By discussing specific case studies in the history of emotions from the perspective of practice theory, this panel seeks to calibrate Scheer's model of historical changes in emotions.

Convenor: Kristine Steenbergh, Vrije Universiteit Amsterdam, k.steenbergh@vu.nl

Confirmed presenters: -

Open



II. Bodies, Embodiment and Performance

2. Expressing and Hiding Emotions in the Byzantine World Classical/Medieval

Abstract: For more than a decade, the study of emotions in the late antique and Byzantine world has flourished. Barbara Müller, Hannah Hunt, Simo Knuuttila, and Martin Hinterberger are the most prolific scholars who investigated diverse aspects of emotions in the late antique and Byzantine literary sources. More recently, the University of Edinburgh has started to develop the research project Emotions through Time: From Antiquity to Byzantium, aiming to survey the transformations of the "emotional paradigms and vocabulary" from the Classical period to the Byzantine era. We aim to contribute to this fertile field of research with an interdisciplinary workshop which will compare instances of expressing and hiding emotions in art and literary sources (theological and historiographical), from the fourth to the eleventh century AD. The beginning of this period is of a particular

importance, since it witnessed the intersection of the Classical, pagan tradition with a new, Christian one. As a result, sources present a contradictory attitude towards the expression of emotions. The Greek-Roman tradition stressed the restraint of the corporeal expressions of sensibilities, the lack of control being characteristic to women and Barbarians. Christianity brought a new array of expressions, both in literary texts and in plastic arts. The Byzantine attitudes toward emotions (Greek pathos - "that which happens to someone" or „that which befalls someone“; „happening“, „passion“, especially in its negative meaning) derive mostly from the theological debates, often conducted in Classical philosophical language. Emotions are essential in order to define the relationship between the human beings, who are full of passions, and God, the One who is passionless (Greek apathes).

Convenor: Ecaterina Lung, University of Bucharest ecaterina.lung@gmail.com

Confirmed presenters:

1. Cristian Peter Marinescu-Ivan, University of Bucharest ***Spiritual Empowerment of Corporeality in Frescoes of the Fourth-Century AD Scythia Minor***
2. Andra Jugănar, Central European University, Budapest ***God between Target of Desire (Epithymia) and Enjoyment (Apolausis). Epektasis in the Writings of Gregory of Nyssa***
3. Ecaterina Lung, University of Bucharest ***The Expression of Emotions in Byzantine Historiography: Domain of Women and Barbarians?***
4. Ana Maria Răducan, University of Bucharest ***Byzantine Emotions: from Pathos to Apatheia***

Closed

3. Effects of the Visual – Bodies, Embodiments and Performance in pre 1945 Austria

Abstract: The *visual turn* has put images, pictures and photographs in the center of academic attention, be it as sources for (historical) insight, pillars of collective memories or mediators of certain contents and interpretations. The visual act negotiates between and beyond mediation and concealment: images and pictures can thus act as generative forces. In representing certain ideas, they contribute to the diffusion of ideological contents. In this respect visibility as well as the alleged evidence of pictures holds a great potential of effecting viewers in multiple ways. Drawing on examples of Austria (from the Habsburg Monarchy to the time of the First Republic and the period of National Socialism), this panel consisting of early career researchers aims at looking at the messages transmitted by pictures of (stereotyped) human bodies, the embodiment of ideas and ideals as well as at the agency, messages and intentions beyond the figurations.

Convenors: Lisbeth Matzer, University of Graz lisbeth.matzer@andrassyuni.hu

Susanne Korb, University of Graz susanne.korb@uni-graz.at

Confirmed presenters:

1. Susanne Korb, Center for Jewish Studies, University of Graz ***Anti-Semitism and Visual Representation. Anti-Semitic Caricatures in Vienna circa 1900***
2. Lena Radauer, Albert-Ludwigs-Universität Freiburg ***The representation of the peoples of Russia in art work by Austrian prisoners of war during the First World War***
3. Martin Reichstam, University of Graz ***Which nudity? – Photographic-Medial Representation of Nudism in interwar Germany and Austria***
4. Lisbeth Matzer, Andrassy University Budapest ***“These taut, tanned boys“ – The Transmission of Body Ideals in Hitler Youth Photography***
5. Georg Gänser, University of Vienna and Municipal and Provincial Archives of Vienna ***Visual Representations of Vienna in the first half of the 20th Century: Shaping images of the Viennese in the Archives?***

Closed

4. Emotions, Senses and Bodies in Pre-Modern Arabic Literature

Abstract: Scholars have argued that the gendering of difference extends into the sphere of emotions, the senses, and bodily performance. Studies of the role of gender in constructing communal and individual norms, values and identities in premodern Islamicate societies have highlighted a number of caveats and proposed strategies for reading male-authored texts and constructing an understanding of the historical opportunities available to women and men. This panel proposes to build upon these findings by investigating how various discourses on 'real' or 'imagined' emotions, bodies and senses in male-authored texts may complexify our understanding of the feminine and masculine condition(s) in premodern Islamicate societies as conveyed in Arabic literature. Particular areas of interest include but are not limited to: a specific emotion(s) or sense(s) within a particular genre, how an emotional community addresses a particular female or male role/ status, emotions expressed in female or male bodily performance and material culture.

Convenors: Pernilla Myrne, Gothenburg University pernilla.myrne@sprak.gu.se
Karen Moukheiber, University of Balamand, Lebanon Karen.moukheiber@balamand.edu.lb

Confirmed presenters:

1. Pernilla Myrne, Gothenburg University
2. Karen Moukheiber, University of Balamand, Lebanon

Open



III. The Politics of Emotions

5. The Emotions and Politics: Community, Belonging and Nostalgia

Abstract: Recent events in Europe suggest that political choices can be increasingly characterised as emotional responses first and foremost rather than rational deductions. Debates surrounding the UK's continued membership of the EU, for example, often employed fear as a motivation for voting to leave (fear of immigration) or to remain (fear of economic decline). However, political choices have long been informed by processes and practices of social identification that have reinforced the emotional bonds that unite groups and therefore inform political choices. This was particularly evident in Europe in the late nineteenth and twentieth centuries which saw the emergence of mass party and trade union membership. Underpinning these processes and practices was a sense of shared interests, but also of belonging. This panel invites participants from a range of disciplines to consider the emotional bonds around which European political communities formed in this period and the cultural practices employed in order to foster these bonds. It seeks to understand through a variety of media (for example, journalism, party-political publications, literature) the ways in which a range of political parties and communities sought to emphasise the affective qualities of political engagement and choice-making and to what ends. The panel also seeks to examine the emotional responses of the members of these communities and the feelings and memories evoked in relation to these in contemporary culture and an era marked by the decline of mass-membership movements (for example, through personal narratives of engagement, oral history, photography).

Convenors: Martin Hurcombe, University of Bristol m.j.hurcombe@bristol.ac.uk
James Thompson, University of Bristol james.thompson@bristol.ac.uk

Confirmed presenters:

1. Martin Hurcombe, University of Bristol *Oh What a Lovely Tour: Class Struggle, 80s Nostalgia and Contemporary French Cycling Literature*

2. James Thompson, University of Bristol *Love, Betrayal and Labour: Emotions and Identities on the British Political Left*

Open

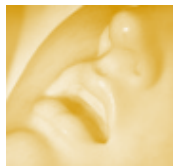
6. Temper, Fear and Sympathies – Emotions in International Relations

Abstract: International relations were and are made by humans with emotions – a fact often forgotten by (political) scientists focussing on the idea of rational choice or the homo oeconomicus. On the other hand, political actors use(d) emotional outburst to distance themselves from situations or to gain sympathies for their standpoint. In sources on international relations, the quick temper or heated discussions between actors is often mentioned as a factor for negative results in negotiations. However, this emotional context of international relations is seldom covered by research, although individuals are high lightened as actors of international relations since the 1990s. But this did until now not lead to focus in research on characters and personalities or the roles these play in international relations. It was even said that the “individual personalities” are the “missing [...] dimension” of history. The proposed panel will bring together scholars working on history, cultural history, and political history as well as security studies to look at the role played by emotions in international relations. Besides the question of how relations were influenced by emotions and emotional reactions, the main focus will be on possible sources for this research and analytical tools to determine the influence of these factors.

Convenor: Charlotte Backerra, University of Stuttgart ch.backerra@gmail.com

Confirmed presenters: -

Open



IV. Emotions, Senses and Material Objects

7. Vestigia: Cultural memory, materiality, and ritual in Ancient Roman society

Abstract: Ancient Roman cultural (or collective) memory was retained not just in text, but in a wealth of materials and rituals, for the Roman people formed a vibrant community of memory, leaving multiple concrete vestigia (traces) of their shifting, evolving identities and values (Hölkeskamp 2006; Galinsky 2014; Flower 2014; Wiseman 2014). Memories (of persons, events, values) were stored in physical objects (e.g., monuments, temples, statues, ancestral masks), articulated in inscriptions and archival documents, and performed in elaborate rituals (processions, funerals, religious festivals) and on stage: cultural memory was an “amalgam of what the Roman people heard and saw” (Wiseman 2014, 62). In this panel, we explore a selection of material and ritual forms of memorialisation in Ancient Roman society (sc. in the Roman Republic and Empire), in order to illustrate the rich textures and permutations of Roman cultural memory. In particular, we aim to show how the Roman past and present was experienced and memorialised sensorially through physical objects and ritual processes, and to trace how gendered values and identities were embedded, exemplified, and perpetuated in specific physical sites of memory (e.g., ancestral masks, religious accoutrement, statues, buildings, inscriptions) and ritual performances (e.g., funerals, religious festivals). Lewis Webb examines the imbrication of memory, gender, and status in exemplary texts, objects (ancestral masks, religious accoutrement, female statues) and rituals (religious festivals) in Mid-Republican Rome (264-133 BCE), Lovisa Brännstedt uncovers similar exemplary relationships in the Principate (first century BCE to third century CE), and Irene Selsvold interrogates the intersections between memory, religious transformation, and the physical agency of cityscapes (Late Roman Hierapolis and Ephesus) in Late Antiquity (third to sixth century CE)

Convenor: Lewis Webb, Umeå University lewis.webb@umu.se

Confirmed presenters:

1. Lewis Webb, Umeå University
2. Lovisa Brännstedt, Lund University
3. Irene Selsvold, Gothenburg University

Open**8. Materialising Love and Loss: Objects and Identity in Eighteenth and Nineteenth Century Britain**

Abstract: This panel will analyse love and loss through the material culture of eighteenth and nineteenth century Britain. The papers collectively explore themes of gender, memory, identity, the senses, and emotions, bringing out the contrasts between absence and presence, possession and loss in the material culture of the period. Key questions include, how was sensory interaction with objects used to stir or intensify particular emotional states? How were these emotive objects used in the construction of status and the self? How did particular symbols, motifs and images acquire emotional resonance? How did interactions with such items change with the advent of commercial culture over the eighteenth and nineteenth centuries? Together, the papers scrutinise experiences of romantic love, fraternal love, love of country and friendship alongside manifestations of grief, loss and longing. This analysis encompasses a wide range of objects, from diminutive items such as locks of hair and gloves to gravestones and grottoes. The interplay between objects, senses, and feelings is situated among the broader ideals, and cultural values, of eighteenth and nineteenth century British society.

Convenor: Sally Holloway, Richmond The American International University in London
sally.holloway@richmond.ac.uk

Confirmed presenters:

1. Sally Holloway, Richmond The American International University in London, and Oxford Brookes University ***Objects & Intimacy: Sensing Romantic Love in Georgian England***
2. Freya Gowrley, University of Edinburgh ***Lost Objects & Loss Objects: Intersections of Absence and Presence in Eighteenth-Century Material Culture***
3. Kate Smith, University of Birmingham ***Lost Property: Confronting Possession and Possessions in Eighteenth- and Nineteenth-Century London***
4. Joanne Begiato, Oxford Brookes University ***Village Heroes and Hearts of Oak: Military Objects, Emotions, and English Masculine Identity in the Eighteenth and Nineteenth Centuries***

Closed**V. Emotions and Senses in Religion and the Supernatural****9. Emotions and the Supernatural 1300-1900**

Abstract: This panel extends from a research project, funded by the Leverhulme Trust, entitled 'Inner Lives: Emotions, Identity and the Supernatural, 1300–1900' (<http://innerlivesblog.com>). This is a collaboration between medieval, early modern and modern historians, and explores how far we can describe and understand interior states of being as they existed in the past, using the primary sources at our disposal. The team's approach to this question focuses on engagement with the supernatural, especially through magic and witchcraft, with special emphasis on the emotions. Extreme passions like love and hate, and more subtle feelings like yearning and loneliness, provided early modern people with a medium through which they reached out into the cosmos to tap unseen forces as a means of advancing personal interests. These interests could be private or communal, ranging from soothsaying to healing to causing mayhem and death. Although the subject matter and timespan of the papers proposed here are distinctively different, all four address common themes: the uses and abuses of occult power; the reading and harnessing of

emotions; and the (short-term) altered consciousness and (long-term) changing identities of the people involved. Together the panel will assess the interpretative value of restoring an emotional dimension to the history of the supernatural, and conversely how evidence of deliberate ventures into supernatural realms might help to historicize emotions, balancing medical/biological and 'social constructivist' approaches. Witchcraft and magic are without doubt fruitful subjects for testing the validity of conventional terms and models, such as 'emotives', 'emotional communities', 'emotional arenas', 'emotional styles' and 'emotional practices'.

Convenor: Malcom Gaskill, University of East Anglia

Confirmed presenters:

1. James Brown, University of East Anglia *Reconstructing Inner Lives: Thinking, Feeling, Believing, 1300–1900*
2. Sophie Page, University College London *Love and Hate in Medieval Magic Texts, Trials and Trinkets*
3. Malcolm Gaskill, University of East Anglia *The Emotional Witch: Melancholy, Magic and Murder in Early Modern England*
4. Laura Kounine, University of Sussex *The Witch on Trial: Emotions, Community and Conflict in German Witchcraft Narratives*

Closed

10. Emotions, prayer and the miraculous. Lived Religion in the Middle Ages and Early Modern Era

Abstract: In the Middle Ages and in the Early Modern Era, religion created a performative space for individuals. It was not only dogma and institutions but simultaneously a dynamic social process. Religion formed a room for manoeuvre where actors could construct their social position, manifest their identity and create communal cohesion. Lived religion was formed by the core of communal life where ideas and religious concepts were experienced by "living them out" in everyday life, performance and ritual. Emotional outpouring was crucial for ritual activity; emotions, on the other hand, gave meaning to rites and symbols.

In recent scholarship, affective religiosity have been seen as a crucial element of late medieval lay piety. Recently, the tendency to see these affective elements only as an expression of gentler, supposedly feminine virtues has been criticized. The proper conduct in religious context included performance of emotions of wide array; emotions were linked not only with theological doctrines but also with social position of the performer. Affective devotion and emotions in lived religion could also encompass pain, rage, pride and shame.

The papers in this panel seek to analyse the use, means and production of emotions in lived religion, in social dynamics of a given community. Comparative perspective – the comparison of Northern and Southern material as well as analysis on temporal change across the watershed of the Reformation – is our main aim.

Convenor: Sari Katajala-Peltomaa, University of Tampere sari.katajala-peltomaa@uta.fi

Confirmed presenters:

1. Sari Katajala-Peltomaa, University of Tampere *Wrath of a Saint – malice of a demon: punishing miracles in the canonization process of Saint Birgitta*
2. Raisa Maria Toivo, University of Tampere *Expectation and prayer as emotional performances in early modern Finland*
3. Jenni Kuuliala, University of Tampere *Despair and Hope. Emotions, Medicine and the Miraculous in Late Medieval and Early Modern Italy*

Open

11. Affect, Cognition and Emotion in the Anchorhold and the Cloister

Abstract: The medieval anchorhold has long been a subject of fascination for scholars of place and space, while interest in religious communities, especially early modern English recusant communities on the Continent, has grown in recent years (for example, the 'Who Were the Nuns' project at Queen Mary University of London). Drawing on recent work by scholars such as Jerome Kroll and Bernard Bachrach, Birgitta Mark and Jessica Boon, exploring the sensory and cognitive aspect of pre-modern religious experience, this session brings together analyses of mystics,

recluses and cloistered religious in the medieval and early modern period, with a focus on place and space in accounts of emotional extremes and altered cognition. The papers will explore the extent to which location and situation contributes to and shapes such experiences, and the relevance of pre-modern accounts to contemporary studies of emotion and cognition. If we consider the work of researchers such as Edwin Hutchins, Daniel Hutto, Andy Clark and David Chalmers (which holds that cognition is embodied, embedded, enacted and extended), what part does environment and location play in the intellectual lives of individuals who lead cloistered or enclosed lives? How is affective and devotional practice shaped by an individual's environment, including their reading? How might these communities, their texts and literary networks, be understood through cognitive paradigms such as that of the 'extended mind'? This session will investigate how methodologies and boundaries relating to doctrine, geography and chronology may be fruitfully combined and compared in the study of medieval and post-medieval consumers and writers of mystic and devotional texts.

Convenors: Victoria Bud, University of York victoria.blud@york.ac.uk
Juliana Dresvina, University of Oxford Yd216@cam.ac.uk

Confirmed presenters: - **Open**

12. Sensing Dissents: Pain and pleasure in Early Modern religious dissenting cultures

Abstract: Exploring the wide and complex field of religious dissents and radicalism means working within a scholarly field at the heart of cultural history. Written and other sources of various kinds bring forth a wide range of intellectual and legislative disputes, censorship and abuses, and individual fates of crypto identities and social exclusion. On a collective as well as on an individual level a multitude of records tell us how these events were experienced by the persons affected, also in terms of senses and emotions. However, this panel wishes to address the performative role of various senses and emotions as agents, triggers, codes and languages in expressing and dealing with religious dissent. How did, for example, scents and tastes, anger and fear, joy and disgust interact with religious dissent? How could senses and emotions be instrumentalized in this field – and by whom, and why? Approaching these and other possible questions through senses and emotions as actors, we hope to add new dimensions to the discussion and understanding of religious dissents in Early Modernity.

Convenors: Federico Barbierato, University of Verona federico.barbierato@univr.it
Helena Wangefelt Ström, Umeå University helena.wangefelt.strom@umu.se

Confirmed presenters: - **Open**



VI Senses and Emotions in Space and Place

13. Material encounters, negotiations and practices in urban space

Abstract: We propose a panel that will approach the cultural history of urban space, as well as practices linked to it. Our panel focuses on material details of street space, their role in practices and their cultural and social meanings. By scrutinizing such material objects and actors as traffic lights, curbstones, bus stops, bridges, and processions, we can shed light on the technological transformations and changing material practices of the street.

Presentations will explore the cultural histories of mobility and city space, and their bodily negotiations. Karen Barad has written in *Meeting the Universe Halfway* (2007) that things and objects emerge and receive their role as actors in the intra-actions. According to her, practices are the primary semantic units that construct boundaries and meanings. Our panel will trace changing historical practices that connected to and created material entities and shaped bodies and groups in urban street space.

All of the presentations consider in some way the historiographically rather neglected but historically omnipresent group of pedestrians. Michel de Certeau has defined modern urban space as a product of institutional, powerful strategies, in which pedestrians move by using small tactics of the power-less, poaching in the foreign territory. From the point of view of socio-technical co-construction and the new materialism, we can also argue that pedestrians, as well as other user-groups of the street, have as well both shaped the street and been shaped by it.

Convenors: Tiina Männistö-Funk, Chalmers University of Technology, Gothenburg tiinam@chalmers.se Martin Emanuel, Uppsala University martin.emanuel@ekhist.uu.se

Confirmed presenters:

1. Martin Emanuel, Uppsala University *Trusting signals, mediating mobility: Traffic management and mobility practices in interwar Stockholm*
2. Silja Laine, University of Turku *Ways of Crossing the Long Bridge in Helsinki*
3. Tiina Männistö-Funk, Chalmers University of Technology *Curbstone as liminal space in Turku from the late 19th century to the 1970s*
4. Arnaud Passalacqua, Paris Diderot University *Bus stops in Paris: Waiting as a competition of bodies from Mid-19th-century to Mid-20th century*
5. Tanja Vahtikari, University of Tampere *Postwar historical pageants, the street and the co-constructed experience of time and place*

Closed

14. Feeling the modern city urban places and the construction of emotions (19th & 20th centuries)

Abstract: This panel seeks to investigate how the configuration of a place informs the emotions of its users. The laboratory of choice is the city of the nineteenth and twentieth century. Though often characterized as a site of heightened emotion, there is little empirical research about the broad specter of emotions expressed and practiced in the modern city. When historians and urban sociologists state that intense processes of urbanization around 1900 conjured up highly emotional responses, they often do so on the authority of the writings of a very select group of cultured contemporaries. It is therefore important to broaden the empirical scope and investigate urban emotional life from a wider variety of angles. The main objective is to understand whether and how the specter of emotions practiced in a particular place is affected by its spatial characteristics (material, cultural or socio-economic).

Contributors are invited to explore

- the repertoires of emotions practiced in specific urban places, with specific attention to the ways these repertoires evolved
- whether processes of urbanization affected the specter of emotions practiced in specific urban places
- how this was different among people of different class, gender, age and race.

Proposals on both European and non-European cities are welcomed.

Convenor: Anneleen Arnout, Radboud University a.arnout@let.ru.nl

Confirmed presenters: -

Open

15. The Contingencies of Affects: Comparative Approaches to Themed Commercial Spaces

Abstract: Themed commercial spaces such as theme parks or themed restaurants, shops etc. are multisensorial environments that use multiple media to immerse customers into a particular theme and thus to affectively bind them to their offerings. Next to brands and fictional or exotic worlds, history constitutes one of the most frequently used themes in commercial spaces, with the 19th century, the Middle Ages, and Antiquity being particularly popular. Although more recently they have also been praised for their popularization of historical themes and their educational potential, in the past depictions of historical themes in commercial spaces have regularly been criticized

for their selectivity and general “whitewashing” of history – and indeed, themed spaces are intrinsically conservative, relying on customers’ preconceived notions about and popular media receptions of historical themes. Indeed, recognizability is a necessary precondition for immersion, and thus for the affective connection that the visitor is supposed to establish with the historical period into which s/he is “transported.” In this sense, themed commercial spaces are not uniform in their depictions of specific historical eras: a theme park about the “Wild West” built in twenty-first century China will inevitably look different from one built in California in the mid-1950s. This panel therefore seeks to explore the contingencies of affective representations of history in themed environments by gathering studies that use a comparative approach to historical themes in commercial spaces. Transcultural and diachronic comparisons are particularly welcome.

Convenors: Filippo Carlà-Uhink, University of Exeter f.f.carla@exeter.ac.uk
Florian Freitag, Johannes Gutenberg University Mainz freitagf@uni-mainz.de

Confirmed presenters:

1. Florian Freitag, University of Mainz **Disney's Immersive New Orleans: The Frenchifying of "Old New Orleans" in Disney Theme Parks, 1955-2015**
2. Filippo Carlà-Uhink, University of Exeter ***Ancient Greece in the Theme Park: From Wisconsin to Taiwan***
3. M. Dores Cruz, University of Denver ***Imagining the Colonial Nation: A Landscape of Empire in "Portugal dos Pequenitos" (Portugal)***

Open



VII Sight and Sound

16. *Feeling for the Spectacle of Punishment (c. 1650-1850)*

Abstract: As we move away from affective models resembling ‘hydraulic’ processes of episodic release and contention of emotions, recent developments in the history of emotions are showing the importance of sites and social spheres, as well as the body and performance. The study of spectacles of punishment and humiliation may benefit from this reconfigured account of communities and communions of feeling. For instance, in his *Jacques le Fataliste* (1773), Denis Diderot inserted a short reflexion on the moral feelings surrounding execution at the gallows. Diderot suggested it was not unheeding inhumanity that motivated its attendees, but the urge to experience and re-tell events, even if they are cruel. Testimonies such as these tend to jar with some of the dominant accounts on emotional identifications that took place inside and around these public performances. This panel invites contributions that focus on the gallows or other sites of humiliation on public display – one may think of hospitals for the mentally ill and the idle or slave markets. Participants may engage real and fictional witness accounts in ego-documents, novels, plays, works of art and prints between from 1650 to about 1850. Was there an engagement with victims, and to what extent were they uniform, ritualized or communally regulated? Participants may address religious narratives of affliction, the affective perspectives opposing or connecting victims and viewers, and the emotive (dis)union across the social spheres represented in the audiences. They may also address the disavowal of these spectacles in Enlightenment calls for humane incarceration, judicial reform and abolitionism.

Convenors: Tomas Macsotay, Universitat Pompeu Fabra tomas.macsotay@upf.edu
Cornelis van der Haven, Ghent University Cornelis.vanderHaven@UGent.be

Confirmed presenters:

1. Javier Moscoso, Institute of History of the Spanish National Research Council (CSIC) ***Madness as Spectacle***

Open

17. Emotions and the Arts: An Interdisciplinary History

Abstract: What can the arts reveal to us about emotional experience in the past? Can we use music, visual art, literature, theatre, and other aesthetic works to move beyond the more established study of historical discourses and classifications, and towards a deeper understanding of how emotion was felt, shared, and put to use in past times and places? How can we draw historical insights from not only the emotions that aesthetic texts represent and describe, but also from those that they make us, and others, feel?

This panel invites papers from researchers working on history, emotion, and the arts in all their forms. It seeks to explore the extent to which the study of the history of the emotions can in fact be emotional, not only in the object of its research but also in the methodologies that it deploys. Topics for discussion might include how methods from cultural anthropology; formalist criticism; philosophies of mind, body, or aesthetics; phenomenology; archaeology; or audience research might be put into conversation with more traditional approaches in historical emotion studies. Papers might consider how the 'affective turn' in critical theory offers new ways of moving beyond language, or how a sharper focus on embodied experience and aesthetics might reveal new insights into emotion, sensation, and cognition over time. Whatever their approach, papers in this panel will help further a discussion about the place and power of artistic evidence in the development of the history of the emotions as a field.

Convenors: Erin Sullivan, University of Birmingham e.sullivan@bham.ac.uk
Marie Louise Herzfeld-Schild, University of Cologne m.herzfeld-schild@uni-koeln.de

Confirmed presenters: - **Open**

18. Musical and Vocal Expressions of Emotions

Abstract: The close relationship between music and emotions seems to be a commonplace. Although numerous attempts have been made to better understand this relationship, however, there are still many unresolved questions regarding the manifold connections between these two human phenomena. Our panel wants to approach the relationship between music and emotions by understanding both – music and emotion – as expressions, and therefore as being very similar in character. Thereby the voice acts as link between music and emotions, since it is used expressively in both the musical (singing, declaiming etc) as well as in the emotional realm (scream, shout, laugh etc) and thus is building a bridge between both the aesthetical and the affective side.

The panel wants to examine the relationship between music, voice and emotions from as manifold perspectives as possible. Thematic areas could include performance studies, aesthetical concepts, analysis or history of compositions, aspects of embodiment. Thereby, we are particularly interested to contrast examples that stem from different historical as well as different cultural areas and also invite proposals concerning the border between vocal sounds in music and vocal sounds in everyday life. The aim of the panel is to combine as manifold aspects of musical and vocal expressions of emotions and to thereby come as close as possible to the relationship of music and emotions in past and present.

Convenors: Carola Bebermeier, University of Cologne carola.bebermeier@uni-koeln.de
Marie Louise Herzfeld-Schild, University of Cologne m.herzfeld-schild@uni-koeln.de

Confirmed presenters:

1. Carola Bebermeier, University of Cologne *"Pazza per amore": Connections between Madness and Sensibility in the Eighteenth Century and in Giovanni Paisiello's opera Nina ossia la pazza per amore (1789)*

Open



VIII Desire, sexuality and love

19. Premodern Love and Friendship across Borders

Merged from a multitude of classical and medieval traditions and interpreted within frameworks of different geographical, political, linguistic and cultural settings, love came to reflect a fundamental emotion. Rather than a pure cognitive category or an attribute of God, love was regarded as a universal force that ennobled and empowered human beings but this emotion could also be represented as a threat to order and peace. The proposed panel focuses on how medieval and early modern writers came to articulated different theories of love as well as emotional styles in their writings, each of them in their own way and under certain conditions: namely in the anonymous medieval romance *Partonopeu de Blois*, in Katherine Philip's poems and in Madame de Lafayette's novel *Zayde*. One aim is to demonstrate in more general terms how these writers exposed a notion of love in its entire richness, as bodily and sublimated desire, as humility and triumph, as physical attraction between the sexes and profound affections between friends. The panel also want to discuss how emotional practices and vocabularies of love relates to inter- and cross-cultural encounters and itineraries as well as gender formations.

Convenor: Carin Franzen, Linköping University carin.franzen@liu.se

Confirmed presenters:

1. Ellen Söderblom Saarela, Linköping University *A French Knight's Education in Greek Culture through Emotional Performance*
2. Matilda Amundsen Bergström, University of Gothenburg *Friendship's mystery – The poetics of friendship in the poetry of Katherine Philips*
3. Sofia Warkander, Stockholm University *Emotional Practices and Vocabularies: The Love That Cannot Speak Its Name*
4. Johanna Vernqvist, Linköping University, *Searching for Love; Fidelity and Infidelity in the Heptaméron*

Closed

20. The politics of romantic love in twentieth century Europe

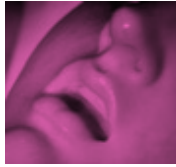
The twentieth century, and in particular the post-1945 period, is traditionally associated with the rise of the 'companionate marriage' and the popularisation of the idea that romantic love should be accessible to all and the foundation of a solid marriage. More recently, historians have begun to examine the history of love more closely and to complicate this narrative, particularly in the British context. However, changing gender roles and attitudes to sexuality and the family, as well as continued urbanisation and the rise of the mass media meant that the meanings and experience of love in European society were changing throughout the twentieth century. Research on private life in authoritarian and totalitarian societies has also begun to examine the history of everyday intimacy in societies where the 'private' was not meant to exist, exploring the wider significance of personal relationships and emotions in people's lives. Romantic love has also been reformulated in accordance with political ideology, both those dominant at national level and avant-garde trends or subcultures. In social history, a focus on romantic love can also offer new ways of looking at how migration, separation and displacement are experienced and how war and its consequences impacted on families and individuals at a personal and emotional level.

This panel aims to explore new ways of looking at the role of love, emotions and intimacy in twentieth century European history. Proposals examining how romantic love has been re-formulated by different political ideologies are welcome, as are proposals examining how romantic love has been experienced and articulated by individuals, couples, groups and sub-cultures across the twentieth century.

Convenor: Niamh Cullen, University of Southampton N.A.Cullen@soton.ac.uk

Confirmed presenters: -

open



IX Emotions and senses in medicine, health and healing

21. *Motherhood, medicine and the emotions*

Abstract: Scholarship on pregnancy in the early modern period has argued that the experience was marred by fear. The birthing chamber was a wholly female space, and attendants have been represented in historical accounts as functioning to simply distribute the terror. This view, however, has not been without its critics. Adrian Wilson has suggested that historians have simply combined marginal references to pain, danger and fear 'into a single gestalt'. And yet, inquiries continue to focus on the birthing chamber and delivery rather than considering the whole experience of gestating a child and the emotional community of friends, neighbours and family that witnessed and shaped this life-stage.

Recent work in the history of medicine has shown that the emotions were central in early modern constructions of health. They were one of the six factors individuals had to manage in order to prevent disease. In this way, fear, discontent and anger had a direct physical effect on the body. This was particularly important for pregnant women. To receive a fright or suffer from grief could lead to miscarriage. This panel will re-evaluate evidence for the so-called 'fear thesis' in light of the affective turn in medical history to examine the ways in which early modern families constructed and wrote about the lead up to delivery.

NOTE: We would be open to making this an interdisciplinary panel on the same period, or involving a cross-period approach with ancient, medieval or modern historians as other presenters

Convenors: Leah Astbury, University of Cambridge la320@cam.ac.uk
Emily May Vine, Queen Mary University of London e.m.vine@qmul.ac.uk

Confirmed presenters:

1. Leah Astbury, University of Cambridge *'I may show myself a loving mother and dutiful wife': Childbearing narratives in early modern women's writing*
2. Emily May Vine, Queen Mary University of London *Childbirth prayer, fear, grief and relief in early modern London*
3. Sarah Fox, University of Manchester *"I now and then feel myself rather low": emotional wellbeing during childbirth in eighteenth-century England.*

Open



X Emotions and senses in popular culture

22. *Senses and emotions in medieval and early modern popular culture*

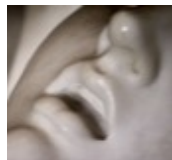
Abstract: As historians who study medieval and early modern popular culture, we have our own ideas of what emotions are and how we perceive things through our senses. Often the ideas we have of these two phenomena are based on some philosophical or scientific theories of what emotions and senses are and how they operate. Such theories are hardly universal, however, but vary from time and place to another. Additionally, the use of medieval and early modern learned theories when studying medieval and early modern popular culture respectively is that, although they may crystallize and influence the conceptions held by people they mostly reflect the views of the learned elite. Moreover, following the ideas and terms introduced by Barbara Rosenwein it can be suggested that

there are “local theories” of emotion/senses: common conceptualizations of emotion and senses characteristic of particular (emotional) communities. These local theories may include scientific theories, but also vernacular theories: i.e. consciously and unconsciously held conceptions of what emotions and senses are and how they operate. Such vernacular theories do not always comport to the philosophical theories that circulate in the time and place in question, but are motivated by and based on common knowledge of the world. They are not written and carefully thought-out doctrines, consistent and unambiguous, but may differ from situation to situation, from individual to individual. However, it is important to become aware of these local theories since conceptions of emotions and senses held in a community influence the evaluations of emotions and senses: which emotions are recognized and experienced, how they are experienced, and what people think of certain emotions – are they considered good or bad, valued or unwanted, or perhaps detrimental to health – or, whether there are additional senses to the traditional five senses, which of them are perhaps preferred, and so on.

The panel invites case studies of emotions and/or senses in medieval and early modern popular culture and papers that discuss the methodological aspects concerning the study of vernacular conceptions.

Convenor: Kirsi Kanerva, University of Turku ktkane@utu.fi

Confirmed presenters: - **Open**



XI Pain, Suffering and Grief

23. Communities of Pain: Shared suffering and its effects

Abstract: Elaine Scarry has already posited that bodily pain (and, by extension, emotional anguish) is intransmissible in words. Each sufferer is enclosed in his or her private hell, with no way to communicate the sensation to others. Nevertheless, history is familiar with communities of sufferers that existed throughout the ages in the West. Communities of ecstasies flourished any time between the thirteenth and the eighteenth centuries in Catholic countries. Thomas Mann and other writers have described sanatoria for tuberculosis sufferers and the networks of sharing that bound the sufferers together. In general, communities of patients (I think also of the narratives of pain of syphilitics, congregating in watering places to ease their pains). Such groups exist also among AIDS sufferers. Jean Jackson has described in “Camp Pain” the interactions of chronic pain sufferers. The aim of this panel is to examine such communities along the ages. The questions that panel members should address are comparative: what is the constitutive element of such a community? Pain, hope, despair? How stable would such an emotional community be? What are the diachronic changes in the typology of communities of sufferers?

Convenor: Esther Cohen, Hebrew University of Jerusalem esther.cohen1@mail.huji.ac.il

Confirmed presenters:

1. Esther Cohen

Open

24. The Uses of Pain and the Possibilities of Suffering, 1700 to the Present

Abstract: In the still rather young history of pain, it has been hard to avoid the grand narrative of increasing pain management (e.g. better diagnoses) and alleviation (e.g. with anaesthetics) in the last centuries. While studies on the ‘philopassionism’ of the Middle Ages still had eye for functional pain as a divine gift and a stimulus for personal development, this positive, productive, take on suffering has hardly caught the attention of scholars of the modern era. However, the improving medical care of the period did not eclipse positive takes on pain. Challenging the

teleological view on the history of pain, this panel will study the voluntary engagement with pain in the modern era. Addressing physical and emotional pain as a subjective experiences shaped and perceived by their specific cultural setting, panel members will (1) identify the different definitions and views of pain, (2) study how people-in-pain used pain in narratives of self-construction and self-annihilation, (3) look at pain practices focusing on the productive effects of pain such as the cultivation of pain or the use of pain to achieve a greater good (e.g. penance, self-enhancement, torture), (4) analyse the uses of pain in social interaction (e.g. compassion, sympathy, horror). We welcome contributions on religious, medical, legal and other settings focusing on the 18th-20th centuries.

Convenors: Elwin Hofman, Katholieke Universiteit Leuven elwin.hofman@kuleuven.be
Tine Van Osselaer, University of Antwerp Tine.VanOsselaer@uantwerpen.be

Confirmed presenters:

1. Elwin Hofman, Katholieke Universiteit Leuven *Empowering Pain. Judicial Torture and Bodily Defiance in Eighteenth-Century Belgium*
2. Tine Van Osselaer, University of Antwerp *On Suffering and Compassion: Visiting Stigmatic Women in Europe, 19th and 20th Centuries.*

Open

25. Ancient Greek and Roman Multi-Sensory Spectacles of Grief

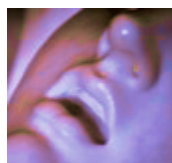
Abstract: Grief is one of the most powerful emotions that strongly affects both body and mind. According to the ancient Greek historian Thucydides, Pericles, the famous Athenian statesman, warned his fellow citizens of the dangers of excessive mourning in his Funeral Oration (History of the Peloponnesian War, ii.vi). The ancient Greeks and Romans distrusted the disruptive potential of uncontrolled emotions and the impact that open displays of such emotions could have on the body politic. And yet their art is full of spectacles of grief, from ancient Greek funerary lekynthoi depicting scenes of loss, to the performance of scenes of mourning in classical tragedy, to Roman funerary inscriptions, to name but a few representative examples. They serve to demonstrate the impact of death and loss on these two ancient societies and how they 'coped' with grief. David Konstan has argued that the ancients' understanding of grief differs significantly from our own. In their highly performative cultures, the ancient Greeks and Romans largely dealt with loss in the public arena, as an essential part of their socially constructed identities. This panel explores a wide range of ancient evidence for the portrayal of grief in ancient literature and material culture and examines them as multi-sensory spectacles. The papers also seek to unpick how our surviving evidence has been interpreted and how post-classical views have shaped our modern understanding of ancient portrayals of grief.

Convenors: Alessandra Abbattista, University of Roehampton alessandra.abbattista@hotmail.it
Anastasia Bakogianni, Massey University a.bakogianni@massey.ac.nz

Confirmed presenters:

1. Alessandra Abbattista, University of Roehampton *The tragic nightingale between suffering and revenge*
2. Anastasia Bakogianni, Massey University *Performing Grief: Mourning does indeed Become Electra*
3. Jesús Carruesco, Rovira i Virgili University, *Individual vs. Collective Expressions of Grief in Early Greek Epic*
4. Diana Gorostidi, Rovira i Virgili University, *Grief and Mourning in Stone: approaches from Latin inscriptions*

Closed



XII Consciousness, insanity and despair

26. Emotions, Senses, Consciousness in (Late) Antiquity: A Few Suggestions for Interdisciplinary Research

Abstract: Consciousness is a multifaceted phenomenon that can be approached from various directions: perceptual, cognitive, affective. There are now important discoveries in neuroscience on consciousness, empathy and their cognitive and affective components or consciousness and embodied cognition (Aizawa 2010, Focquaert and Platek 2007, Van Gulick 2012, Jung 2012, Lycan 2012, Shapiro 2012). But not much was written on consciousness and its emotional and perceptual components from a historical perspective. Then, studies on consciousness seldom ventured earlier than Descartes' time. Moreover, not much was done on the consciousness of everyday experience and mental states in comparison to that of religious/spiritual events and the specific emotions/perceptions they may trigger (an exception is the neurotheology of Newberg and D'Aquilli, but, again, this rather employed the methodology of science).

What we propose is a discussion on consciousness, emotions and senses from a historical, cultural and contextual perspective. We would note that consciousness as related to emotions and perceptions has been, in fact, discussed by philosophers and theologians for about two thousand years before Descartes (cf. Sorabji, Self, 2006, 52). We will thus show that the (late) antiquity had much to say on emotions, senses and consciousness – discussed both as awareness of the outer world and of the self (the inner world) and of a would-be higher reality and of the emotional and perceptual changes the experience of such a reality would trigger in the human person. We will also show that all these do not necessarily contradict the recent discoveries in neuroscience.

Convenors: Diana Stanciu, University of Bucharest diana.stanciu@gmail.com
Andrea Bizzozero, Pontifical University Antonianum, Rome andrewbizzozero@gmail.com

Confirmed presenters:

1. Valery Laurand, University of Bordeaux-Montaigne ***First Movements and Levels of Consciousness: The Examples of Shame and Anger***
2. Andrea Bizzozero, Pontifical University Antonianum, Rome ***Senses, Soul and Self-awareness in Augustine's de gen. ad. litt.***
3. Enrique A. Eguiarte, The Pontificia Università Lateranense, Rome ***The building of Interiority: Conscientia in Augustine's Early Enarrationes in Psalmos***
4. Diana Stanciu, University of Bucharest ***Aristotle's Active Sense Perception and the Latest Discoveries in Neuroscience***

Closed

27. (II) Legal Emotions and the Criminal Self

Emotions seem to have played a key role in courts of law, as part of the legal code, tools of accusation, excusatory device, scientific evidence of guilt or insanity. The emotions of perpetrator and victim were assessed by judges, juries, doctors, psychiatrists, journalists and the audience in the courtroom. Emotions could be part of the strategies of the legal system, to the detriment of the perpetrator, but they could also serve as a tactical space in which presumed criminals tried to negate guilt. This panel will focus on the many ways emotions could function in criminal law, including legislation, legal thought and practice, including the sciences increasingly involved in the modern legal process, like medicine and psychiatry. Particularly, the ways emotions were established to examine and describe a 'criminal self' will take central stage. Papers may, for instance, address topics like: gender, emotion and the criminal self; reading criminal emotions; emotion and forensic psychiatry; criminals' emotions in the press; and the role of emotions in defining criminality and responsibility. We welcome papers on difference time periods, in order to delineate differences between early modern and modern approaches to emotion in the courtroom, and also papers using new theoretical or methodological approaches.

Convenors: Willemijn Ruberg, University of Utrecht W.G.Ruberg@uu.nl Daphne Rozenblatt Center for the History of Emotions at the Max Planck Institute for Human Development, Berlin rozenblatt@mpib-berlin.mpg.de

Confirmed presenters:

1. Willemijn Ruberg, Utrecht University, ***Emotions, insanity and the examination of the criminal self in the Netherlands (1800-1930)***

2. Daphne Rozenblatt, Center for the History of Emotions at the Max Planck Institute for Human Development, Berlin
Emotions and motives in debates about legal and medical insanity in nineteenth-century Italy

Open

28. Desperation and Despair Across Confessional Borders in Early Modern Europe

Abstract: The aim of the panel is to explore how early modern violent and self-destructive behaviour was connected to despair, both as a theological, medical and judicial concept and in the more general sense of desperation. So far, scholarly focus has been on suicide and suicidal murder and the possible influences of confessional differences. This is an important issue that will be the main topic of one of the panel presentations. Gendered experiences and interpretations of despair have been less discussed, despite marked differences in the gender distribution of suicidal murders compared with suicides and homicides in general; the panel will give these gendered differences more attention. While the rational logic behind suicidal murders as the unintended consequence of public executions has drawn much attention, judicial and penal practices as a continuous source of desperation and potential suicidal murderers provoked by shaming, infamy and ritual pollution have not been considered to the same extent. We would also like to broaden perspectives to include described or interpreted states of despair in other categories of violent and/or self-destructive behaviour committed in words and deeds, like self-reported confessions of capital crimes, murder and reckless violence. The presentations will form the basis for further comparisons across confessional borders.

Convenor: Jonas Liliequist, Umeå University jonas.liliequist@umu.se

Confirmed presenters:

1. Jonas Liliequist, Umeå University *Penal practices and stigmatisation as the nourishment of suicidal murder and self-denunciations of capital crimes*
2. Evelyne Luef, University of Vienna *Desperate people committing desperate deeds*
3. Riikka Miettinen, University of Tampere *Experiences and Constructions of Despair in the Suicide Trials of Seventeenth-Century Sweden and Finland*
4. Anton Runesson, Stockholm University *Bodily experiences of despair in Swedish murder trials 1600-1750*

Closed



XIII Senses and Emotions in Confrontations and Conflicts

29. Accessing Emotions through Violence and Conflict

Abstract: In this session we explore the possibilities of studying emotions in the context of violence and conflict. At first sight, violence and conflict appear to be uncontrollable outbursts of raw and primary emotions. But a closer look reveals that these emotions are always modelled by cultural norm and value systems and social interaction and could therefore also change over time. However, the interdependency between emotions, cultures, conflicts and violence is yet to be properly investigated. In this panel we will discuss the possibilities of accessing emotions, by analysing judicial and police archives on violence and conflict. As we show in our different papers on nineteenth and twentieth-century Belgian and Swiss cases, juridical and police records offer a privileged opportunity to study senses and emotions in action. In order to do so, we use different methodological perspectives such as emotional regimes, emotional practices and emotional repertoires.

Convenors: Maurice Cottier, University of Bern maurice.cottier@hist.unibe.ch

Silvio Raciti, University of Bern silvio.raciti@germ.unibe.ch

Rose Spijkerman, Ghent University Rose.Spijkerman@Ugent.be

Confirmed presenters:

1. Maurice Cottier, University of Bern *From Honour to Subjectivity: Interpersonal violence in Basel 1750-1868 and Berne 1861-1944* part I
2. Silvio Raciti, University of Bern *From Honour to Subjectivity: Interpersonal violence in Basel 1750-1868 and Berne 1861-1944* part II
3. Antoon Vrints, Ghent University *Sociable or individualistic? Violence and emotions in 20th-century Antwerp*
4. Rose Spijkerman, Ghent University *Battle within battle: conflicts, emotions and the self in the Belgian Army, 1914-1918*

Closed

30. Frustration and Finger-Pointing: Responses of Early-Modern Catholic Missions to Adversity

Abstract: During the sixteenth and early seventeenth century, the launching and expansion of various missions throughout the globe raised expectations for the conversion of, above all, members of societies that were hitherto unknown in Europe. However, a series of setbacks from the end of the 16th century onwards, demoralized proselytizers in many places throughout the globe. The Jesuits were banished from Japan and then Ethiopia. Correspondingly, Augustinians ran into trouble in Persia. During the mid-seventeenth century, quite a few Catholic orders, as well as the Portuguese maritime empire, suffered a similar fate in the East. These emissaries of Rome were indeed convinced that their “true faith” merits glory and triumph. While raising theodicean arguments to explain their failures, the clergy were forced to contend with a resounding sense of defeat. The proposed panel will evaluate the methods and performance of the missions under review; the deceptive practices used against them by ostensible allies in the field; the assortment of internal responses to these setbacks; and each of the mission’s rituals and new narratives. In the process, we will elaborate on the strong emotions that these developments aroused in the men who dedicated their lives to spreading the Catholic faith.

Convenors: Jesse Sargent, Graduate Institute of International and Development Studies in Geneva

jesse.sargent@graduateinstitute.ch

Leonardo Cohen, Ben Gurion, University of the Negev, Elisa Frei, University of Trieste

Confirmed presenters:

1. Leonardo Cohen, Ben Gurion University of the Negev *The Epistolary Exchange between the Catholic Patriarch of Ethiopia and the Emperor Fasilidas: images of defeat, exile and disappointment (1634).*
2. Jesse Sargent, Graduate Institute of International and Development Studies in Geneva *Enlightened Pagans and Jesuit Casuistry: Frustration at the court of Akbar*
3. Elisa Frei, University of Trieste *Reaching the Indies... or not? (17th-18th century)*
4. Mariana A. Boscarol CHAM - Centro de História d’Aquém e d’Além-Mar / Portuguese Centre for Global History *To proceed with love or fear: reflections on the Jesuit approach to the mission of Brazil during the sixteenth century.*

Closed



XIV Emotions in transitions and transgressions

31. Emotions and Experiences of Transition in Latin American History

Abstract: The study of emotions in Latin America has typically been confined to a narrow repertoire of political experiences and cultural representations, including populism, dictatorship, melodrama and magic realism. Our panel works from the premise that this limitedness risks encouraging overly divisive historical understandings in which experiences associated with modernity, rationality and democracy are often “sanitised” from admitting of an

emotional life. It contests such divisions through integrating the study of emotions into moments framed overwhelmingly in the literature in terms of rupture or renewal. Our papers study the emotions in Latin America in relation to a cadre of transitional experiences that have marked Latin American history: colonialism to independence; authoritarianism to democracy; exile; the introduction of cinema and new ideas of modernity. We thus work towards a broader integration of the emotions into the study of Latin American history and consider the extent to which that process may stimulate new imaginings of politics, epistemologies, and even periodization. At the same time, we seek to move beyond regional silos by asking two principal methodological questions: what can paradigms developed outside Latin America for situating emotions in history offer studies of the region? And what can methodologies developed primarily with Latin America in mind contribute both to comparative work and to understandings of historical experience elsewhere?

Convenor: Tanya Filer, University of Cambridge tf239@cam.ac.uk

Confirmed presenters:

1. Martín Bowen, New York University Abu Dhabi *Waiting for the Mail: Fear, Anxiety, and the Public Sphere in Chile, 1800-1812*
2. Camila Gatica Mizala, Warwick University *Matters of the Heart: Latin American cinema audiences and their feelings towards movie stars in the 1920s*
3. Alejandro E. Gómez, Université Sorbonne Nouvelle-Paris 3, *Race, Class and Fear in the Caribbean and Hispanic America*
4. Tanya Filer, University of Cambridge *Exile and The Emotional Life of Intellectual Production: Deliberations on Argentina in Controversia (1979-1981)*

Closed

32. Subverting the norm. Emotional transgressions in visual communication

Abstract: In August 2016, right before an electoral event, the German vice chancellor gave the finger to an agitated crowd. Photographs show him surrounded by shocked local politicians. A tremendous outcry of the media followed. In social media, however, professions of sympathy prevailed. Pictures of this 'extraordinary' incident unfurled its entire efficacy on the net. Gary S. Schaal once observed how, as soon as we make emotions a part of politics, we undermine the political code.

As early as antiquity, any demeanour deviating from the norm or conceived as 'marginal' had the potential to evoke an enormous effect. Thus, in 167 BC, a Roman senator used the quite common practice of exposing his scars during an assembly. However, he thereby displayed an extraordinary exposure of his injured body. Up to this point, the vote tended to negative results. Due to this emotionally charged transgression, it took a rather drastic turn.

Deliberate and spontaneous deviations from the norm can in turn provoke emotional reactions in the spectator and are therefore a powerful means of visual communication. This is true not only for politics, but also in society. In how far, though, can a violation of the code be conceived in the display of emotion? How can the study of these violations contribute to our understanding of visual communication? Requirement of the panel is to examine this phenomenon cross-culturally and diachronically. Thereby the call is explicitly directed to researchers of various disciplines.

Convenor: Annabel Bokern, Goethe University in Frankfurt bokern@em.uni-frankfurt.de

Confirmed presenters:

1. Isabel Bredenbröker, Goethe University in Frankfurt *What a shock - Visual norms, 'the good death' and transgression in Ghanaian obituary posters*
2. Christina Hanzen, Goethe University in Frankfurt *Smashing the norm - Beating scenes on late Archaic pottery*
3. Anja Klöckner, Goethe University in Frankfurt *Emotional transgression in cult and ritual. A case study on Roman imagery*
4. Dirk Wicke, Goethe University in Frankfurt *Imported mourning in the Late Bronze Age Levant?*

Closed



XV Historiographical approaches

33. *Figures of victory and defeat (of winner and won): historiographical and iconographic representations (a contribution to history of emotions and affective turn)*

Abstract: The issue of development and character of collective representations was constitutive of a certain way of thinking about cultural history. It also inspired a cultural reading of the "political" strongly indebted to Weberian and Schmittian paradigms. The current multiplicity of cultural-historical approaches, however, has produced a new awareness in the historical reconstruction of subjectivity status inside communicative relations. The panel will focus on the "figures" of victory and defeat (of the winner and won) as a case study. The approach of the history of the emotions and the so-called affective turn are applied to various sources taking account of the controversial relationship between the two perspectives. It becomes also possible to find the individual mediations (affective, emotional, at the boundary between private and public) through which the collective imagination is re-appropriated by the individuals, redesigning subjective paths within the segmentation of space and time.

The "figures" of defeat and victory (of the winner and the loser) are proposed as particularly interesting from this point of view for their emotional density. Two case studies are proposed by the papers Valera and Castellaneta as the basis for reflection from which the panel is brought to the attention of other interested colleagues. The appeal is to propose case studies related to different ages and sources to discuss methodological issues, reconstructive and analytical results.

Convenor: Gabriella Valera, University of Trieste Valeragabriella@gmail.com

Confirmed presenters:

1. Gabriella Valera, University of Trieste ***People and Kings: figures of victory and defeat in the History of French Revolution by Jules Michelet***
2. Dario Castellaneta, ***Agents and processes of mediation between individual pathos and collective consciousness. (An enquiry on photography)***

Open

34. *History as Emotion: from epistemology to performance*

Abstract: When did history become so emotional? This question refers not to the history of emotions per se but to the general patterns of presenting and representing historical subjects. In the last decade mass-media has been saturated with the affecting images of the Middle Ages (both in the guise of historical reconstructions and surrogate fantasies); 'history wars' were triggered by public love of hatred of this or that historical figure (as it recently happened in Russia with Ivan the Terrible). It seems that matter-of-fact that used to be the sanctum sanctorum of historical discipline is transforming into matter-of-feeling, which has definite political implications. Yet it would be too rash to blame it on 'affective turn' or to see this as a symptom of 'postmodern' development. As early as the mid 17th Century a number of French historians, including the abbé de Saint-Réal, were beginning to see history more as a 'play of passions' than a predestinated plan. The analysis of emotions and hidden desires became an unlikely but often used tool of historical criticism as well as a narrative device. This panel proposes to look at how historical discourse orchestrate and instrumentalize different emotions, both in the early modern and in the contemporary context.

Convenor: Maria Neklyudova, Moscow School of Social and Economic Sciences m.s.neklyudova@gmail.com

Confirmed presenters:

1. Andrey Oleynikov, Moscow School of Social and Economic Sciences ***The Affective Turn in Theory of History: The Philosophy of Historical Experience and Its Affective Content***

2. Ksenia Gusarova, Institute for Advanced Studies in the Humanities of the Russian State University *Sentimental Education: History in a 19th-Century Magazine for Women*
3. Varvara Sklez, Russian State University for the Humanities *Affecting Documents: History in Contemporary Russian Theatre.*
4. Maria Neklyudova, Moscow School of Social and Economic Sciences *'Silent Treatment' in Historical Narrative: Non-verbalized Emotions and their Interpretation*

Closed



XI Theoretical and methodological issues

35. *The affective turn in the history of the East-West encounter*

Abstract: The 'affective turn', and explorations of the historical performativity of emotion, represent further responses to what some have described as the 'crisis in historiography' (Koivunen 2016). While questioning the dominance of the traditional Western archive that had long held Western historiography captive, much postcolonial discourse nevertheless continued to focus critical attention on the political, economic and sociological dimensions of imperialism, and found little inclination to explore the often more ambiguous affective domain of the interpersonal interactions that inevitably formed part of the imperial encounter. This can be explained in part by the lacuna in traditional archival resources traditionally drawn upon in the construction of historical explanations. Although the 'cultural turn', and in particular, the turn to literature – in this case 'the colonial novel' – has offered a way forward, this also has often remained within the parameters of traditional historiography. In seeking a historiographical engagement with 'affect', the cultural historian is dependent upon accessing new archival sources, or engaging with such archives in new ways. Nevertheless, as Kuhn (1992) has emphasised, how the performativity of affect is read continues to depend on "how we position ourselves within wider, more public histories". The ability of the 'affective turn' to contribute to the transformation of the histories of the East-West encounter within the broader context of globalising history, therefore, will depend on the continuing deployment of the historian's traditional 'tools of trade' to contextualise affect and avoid anachronistic and ahistorical readings.

Convenor: Natsuko Akagawa, The University of Queensland n.akagawa@uq.edu.au

Confirmed presenters:

1. Natsuko Akagawa, The University of Queensland *Entangled emotions: untangling affective performativity*
2. Joost Coté, Monash University *'Dearest Annie': Colonial female friendships and cultural nationalism*

Open

36. *Emotions in Research: Objectivity, Subjectivity and Identifications*

Abstract: The 'emotional turn' in current historical writing stands in uneasy relation to the earlier 'cultural turn'. The belief that all knowledge is culturally constructed encouraged research into aspects of experience previously perceived as fixed and ahistorical, including the body and emotions. At the same time, linguistic over-determination reduces the living, breathing subjects of the past to nothing more than texts on which ever-proliferating meanings can be inscribed; here, the emotion that animated past lives is nothing more than an unstable signifier. Historians of emotion employ the methods and insights of cultural history, but with the aim of producing histories that penetrate beyond culture to access past subjectivities. These problems have animated much theoretical and methodological discussion within the history of emotions, yet the related – indeed, inseparable – problem of the emotional relation of historians to their subjects is still under-explored and ill-understood. The ideal of objectivity on which the historical profession was founded has been much shaken in recent years, but the disciplinary conventions of historical writing still work to hide the subjectivity of the researcher and the emotions at work in the research

process. This panel focuses on the emotional position of the historian, the role of emotion in the research process, and how individual researchers can negotiate the tensions between their emotional identifications and the 'translation' of subjectivity into established scholarly conventions. Like prodding an exposed nerve, this procedure can be painful, but any healing operation has to look at what lies beneath.

Convenor: Tracey Loughran, Cardiff University LoughranTL@cardiff.ac.uk

Confirmed presenters:

1. Mark Williams, Cardiff University *Turning Away: Distance, Movement, and Absence in Approaching the Early Modern British World*
2. David Doddington, Cardiff University *Resistance, Survival, and Subjectivity in Studies of U.S. Slavery*
3. Matthew Grant, University of Essex *Researching an Imaginary War: Emotional Engagement with the History of Britain's Nuclear Futures*
4. Tracey Loughran, University of Cardiff *Blind Spots and Moments of Estrangement: Subjectivity, Class and Education in British 'Autobiographical Histories*

Closed

37. Textual Sources in Cultural-Historical Research

Abstract: Research in cultural history has taken on the challenge from the linguistic turn to include concerns about the language of texts into their analyses and writings. Also, cultural history opened up historical research to several interdisciplinary approaches focused on perceptions of an assumed historical reality instead of trying to re-construct such a reality in a positivist manner. While the effects of this changed cultural perspective for historiographical writing are already the basis for fruitful discussion, the effects of this perspective on reading and understanding sources has lacked theoretical analysis. How did the reading and understanding of sources change from a cultural historical perspective in which textual sources as linguistic, medial constructs are taken seriously?

The proposed roundtable wants to continue discussions from the ISCH 2016 in Trieste on the understanding and reading of textual sources in cultural-historical research, which are also planned to be published in an edited volume for the ISCH book series. This roundtable introduces some of these discussions to a broader audience with papers based on case studies on sources in cultural history, texts in cultural history and, finally, reading and understanding textual sources. An introduction and conclusion frames the presentation of short papers to connect the more general ideas to the presented case studies.

Convenors: Cathleen Sarti, University of Mainz cathleen.sarti@gmail.com

Ane Ohrvik, University of Oslo ane.ohrvik@ikos.uio.no

Closed - specially invited presenters

