



SOCIETY FOR THE
**HISTORY OF
EMOTIONS**

THIRD BIENNIAL
CONFERENCE OF THE
SOCIETY FOR THE
HISTORY OF
EMOTIONS

GOING PLACES

MOBILITY,
MIGRATION,
EXILE, SPACE
AND
EMOTIONS

Programme, Abstracts and Bios

Florence

30 August - 2 September
2022









Conveners

Giovanni TARANTINO, University of Florence, Chair of the COST Action *People in Motion: Entangled Histories of Displacement across the Mediterranean* (PIMo)

Benno GAMMERL, European University Institute, Professor of History of Gender and Sexuality

Ida CAIAZZA, University of Oslo/New York University, Marie Curie Global Fellow

Keynote Speakers

Premesh LALU, Centre for Humanities Research, University of the Western Cape

Kathryn DE LUNA, Georgetown University, Washington DC

Mobeen HUSSAIN, Trinity College Dublin, Ireland

Organising Committee

Katie Barclay (The University of Adelaide), Marcelo Borges (Dickinson College, Carlisle, Pennsylvania), Ida Caiazza (University of Oslo/New York University), Kirk Essary (The University of Western Australia, Director of the ARC Centre of Excellence for the History of Emotions), Benno Gammerl (European University Institute), Catherine-Rose Hailstone (University of York/Durham University), Caterina Pagnini (University of Florence), Linda Zampol D'Ortia (Ca' Foscari University of Venice/Australian Catholic University, Melbourne), Katrina Tap (The University of Western Australia), Giovanni Tarantino (University of Florence & ARC Centre of Excellence for the History of Emotions), Charles Zika (The University of Melbourne, Chair of the Society for the History of Emotions)

Conference Communication Officer

Catherine-Rose HAILSTONE, University of York/Durham University

Conference Administrator

Katrina TAP, The University of Western Australia

Conference Student Assistants

Margherita CECCHI, **Giovanni RAGUSA**

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SHE Website: <https://societyhistoryemotions.com/>

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Going Places. Mobility, Migration, Exile, Space and Emotions

Third Biennial Conference of the Society for the History of Emotions

Florence, 30 August – 2 September 2022

A word of welcome from the conference conveners

From Florence with love, or rage, or hope... Time and again people have left this city with a variety of emotions in their hearts and on their minds. Dante Alighieri was most famously exiled in 1302 and continued to nourish bitter feelings of anger and contempt for his Florentine enemies. In the late nineteenth century people from the city's Tuscan surroundings migrated to Argentina, Tunisia and Pennsylvania with hopes and anxieties, often despairing where they were and longing to be elsewhere. Nowadays one meets re-migrants from post-Brexit Britain, trying to find a living and maybe even happiness in places closer to what once used to be their home. Other movements towards Florence are also full of feelings. People from Tunisia, Bangladesh, Senegal, and Eritrea come to Florence or Prato with anticipations of prosperity, fears of racist violence and doubts about whether they should stay or move on.

Mobilities that do not exactly fit the category of migration drove strangers or new cohabitants to Florence as well. In early modern times enslaved people were brought to Florence with a hard-to-imagine set of emotions that had enabled them to survive being moved around. A completely different fate and air accompanied the grand tourists who began visiting the city in the seventeenth century with an abundance of excitement and expectations. Some of them died here and you can visit their tombs in the 'cimitero degli inglesi'. As you may have noticed, tourists are still a common sight in Florence and, interspersed among them, one also encounters every now and then people who attend academic conferences.

So Florence is a well-chosen site for dwelling upon mobility, migration, exile, the traversing of space, and the feelings that go along with these dynamics. This is exactly what we invite you to do over the next few days. We aim to contribute profound, critical and balanced vistas to the current, at times heated, political debates

about migration. An emotions perspective is particularly helpful in this respect. All kinds of feelings shape peoples' movements around the globe and the ways in which newcomers are heartily welcomed, coldly brushed off or fiercely attacked. Exploring these hopes, furies, anxieties and sympathies allows us to better understand how actors deal with, respond to and live through certain situations, trajectories and encounters. And such comprehension will – we trust – help us to find sounder modes of navigating diverse societies, modes that will benefit all parties involved. That is why we bring research on migration and mobility into a conversation with the study of emotions, and vice versa.

You will listen to and talk about papers that range from the ancient to the contemporary, and geographically from Japan across what used to be Persia and Yugoslavia to Ravenna, the Caribbean, England, Senegal, Turkey, Mongolia, South Africa, and Australia, to name but a few countries and places. In terms of disciplinary perspectives the conference facilitates conversations between history, literary studies, sociology, media studies, legal studies and geography. Topic-wise, the individual panels address issues like racism, writing in exile, religious emotions, family and displacement, settler colonialism, affect and materiality as well as filmic representations of migration. For a full list of themes please read the attached programme carefully.

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At times it may be difficult to decide which of the four parallel sessions to attend, but that's the challenge that comes with the buzzing excitement of large conferences. Between the panels there are plenty of opportunities for getting to know the other participants over coffee breaks, lunches, cocktails and at the concluding conference dinner. We particularly look forward to our three plenary keynotes: Premesh Lalu will talk about the bureaucratic constraints on mobility during Apartheid in South Africa and the possibilities of affirmative biopolitics, Kathryn M. de Luna will share her thoughts on translation and the emotional community of the enslaved on the eve of the Haitian revolution, and Mobeen Hussain will take us back to Attia Hosain's writing on migration, exile and belonging. And there is yet another highlight: On Thursday evening Virgilio Sieni will reflect on going places, on mobility, migration, exile, space and emotions in the performative register of dancing.

We hope that you leave Florence, after all of this, with renewed enthusiasm for researching emotions; with fresh ideas that nourish your curiosity; with some doubts that keep bothering you; with new acquaintances with whom you will continue conversations; with memories of perspective-changing disagreements; and with an anticipation of joining the next conference of the Society for the History of Emotions and maybe also of one day returning to Florence.

Thanks for coming and contributing to our common endeavour.

We look very much forward to four days of vibrant discussions about going places.



CONFERENCE VENUES

- Rettorato Aula Magna Plenaries 1 & 2** Piazza San Marco, 1
DAMS Parallel Sessions via Gino Capponi, 8
Biblioteca Marucelliana SHE General Meeting & Plenary 3 via Cavour, 43
CANGO Cantieri Goldonetta Dance Performance via Santa Maria, 25
Grand Hotel Baglioni Conference Dinner Piazza Unità d'Italia, 6

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The live online sessions can be accessed via zoom at the following link:
<https://us02web.zoom.us/j/81815169483?pwd=d1Y5Snk3dVNmV2d3VWdPSU1pYTZXdz09>
(only authenticated users can access this link)

Tuesday 30 August

All indicated times are CEST time

- 15.30–16.00 Registration
- 16.00–16.30 Welcoming Remarks
Giovanni TARANTINO, University of Florence (for the Conveners)
Alessandra PETRUCCI, Chancellor of the University of Florence
Paolo LIVERANI, Director of the SAGAS Department in the University of Florence
Charles ZIKA, Chair of the Society for the History of Emotions
- 16.30–17.30 Keynote Lecture
Premesh Lalu Centre for Humanities Research, University of the Western Cape
The Men at the Window: The Administration of Fear and the Making of a World Picture after Apartheid
 Chair: Charles Zika, The University of Melbourne
- 17.30–18.30 Welcome Cocktail

Wednesday 31 August

8.30–9.00

Registration

9.00–10.30

Parallel Sessions:

ROOM 1	ROOM 2	ROOM 3	ROOM 4
<p>WRITING IN AND ON EXILE I Chair: Catherine-Rose Hailstone</p> <p>Israa QALLAB The University of Jordan, Jordan <i>Gawain as a Solo Traveller and Nominalist Emotions in 'Sir Gawain and the Green Knight'</i></p> <p>Kathryn TEMPLE Georgetown University, USA <i>Should I Stay or Should I Go: Survival Emotions in Times of Plague</i></p> <p>Daniel SAMSON Brock University, Toronto, Canada <i>The Textual Exile: Emotion and the Body in a Nineteenth-Century Rural Diary</i></p>	<p>MOVING ACROSS RELIGIOUS AND DENOMINATIONAL DISTINCTIONS I Chair: Sama Mammadova</p> <p>Kirk ESSARY The University of Western Australia, Australia <i>Emotion in the Epistles of Erasmus in Exile</i></p> <p>Jakub BASISTA Jagiellonian University, Kraków, Poland <i>Early Modern Pilgrims in Search of Religious Emotions</i></p>	<p>MOVING UNDER SETTLER COLONIALISM Chair: Clare Davidson</p> <p>Robyn HECKENBERG Centre for Aboriginal Studies, Curtin University, Australia <i>Always Was, Always Will Be: Longing and Belonging</i></p> <p>Marian LORRISON Macquarie University, Sydney, Australia <i>Journeys of the Heart: The Long and Troubled Life of Harriet Cayman Dorn</i></p> <p>Courtney E. THOMPSON Mississippi State University, USA <i>"if the black race does not become extinct as the Indian race...": Theorising Race and Practicing Medicine from the Rural South to Western Reservations</i></p>	<p>EARLY AND LATE MEDIEVAL EMOTIONALITIES Chair: Ida Caiazza</p> <p>Unn FALKEID University of Oslo, Norway <i>"Non mi lasciar morire in questa carcere": Lamentation and Call to Action in Renaissance Civic Poetry (online)</i></p> <p>Nicole DEMARCHI Universities of Padua, Venice, Verona and Lorraine <i>Homesickness, Frustration and Alienation. Paul the Deacon's Emotional Experiences during his Sojourn at Charlemagne's Court (c.782–c.786) (online)</i></p> <p>Marcus HANDKE Saxon Academy of Sciences and Humanities, Leipzig, Germany <i>Searching for Perfect Retreat: Practices of Withdrawal and Emotional Conditioning in 12th-Century Spiritual Texts</i></p>
<p>10.30–11.00</p>	<p><i>Coffee break</i></p>		
<p>11.00–12.30</p>	<p>Parallel Sessions:</p>		
ROOM 1	ROOM 2	ROOM 3	ROOM 4
<p>WRITING IN AND ON EXILE II Chair: Valeria Galimi</p> <p>Zala PAVŠIČ Max Weber Fellow, European University Institute, Florence, Italy</p>	<p>MOVING ACROSS RELIGIOUS AND DENOMINATIONAL DISTINCTIONS II Chair: Angelo Cattaneo</p> <p>Linda ZAMPOL D'ORTIA Ca' Foscari University of</p>	<p>EMOTIONAL COMMUNITIES ON THE MOVE Chair: Rolando Minuti</p> <p>Gabriel FARRUGIA University of Malta, Malta</p>	<p>SETTLER-COLONIAL AND INDENTURED MOBILITIES Chair: Mobeen Hussain</p> <p>Alecia SIMMONDS University of Technology, Sydney, Australia</p>

War, Migration, and Writers' Identity in the Demise of Yugoslavia

Kelly HIGNETT

Leeds Beckett University, UK *"Our world had fallen in on us": Experiences of Internal Deportation and Displacement in Communist Czechoslovakia, c.1948-1968*

Elias FORNERIS

University of Cambridge, UK *French Philosophers Exiled in Britain: Simone Weil and Raymond Aron (1940-1944)*

Venice, Italy & Australian Catholic University, Australia *Consolation as Emotional Practice in the Early Modern Jesuit Mission in Japan*

Barbara SAIN

University of Saint Thomas, Minnesota, USA *A Homeland for Black Believers: The Sustaining Hope of African American Catholics During the Great Migrations*

The 'Emotional Communities' of Sub-Saharan Domestic Slaves in 17th-Century Malta: An Assessment from Inquisitorial Trials of Malta

Arlen VEYSEY

University of Exeter, UK *Violence on the Ocean: Emotional Communities on a Royal Naval Vessel in the Long Eighteenth Century*

Laura SWIFT

The University of Manchester, UK *'Alas! They will beshite us': Ben Jonson's Spatial Communities of Disgust*

Deception in the Colonies: Exploring the Relationship Between Emotion and Motion in the Trials of Ellen Stewart (online)

Katie BARCLAY

The University of Adelaide, Australia *Starts and End Points in Diasporic Family Histories: Nation, Emotion and Intergenerational Invention*

Shreya KATYAYANI

Department of Humanistic Studies, IIT, BHU, India *Exploring the Boundaries of Girit Experience: Testimonios of Indenture* (online)

12.30-14.30

Buffet lunch

14.30-15.30

Parallel Sessions:

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ROOM 1

ROOM 2

ROOM 3

ROOM 4

SLAVERY AND MOVEMENT

Chair: Kirk Essary

Laurie VENTERS

University of Bonn, Germany *The Emotions of Anti-Choreography: Slavery and Resistive Movement in the Roman World*

Beth WILSON

University of Reading, UK *"Her grief being mingled with indignation at the sale of her son": Enslaved Women's Emotional Responses to the Sale and Separation of Loved Ones*

EXILE, BONDS, AND DYNASTIES

Chair: Grace Waye-Harris

Daniela BORRELLI

Campania University "Luigi Vanvitelli", Caserta, Italy *Pain and Loneliness in Emperor Julian's Words*

Meagan NATTRASS

The University of Adelaide, Australia *"Princess, future Empress, and Catholic Queen": Mary Tudor and Hapsburg Identity*

PLACE-MAKING AND TRAVELING IN LITERATURE

Chair: Stefano U. Baldassarri

Tiffany HOFFMAN

Center for Renaissance and Reformation Studies, University of Toronto, Canada *Conversion, Colonisation, and Compassion in 'The Tempest'* (online)

Angela HARRIS Independent Scholar *Virginia Woolf, Travel and Epiphany* (online)

15.30–16.00 **Coffee break**

16.00–16.30 Delegates walk back to Piazza S. Marco 1 (Aula Magna)

16.30–17.30 Keynote Lecture

Kathryn de Luna Georgetown University, USA

Moving Translations: Baudry's *Vocabulaire Congo and the Emotional Community of the Enslaved on the Eve of the Haitian Revolution*

Chair: Katie Barclay, The University of Adelaide

17.30–18.30 **Aperitivo**

Thursday 1 September

8.30–9.00 Registration

9.00–10.30 Parallel Sessions:

ROOM 1	ROOM 2	ROOM 3	ROOM 4
<p>EXILE, BEING ABROAD AND RELIGIOUS EMOTIONS I Chair: Linda Zampol D'Ortia</p> <p>Eleonora CARINCI University of Oslo, Norway <i>Inside and Outside the Convent: The Internal Exile of a Nun in 16th-Century Ravenna (Sister Felice Rasponi, 1522–1579)</i></p> <p>Clara STELLA University of Seville, Spain <i>Authorship, Exile, and Experience of Displacement within the Voice of Olympia Fulvia Morata (1526–1555)</i></p> <p>Lucy UNDERWOOD University of Warwick, UK <i>Exile, Alienation and National Identity: English Catholics c.1558–1660</i></p>	<p>AFFECTIVE MATERIALITIES I Chair: Laura Swift</p> <p>Grace WAYE-HARRIS The University of Adelaide, Australia <i>Sartorial Bonds: Henry VIII, Maximilian I, and the Horned Helmet</i></p> <p>Lucy POWELL Trinity College, University of Oxford, UK <i>The Magot in Chelsea: The Global Metropolis and the Eighteenth-Century English Teapot</i></p> <p>Deborah STREAHLE Yale University, USA <i>Mobilising Freedom: African American Funeral Directors' Activist Technologies</i></p>	<p>LANGUAGE AND EMOTIONAL REGISTERS Chair: Emanuele Giusti</p> <p>Anna QUERCIA-THOMAS The University of Western Australia, Australia <i>Mobilising Emotions of Dislocation, Loss, and Exile through Structures of Male Friendship in Shakespeare</i></p> <p>Tomás ESPINO BARRERA Universidad de Granada, Spain <i>Vernacular Nostalgia and Migration in Nineteenth-Century Literature: Rosalía de Castro's 'Saudade'</i></p> <p>Charlotte WILLIS-JONES École Pratique des Hautes Études (EPHE), Paris, France <i>"They do manifestations every Saturday": Mapping Multilingual Mindscapes within the Tibetan Community in Paris</i></p>	<p>COPING WITH EXCLUSION AND DISCRIMINATION Chair: Silvina Silva Aras</p> <p>Nagehan TOKDOĞAN Centre for the History of Emotions, Max Planck Institute, Berlin, Germany <i>Emotional Motives of Erdoğanism in the Turkish Diaspora</i></p> <p>Victoria A. AVANSKAYA Institute of World History, Russian Academy of Science, Russia <i>Dual Identity: Being a Slavic-American during the 'Cold War' (online)</i></p>
10.30–11.00	Coffee break		

11.00–12.30

Parallel Sessions:

ROOM 1	ROOM 2	ROOM 3	ROOM 4
<p>EXILE, BEING ABROAD AND RELIGIOUS EMOTIONS II Chair: Jakub Basista</p> <p>Ivan MISSONI Independent Scholar <i>Peregrinatio Religiosa: Emotions as Motivators of Late Medieval Croatian Pilgrims</i></p> <p>Natalia WOSZCZYK European University Institute, Florence, Italy <i>Sacred Spaces and Violent Places: The Emotional Story of the Bohemian Brethren's Church and Its Loss</i></p> <p>Xiang WEI Trinity College, University of Cambridge, UK <i>'I wept sore for here was not one Gospel minister': Melancholy, Religious Provision, and Scottish Military Experience Abroad, c. 1707–1763</i></p>	<p>AFFECTIVE MATERIALITIES II Chair: Monica Pacini</p> <p>Hannah PARKER University of Sussex, UK <i>'I want to convey to you all my love for our flourishing country!': Gender, Loyalty and the Materialisation of Feeling in Women's Letters to Soviet Power, 1936–1940</i></p> <p>Sami SUODENJOKI Tampere University, Finland <i>The March 'Free Russia' as a Transnational Shaper of Experience Communities</i></p> <p>Cecilia WHITE University of New England, Australia <i>Out of Place and In No Particular Order: Site Specific Performance Art, Breathing Space and an Affective Re-Sensing of Self and Community</i></p>	<p>NEGOTIATING EMOTIONAL STANDARDS Chair: Barbara Sain</p> <p>Moisés PRIETO Universität Bern, Switzerland <i>'All hatred is envy'. The Role of Dark Emotions in the Context of Spanish Post-War Immigration to Switzerland</i></p> <p>Luz Cristina COLPA Columbia University, New York, USA <i>'Manger, boire, dormir ensemble, c'est mariage ce me semble': Expatriate Love, Customary Law, and Marriage in Senegal, 1960–1985</i></p>	<p>PERFORMANCE AND AFFECTIVE RE-NEGOTIATION Chair: Özgür Çiçek</p> <p>Özlem SAVAŞ European University Viadrina, Frankfurt (Oder), Germany <i>Telling Loss: Collective Feelings, Traveling Stories, and Relationalities of Post-Gezi Migration from Turkey</i></p> <p>Ahmet Berkem YANIKCAN Kadir Has University, Istanbul, Turkey <i>Gendered Challenges to Trans* Coming of Age and Trans* Performance in Turkey (online)</i></p> <p>Rüya B. KALINTAŞ Kadir Has University, Istanbul, Turkey <i>Collectivity over Post-Traumatic Feelings: Dramatic Texts and Productions of Alevi Community's Post-Memory (online)</i></p>

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12. 30–14.00 Buffet lunch

- 14.15 Delegates gather in front of Riccardiana Library (via de' Ginori, 10)
- 14.30–15.10 Tour of **Riccardiana Library** guided by the Director Francesca Gallori
- 15.10–15.30 Delegates walk to **Marucelliana Library** (via Cavour, 43) and meet the Library Director Luca Faldi
- 15.30–16.30 **SHE Ordinary General Meeting** (reserved to SHE members)
- 16.30–17.30 Keynote Lecture
Mobeen Hussain Trinity College Dublin, Ireland
Navigating Migration, Exile, and Belonging in Attia Hosain's 'No New Lands, No New Seas'
Chair: Ann Thomson, European University Institute

Free time but please consider the distance to the performance venue (30-min walk)

21.00–22.00 Dance performance
Territori del Gesto: Ode Barbara
Compagnia Virgilio Sieni
introduced by Caterina Pagnini, University of Florence
(access reserved to registered conference delegates)

Friday 2 September

8.30–9.00 Registration
9.00–10.30 Parallel Sessions:

ROOM 1	ROOM 2	ROOM 3	ROOM 4
<p>MIGRANT EXPERIENCES IN FILMS AND NOVELS Chair: Alessia Castagnino</p> <p>PINAR YILDIZ Freie Universität, Berlin, Germany <i>Immigrant Narratives and Emotions in Turkish-German Cinema</i></p> <p>Özgür ÇIÇEK Freie Universität, Berlin, Germany <i>Recuperating the Past Through Documentary Form: Unburdening Migration to Film</i></p> <p>Pilar OSORIO Colegio de Estudios Superiores de Administración, Colombia <i>Guilt As the Way Home in 'Ways of Going Home' by Alejandro Zambra</i></p>	<p>MOVING AROUND ONE-SELF: WRITING AND SUBJECTIVITY Chair: Kaitlin Pontzer</p> <p>Maria Gabriella TIGANI SAVA University of Malta, Malta <i>"Vedi, la nostra separazione sarà lunga, non facciamola più dura col silenzio": Loneliness, Discomfort and Hopes in the Memoirs of Santorre di Santa Rosa, Count of Pomerolo (1783–1825)</i></p> <p>Eloise GREY University of Aberdeen, UK <i>Emotions for Empire: William Forbes's Journal En Route to Bombay, 1809</i></p> <p>Clare DAVIDSON Australian Catholic University, Australia <i>Courtly Love in Twenty-First Century Australia: Immigration and Emotion in the Legal System</i></p>	<p>BETWEEN PLACES AND ACROSS THE SEAS I Chair: Davide Trentacoste</p> <p>Jelena BAKIĆ Universidade do Porto, Portugal <i>The Adriatic Sea and the Emotion of Fear: Italian Travel Writings in the Early Modern Period</i></p> <p>Ofer IDELS Ludwig Maximilian University of Munich, Germany <i>International Emotions: Hebrew Athletic Experience and the Jewish Desire to Belong</i></p>	<p>CHILDREN, PARENTS, SIBLINGS AND DISPLACEMENT Chair: Beth Wilson</p> <p>Claudia SOARES Newcastle University, UK <i>The Great Lone Land: Child Migrants, Emotions, and the Environment, 1820–1930 (online)</i></p> <p>Dagmar WERNITZNIG University of Ljubljana, Slovenia <i>"My Dear Child": Refugeeism and Gender in Trans-Generational Ego-Texts after the Second World War (online)</i></p> <p>Zheng LI Newcastle University, UK <i>Our Shame, My Shame: Chinese Students' Writing of Shame in Japan, 1900s–1930s (online)</i></p>

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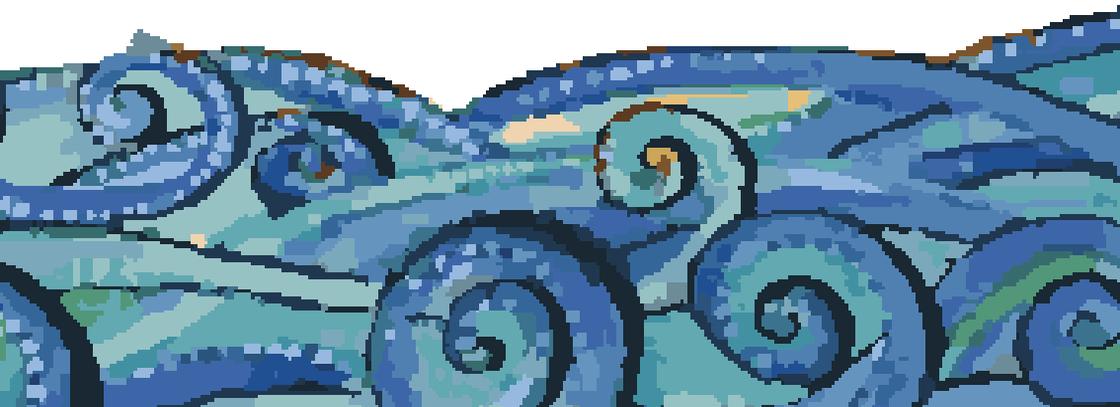
10.30–11.00 *Coffee break*

11.00–12.30

Parallel Sessions:

ROOM 1	ROOM 2	ROOM 3	ROOM 4
<p>OTHERING AND RACISM I Chair: Javier Moscoso</p> <p>Michael HOPE Underwood International College, Yonsei University, South Korea <i>From Fear to Awe: Finding Feeling in the Persian Histories of the Mongol Empire</i></p> <p>Silvina SILVA ARAS University of Sussex, UK <i>Racism and Discrimination through My Ears: A Sensorial Approach to Feelings and Thoughts about Racism in a Small Parisian Neighbourhood</i></p>	<p>ACTIVISM WITH A DISTANCE Chair: Maria Gabriella Tigani Sava</p> <p>Georgia COMTE The University of Melbourne, Australia <i>A Kiss Between Brothers? The Role of the Fraternal Regime in Abolitionism of the French Revolution</i></p> <p>Daisy BAILEY Monash University, Melbourne, Australia <i>The Emotions of Exile and Affective Activism: Chartist and Young Ireland Political Prisoners Transported to the Australian Colonies in the Mid-Nineteenth Century</i></p>	<p>BETWEEN PLACES AND ACROSS THE SEAS II Chair: Beatrice Falcucci</p> <p>Mélanie MÉTHOT University of Alberta, Canada <i>Bigamist Migrants: Feelings of Abandonment, Betrayal, and Love</i></p> <p>Carolina RODRÍGUEZ LÓPEZ Complutense University of Madrid, Spain <i>Spanish Academics in American Exile: An Emotional Cartographie, an Emotional Approach</i></p> <p>Melissa BLACK The University of Western Australia, Australia <i>“When Australia looks back to England, I can only look back to Italy”: Shared Feelings of Migrants in Mid-20th Century Australia</i></p>	<p>LOVE, INTIMACY, EMOTIONS AND MIGRATION Chair: Hannah Parker</p> <p>Emma Gwen CARSON The University of Adelaide, Australia <i>Loneliness, the Love Letter, and the Performance of Romance during Wartime Separation, 1939-1945</i> (online)</p> <p>María BJERG National University of Quilmes and CONICET, Argentina, Marcelo J. BORGES Dickinson College, USA <i>Emotions and Migration since the 1870s in Global Context: A Framework of Analysis</i> (online)</p>

12. 30-14.00 Buffet Lunch



14.30–15.30 Parallel Sessions:

ROOM 1	ROOM 2	ROOM 3	ROOM 4
<p>OTHERING AND RACISM II Chair: Matteo Calcagni</p> <p>George CLAY Georgetown University, USA <i>José de Acosta and a Jesuit Understanding of Andean Emotions during the Great Resettlement</i></p> <p>Yann RODIER Sorbonne University, Abu Dhabi <i>Arousing Public Hatred: The Role Played by the Xenophobic Libels Against Italians in Seventeenth-Century France</i></p>			<p>COUPLES APART AND TOGETHER: LOVE AND POLITICS Chair: Hannah Parker</p> <p>Darius von GÜTTNER SPORZYŃSKI Australian Catholic University, Australia <i>Love and Fear. Emotional Practices in Sigismund II Augustus' Letters (online)</i></p> <p>Kaitlin PONTZER Cornell University, USA <i>Foolish Fire or Divine Command? Jane Barker and the Authority of Feeling in the Novel 'Exilius', 1715</i></p>

15.30–19.00 **Free time**

19.00–21.00 **Conference Dinner**
Grand Hotel Baglioni (B-Roof), Piazza Unità d'Italia, 6
(reserved to pre-booked delegates)



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Victoria A. Avanskaya

Institute of World History, Russian Academy of Science, Russia

Dual Identity: Being a Slavic-American during the 'Cold War'

During the 'Cold War' American people developed a need for communication with the Soviet side. In 'the 1950s they started sending letters to Soviet politicians. Nikita S. Khrushchev was the most popular, and Americans sent hundreds of letters to him: letters on resumption of nuclear testing, Berlin crisis, Cuban crisis, nuclear disarmament and so on. Some of the letters were written by Slavic immigrants or their children. These letters show us that their authors had a dual identity: they felt both Slavic and American which gave them a unique perception of Cold War-related events. This paper is focused on how group emotions (i.e., emotions that form and structure groups), help preserve or break them up. A person can be a part of many groups, some as small as a family, some as vast as humanity. I look at the way a Slavic-American could be a part of several groups at the same time or move between them. A study like this helps to highlight the many identities of the Cold War including those of relocated people.

Bio: Victoria A. Avanskaya is a junior researcher at the Institute of World History, Russian Academy of Science. Victoria is interested in the role that emotions play in the construction of identity and in the way they influence perception of political events and images of 'Others'. She studied the evolution of the notion of 'piracy' from ancient times to the twentieth century during her BA program at the State Academic University for the Humanities. Victoria continued her research at Higher School of Economics with MA thesis on the notion of propaganda in the imagination of Soviet specialists working in Algeria in the 1960s. After that Victoria entered a PhD program at Russian State University for the Humanities to study Soviet-American relations during the Cold War. She is currently working on her PhD research on emotional representations of the USSR's image among Americans in the late 1950s-1960s.

Jelena Bakić

Universidade do Porto, Portugal

The Adriatic Sea and the Emotion of Fear – Italian Travel Writings in Early Modern Period

Travelogues offer important material for cultural and historical analysis, providing the reader with a representation of the historical past, some chronological data, distance and geographical features. At the same time, these narratives offer a personal record of the unique experience of encounter with other cultures, their manners and customs in everyday life. As such, travel accounts become an important historical resource for the history of emotions. In this presentation, I will focus on the representation of the eastern Adriatic shore and the emotion of fear in the travelogues by Italian travellers during the early modern period (c.1400–c.1700). These writings reflect how travellers struggled to capture the conflicting emotions brought to them by sea and its encounters – emotions of wonder and frequent frustration, dislike, and contempt. However, fear was the dominant emotion, in particular the fear of the other; for example, at the end of the fifteenth century the Florentine humanist Bonsignore Bonsignori (1497–1498) on his way through Dalmatian hinterland, finds its inhabitants savage, barbaric, similar to gipsies, with unknown tastes and habits, “if we can call them humans, and I believe they should be called brutes without religion, they do not know if they descend from God or devil”.

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Bio: Jelena Bakić’s main research interests lie in the field of Italian Renaissance, marginal writings, privacy studies, history of emotions, and *querelle des femmes*. She gained a joint PhD degree in early modern European literature and cultural history from the University of Porto, Portugal and Charles University of Prague, Czech Republic, completed within the TEEME programme (Text and Event in Early Modern Europe). At the moment, she is an integrated researcher within the CITCEM – the transdisciplinary research centre ‘Culture, Space and Memory’, at the University of Porto, and a member of the project ‘Men for Women. Voces Masculinas en la Querella de las Mujeres’ (PID2019-104004GB-I00) at the University of Sevilla. She actively collaborates with the Centre for Privacy Studies, at the University of Copenhagen, whose work she admires. Recently, she won the virtual fellowship from the ARC Centre of Excellence for the History of Emotions, School of Humanities, The University of Western Australia. Under the supervision of Dr Diana Barnes, she will work on dedicatory epistles and history of emotions in the Renaissance, arguing for the importance of analysis of female- and male-authored dedicatory epistles in the context of the history of emotions. She also obtained a one-month visiting professorship at the University of Bologna, where she will work under the supervision of Prof. Patrizia Caraffi, on *querelle des femmes* and the history of emotions.

Daisy Bailey

Monash University, Melbourne, Australia

The Emotions of Exile and Affective Activism: Chartist and Young Ireland Political Prisoners Transported to the Australian Colonies in the Mid-Nineteenth Century

This paper examines the emotions of exile of Chartist and Young Ireland political prisoners that were transported to the Australian colonies in the mid-nineteenth century for their involvement in various uprisings, strikes, and seditious speeches and writing, in the pursuit of democratic parliamentary reforms in the UK. For a rich understanding of the affective dimensions of exile and the activism that had them banished to the antipodes, the paper will focus on the mobility of the radicals and the effects of punishment, including the impact it had on the communities from which they came and the communities they encountered in the Australian colonies. In particular, it will examine how feelings of shame, suffering, hope, and vindication were expressed about experiences within the penal system, including incarceration, transportation, solitary confinement, and forced labour; and how the partners, family and friends of the political prisoners responded to their criminalisation, transportation, and loss, and how they drew on public feeling to campaign for their release. This will involve an analysis of the political prisoners' subjective accounts of exile, which will be drawn from auto-biographical sources such as journals, diaries, memoirs, and letters, as well as political pamphlets, the press, speeches from trial proceedings, and petitions. Further textual sources such as poems and songs will be included as instances of cultural resistance and modes of feeling. These will be taken from before, during and after transportation, with the major episodes of transportation in response to the events of 1839, 1842, and 1848. This paper will conclude with how the emotions of exile, involving, nostalgia, lament, homesickness, the desire for belonging, and a conviction to their political ideals motivated the political prisoners to either escape the colony or to be drawn into the settler imaginary of the 'new' Australian nation.

Bio: Daisy Bailey is a PhD candidate in the School of Media, Film and Journalism at Monash University, Melbourne, Australia. Her doctoral research focuses on the emotions of exile and activism of Chartist and Young Ireland political prisoners transported to the Australian colonies in the nineteenth century and is connected to the ARC Linkage Project, 'Conviction Politics', which seeks to re-examine the social, cultural, and political impacts of convicts and the roots of Australian democracy.

Katie Barclay

The University of Adelaide, Australia

Starts and End Points in Diasporic Family Histories: Nation, Emotion and Intergenerational Invention

Where do you start a family history? Where do its boundaries sit? Contemporary genealogies often give primacy to long genetic lineages, tracing births, deaths and marriages over generations. Older family histories however situated their boundaries in different ways, particularly attending to geographies and nationhood. This paper explores the nation within diasporic family histories, particularly those made by Scots and Irish families in Australia, as texts where family movement is often heavily truncated. History begins when the boat arrives, when the settler becomes 'Australian'. The journey before, the movement from another place, is left behind or given short shrift. Family identity can be tied to an older national heritage, but the start and end points of a family story often ignore the mobility that made new identities possible. Considered through the lens of intergenerational emotion, family histories offer rich evidence of how the choices made to remember and commemorate the family nonetheless come to construct the nation in a particular form. Emotion is central here in reinforcing affective connections between family members and to the nation, but for many identities came more easily when mobility was kept out of sight.

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Bio: Katie Barclay is Deputy Director of the ARC Centre of Excellence in the History of Emotions and Associate Professor in Historical and Classical Studies, The University of Adelaide. She writes widely on family, gender and the history of emotions.

Jakub Basista

Jagiellonian University, Kraków, Poland

Early Modern Pilgrims in Search of Religious Emotions

Early modern European travel is very often looked at in the context of Grand Tour and educational voyages. The Polish early modern nobles were to be met on many central and south European routes. They travelled alone, or in small or larger groups. Investigation of local evidence, especially in various Italian cities, reveal many Polish names – especially in the sixteenth and early seventeenth century. Some of those travellers went to Italian universities to study; others undertook pilgrimages to holy places in the Italian Peninsula. I would even risk a statement, that in that period pilgrimages were more frequent among Polish nobles than study tours. In my paper I would like to present the representation of emotions as described by selected Polish travellers in their travelogues of that period. I would like to examine what wording and how often was used to express the religious emotions when approaching the house of the Holy Family in Loreto, the sanctuary of St Anthony in Padua, or various holy places in Rome. It was these experiences that pushed them to travel, and which often result in interesting and emotional entries into the accounts they left for their contemporaries and the future generations.

Bio: Jakub Basista is a history professor at the Jagiellonian University in Kraków. He specialises in the early modern period, in particular popular culture in early Stuart England. Author of over 100 publications including two books (in Polish), articles, reviews, encyclopaedia entries. His most recent works include: 'Mikołaj Zebrzydowski, the Calvary, and Piousness in Early Modern Poland', in *From Religious Pilgrimages to Secular Tourism: An Interdisciplinary Approach*, ed. Anna Hamling, London: Interdisciplinary Discourses 2020, p. 85–104; 'Early Modern Grand Tourer in Poland-Lithuania: Fiction or Real Possibility?', in *Studia Historyczne* 61 (4 /244), Kraków 2021, p. 5–16; 'The Guilt, the Trial, and the Execution. The Case of the Cross at Cheapside Revisited' *Emotions as Engines of History*, ed. Rafał Borysławski, Alicja Bemben, New York, Abingdon: Routledge 2021, p. 189–205. He is member of the *Renaissance Society of America*, *Society for Reformation Studies*, *The International Society for the Scholarship of Teaching and Learning in History* (HistorySOTL), and fellow of *The Royal Historical Society*.

Melissa Black

The University of Western Australia, Australia

‘When Australia looks back to England, I can only look back to Italy’: Sociabilities of Migrants and Displaced Persons in Mid-Twentieth-Century Australia

After the Second World War an increasing population became a key security and economic concern for Australia, leading the first minister for immigration, Arthur Caldwell, to undertake an agenda of aggressive immigration. Despite concerns to keep Australia ‘white’, hopeful migrants escaping communist regimes and in search of ‘a better life’ arrived in significant numbers under the Displaced Persons scheme and later from the Baltic region and Central and Southern Europe. Through oral interviews conducted by the NSW migration heritage centre, amplified by migrant sponsorship documents housed in the national archives of Australia, this paper explores the emotional experiences of Displaced Persons and Southern European migrants during the mid-twentieth century in Australia. It centres upon the sociability of familial love provided through multiple sites which acted as critical ‘spaces’ of belonging and where ‘new’ Australians subverted the effects of deeply felt negative emotions as outsiders of a sociality known as the ‘Australian way of life’. I employ the early modern conceptions of ‘sociality’ and ‘sociability’ as an interpretative framework applied in the analysis of the dynamics of Australian associational culture. This paper suggests a sense of belonging as forged not only through tangible sites such as objects and food, but emotional spaces that transcended physical place delimited only by individual affect. In doing so, ‘new’ Australians subverted the effects of deeply felt negative emotions as outsiders of a sociality whose past as a British convict settlement and pastoral frontier had long been absorbed into the formation of a modern citizenship newly defined as the ‘Australian way of life’. In doing so, it aims to reveal new spaces for feeling, where ‘new’ Australians, together with ‘old’, forged combined emotional communities, furthering the polyglot society Australia is today.

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Bio: Melissa Black is married with three children, and lives in Perth, Western Australia. Under the supervision of Giuseppe Finaldi and Kirk Essary she is in her first year of the Doctor of Philosophy at The University of Western Australia. Deeply passionate toward the study of the history of emotions, her thesis will critically engage with the voices of the archive of Mass Observation to explore the thoughts, feelings, and experiences of the British people during the turbulent period which was the decline of the British empire.

Marcelo J. Borges and **María Bjerg**

Dickinson College (Marcelo) and National University of Quilmes and CONICET, Argentina (María)

Emotions and Migration since the 1870s in Global Context: A Framework of Analysis

In this paper, we discuss a framework for an ongoing study of the emotional dynamics of migration focusing on a variety of experiences from the late nineteenth century to the present in a global context and from multiple scales of observation. Our objective is to identify emotional expressions associated with significant moments in the process of migration from individual, familial, communal, and societal perspectives. The framework that we propose consists of two main areas of analysis. The first one considers the interaction between emotions and migration at the individual, family, and community levels. It explores emotion work in the context of changing life circumstances, as migrants moved and cultivated real and imagined connections with the home they left behind and the home they built in new places. Migrants' emotional experiences and practices were reshaped by changing emotional regimes and resulted in a range of experiences characterised by tension and conflict, but also by negotiation and accommodation. The second approach takes the analysis to the societal level to focus on politics and power. It discusses the politicisation of migration and the ways in which migration has been discussed in places of origin and destination within a discursive context that displayed emotional language and mobilised diverse audiences in emotional terms. This analysis shows how migrants were not passive actors. In reaction to pressures from societies of origin, they fashioned alternative meanings of home that did not always coincide with those of nation-states. Even in positions of relative weakness and in contexts of hostility, migrants engaged in creative emotional mobilisation that leveraged symbolic cultural power and bolstered communal and ethno-national sentiments.

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Bios:

María Bjerg is Professor of Social History at the National University of Quilmes, Bernal, Argentina, and Researcher at CONICET (National Scientific and Technical Research Council-Argentina). A specialist in migration history, she is the author of *Entre Sofie y Tovelille: Una historia de la inmigración danesa en la Argentina* (2002); *Historias de la Inmigración en la Argentina* (2009); *El viaje de los niños: Inmigración, memoria e infancia en la Argentina de la segunda posguerra* (2012); *Emotions and Migration in Argentina at the Turn of the 20th Century* (2021).

Marcelo J. Borges is Professor of History and the Boyd Lee Spahr Chair in the History of the Americas at Dickinson College, where he teaches Latin American history and migration history. He is the author of *Chains of Gold: Portuguese Migration to Argentina in Transatlantic Perspective* (2009) and co-editor of *Emotional Landscapes: Love, Gender, and Migration* (with Sonia Cancian and Linda Reeder, 2021) and the *Cambridge History of Global Migrations, Vol. II* (with Madeline Hsu, forthcoming).

Daniela Borrelli

Università degli Studi della Campania "Luigi Vanvitelli", Caserta, Italy

Pain and Loneliness in Emperor Julian's Words

Emperor Flavius Claudius Julian experienced life as an outcast and exile since his childhood, owing to the imperial family's dynamics of power, which soon made an orphan of him. In his works, and in particular in his epistolographic production, significant traces of the disorientation and loneliness, which accompanied him throughout his entire life, are scattered, even when he finally became emperor. Therefore, we will try to analyse the inner journey of Emperor Julian through the words he addressed to distant friends during his mandate as Caesar in Gaul and also after his accession to the imperial throne, especially in the final phase of his reign when he settled in Antioch and then left for the expedition against the Parthians that led to his death. Even in his Discourses we can see some references to the pain and deprivation he suffered at a young age, for example in the eulogy to Eusebia Empress, to whom he was grateful for saving his life by organising a meeting with his antagonist Emperor Constantius II, and for giving him a 'place' in the world by sending him to Greece to complete his philosophical studies.

Bio: Daniela Borrelli is a teacher of Latin and Greek at the Liceo Classico P. Giannone of Caserta and is an adjunct professor of History of Ancient Theatre at the Luigi Vanvitelli University, Caserta. Her interests for research are linked to the study of Late Antiquity and the religious dynamics between Christianity and Paganism in the fourth and fifth centuries AD. She has published studies on the epistles of Julian the Emperor and on the Commentary to Daniel of Theodoret from Cyrillus and, recently, about the reception of Julian in Giacomo Leopardi.

Eleonora Carinci

University of Oslo, Norway

Inside and Outside the Convent: The Internal Exile of a Nun in Sixteenth-Century Ravenna (Sister Felice Rasponi, 1522–1579)

Although the physical distance between her family home and the place where she lived was minimal, for a nun cloistered in a convent at the end of the sixteenth century, the emotional distance was enormous. Felice Rasponi (1522–1579) was forced to enter the Benedictine convent of Sant'Andrea Maggiore in Ravenna when she was a young girl and spent there all her life. She is the author of two printed works – a discourse on the cognition of God and a dialogue on the excellence of convent life. However, she also left an autograph manuscript containing a dialogue between two nuns, the so-called *Vita della madre Felice Rasponi* ('Life of Mother Felice Rasponi'). In the dialogue, one nun, Serafina, tells the story of Rasponi's life, while the other nun, Aurelia, describes the unfortunate loves of a number of laywomen who suffered for men's inconstancy and arrogance. Through the words of Serafina, Rasponi describes her own sorrow for being forced to enter the convent, her perception of the convent as a corrupt and unwelcoming place full of luxurious and jealous nuns, her reactions to the aspiring lovers who used to send her letters and poems, even from other cities, her only platonic and hopeless love for a gentleman who used to visit her at the parlour. This paper considers the ways and the strategies that Rasponi uses to represent the emotions and frustrations of a woman cloistered in a convent, but living in continuous exchange and relationship with the external world. The dialogue is in fact a mixture of historical testimonies and literary *topoi*, but offers an interesting testimony of the emotion of a woman 'migrated' against her will from the world to the convent, who found her ways to overcome the boundaries of the convent through the parlour and her writings.

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Bio: Graduate at Sapienza University of Rome, Eleonora Carinci earned her PhD from the University of Cambridge. Between 2017 and 2019 she was postdoctoral fellow at Ca' Foscari University of Venice with a project on the role of women in Italian vernacular Aristotelianism, within the ERC starting grant 'Aristotle in the Italian Vernacular: Rethinking Renaissance and Early Modern Intellectual History', led by Marco Sgarbi. She is currently Marie Curie Postdoctoral Fellow at the University of Oslo with the project: 'Rethinking Mary in Early Modern Italy: Men's and Women's perspectives on the Virgin Mary (1450–1650)'. Her research mainly focuses on early modern Italian literature and culture, with particular interest in women's writings. Recent publications include a number of journal articles and chapters in edited collections focusing on various authors including Moderata Fonte, Camilla Erculiani, Lucrezia Marinella, Vittoria Colonna, Chiara Matraini, Maddalena Campiglia and Felice Rasponi. She edited the modern edition of Camilla Erculiani's *Lettere di philosophia naturale* (Agorà & Co, 2016) and its English translation in 'The Other Voice in Early Modern Europe' series, translated by Hannah Marcus and foreword by Paula Findlen. A monograph on Felice Rasponi, which will include new editions of her works will come out soon (Classiques Garnier).

Emma Gwen Carson

The University of Adelaide, Australia

Loneliness, the Love Letter, and the Performance of Romance during Wartime Separation, 1939–1945

This paper analyses over 1000 letters that were written between heterosexual, Australian married couples to demonstrate how they constructed intimacy and combated situational loneliness while they were separated by military service during World War II. The exchange of material objects, including letters, was an integral part of maintaining emotional and physical connections to loved ones during the war. By writing, servicemen and their partners overcame vast spatial, temporal, and emotional distances. They created a sense of proximity through reflecting on fond memories and detailing often-elaborate fantasies where they temporarily synchronised their lives. While these couples demonstrated that loneliness was often an agonising experience, they also demonstrated that it could transform their relationships, and themselves, for the better.

Bio: Emma Carson is a doctoral candidate in the History Department at The University of Adelaide, South Australia. She holds a First-Class Honours degree from The University of Adelaide, for which she was awarded both the Lynda Tapp Honours Prize and the Tinline Prize in 2018. She was also the 2020 recipient of the Hugh Martin Weir Prize and an Australian Historical Association/Copyright Agency Writing Bursary. Her PhD research uses letters to analyse the emotional impact of separation and military service on married couples during World War II. She is generally interested in twentieth-century conflict, gender, and the history of emotions.

Özgür Çiçek

Freie Universität, Berlin, Germany

Recuperating the Past through Documentary Form: Unburdening Migration to Film

In order not to be drowned in an untold past, not to turn sorrow into chronic pain that one gets used to it and starts feeling numb about it, telling it, narrating it, externalising it, making others witness the untold history and inscribing the pain on film may function for letting it go. In the episodic documentary titled *Earth Nomads / Yeryüzü Göçerleri* (1979) funded by the TRT (Turkish Radio and Television), the filmmaker Gülseven Güven conducts interviews with the young migrant prisoners from Turkey, who ended up in jail due to burglary and fraud. She further interviews state officials, migration experts, and academics to question and understand how the young migrants could transform into prisoners in Germany. In Yüksel Yavuz' first film *My Father the Guest Worker* (1997) the documentary filmmaker reveals the reasons behind why his father Cemal could not work three more years in Hamburg and obtain all his retirement and residency rights, but instead, he decided to move back to Kurdistan although all his children had already migrated to Hamburg gradually with him. Through the interviews conducted with Cemal, and his mother Güzel this personal documentary further exposes the working and living conditions of the 'guest' workers and elaborates on their emotional break/distance with their new space. Rosana Waterson claims that the act of testifying should be understood as an event, which itself becomes part of history and part of the ongoing work of memory in re-evaluating the past. Furthermore, testifying as a performative act has the potential to exert a transformative affect upon both participants and the audience (66). Leaning on these in this presentation I will provide answers to the questions of: What is the potential of film to become a medium on which traumatic memories and harsh experiences could be externalised, stored, and archived? How would inscribing the personal histories on film function for releasing emotions which could unburden the past, recuperate its pain, and invigorate the present?

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Bio: Özgür Çiçek is a film scholar and researcher who is based in Berlin. Currently she is a Philipp Schwartz Fellow at Freie Universität Berlin, Cinepoetics: Centre for Advanced Film Studies. She received her PhD from Philosophy, Interpretation, and Culture program at Binghamton University in New York. Her research interests include national/transnational cinemas, 'minor' cinemas, migrant cinemas, memory studies, and documentary filmmaking. For her current project, she examines the motivations and dynamics behind Kurdish filmmaking in Germany. More information on her research can be reached at: www.ozgurcicek.de.

George Clay

Georgetown University, USA

José de Acosta and a Jesuit Understanding of Andean Emotions during the Great Resettlement

Beginning in 1570, Spanish authorities in the Viceroyalty of Peru ordered over a million Andeans to uproot themselves, and resettle in new, consolidated settlements under close Spanish supervision. Andeans were expected to abandon previous patterns of movement and settlement, and conform instead to Spanish understandings of how communities should operate. Some patterns of Andean migration – seasonal movement between different microclimates – were outlawed. Some new ones – including annual forced migrations to the mines of Potosí – were introduced. My paper suggests that Spanish attitudes towards Andeans in this critical period were shaped by particular understandings of emotions. In reshaping Andean life, the Spanish sought to reshape Andean behaviour, and inculcate what they saw as rational, Christian, and 'political' habits. I argue that Spaniards used the observed emotions of Andeans to measure the success of resettlement. I also argue that Spaniards disagreed about the emotions they should inculcate: debating which emotions were appropriate for a rational, civilised Christian. Emotions were the measure of good citizenship; they determined who was and was not welcome in the new polis the Spaniards envisioned. My principal sources are the writings of the Jesuit José de Acosta, a confidant of Viceroy Francisco de Toledo. I analyse Acosta's observations on the emotional behaviour of Andeans between 1572 and 1577, highlighting what these comments reveal about the aims of Spanish policy. But the actions and practices that Acosta records also serve as invaluable ethnographic data, allowing historians to reconstruct the emotional practices of Andeans whose voices are otherwise absent from the historical record. There are occasions when – through text produced by colonial authorities – we can glimpse the emotional responses and strategies employed by Andeans in this era of displacement and dislocation.

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Bio: George Clay is a fourth-year PhD candidate at Georgetown University, working on a dissertation about emotional communities in the Spanish and English Caribbean of the seventeenth century. His dissertation is tentatively titled 'The Emotional Communities of Providence Island and Cartagena de Indias in the 17th Century'. Before beginning his studies at Georgetown, he completed an MPhil in Early Modern History at the University of Cambridge, with a dissertation titled 'The Limits of Public Order in José de Acosta's *De Procuranda Indorum Salute*' (2018).

Luz Cristina Colpa

Columbia University, New York, USA

‘Manger, boire, dormir ensemble, c’est mariage ce me semble’: Expatriate Love, Customary Law, and Marriage in Senegal, 1960–1985

In 1970 the French Consul in Senegal wrote a letter bemoaning the marriage practices of French expatriates, mostly aid workers and technical assistants, living in West Africa. These émigrés were choosing to contract ‘traditional’ customary marriages in Senegal, instead of marrying under the country’s monogamous marriage statute, modelled on French civil law. The French consul criticised these citizens for marrying in ways not accepted since the ‘Middle Ages’, and worried that the unions of these French migrants living in a newly independent Senegal would draw resources away from the French State. In this paper, I argue that the phenomenon of marriages contracted according to Senegalese customary law by French expatriates represented a shift in emotional regimes during the mid-twentieth century. Consular reports on the French citizens living in Senegal immediately after the country gained independence describe a community of idealistic young couples, contented to live as tourists while ignoring proper French marital regimes. I contend that these marriages represent the new social mores of French baby boomers who espoused ideals of free love and sexual liberation in contrast to the more conservative moral standards of an older generation of bureaucrats. Drawing on newly released diplomatic archives, memoirs, and oral history interviews, this paper explores shifts in social costumes and emotional norms in the mid- to late twentieth century and their implications for a world increasingly connected by transnational cultures and global development initiatives.

Bio: Luz Cristina Colpa is a fifth-year doctoral candidate in African history at Columbia University. Her interests include the history of households, family, gender, and emotions in twentieth-century West Africa and France. Her dissertation is a history of out-marriage, or marriage between individuals from different natal communities (1939–1985). From 2017 to 2018, Luz served as the Co-President of the Columbia Graduate History association. Prior to starting her PhD at Columbia, Luz graduated Summa cum Laude from SUNY Stony Brook and served as an ESL teacher in Peace Corps Azerbaijan (2012–2014). Luz’s research has been supported by the Alliance Doctoral Mobility Grant, the Chateaubriand Fellowship in Humanities and Social Sciences, and the Fulbright-Hays Doctoral Dissertation Research Abroad Fellowship.

Georgia Comte

The University of Melbourne, Australia

A Kiss Between Brothers? The Role of the Fraternal Regime in Abolitionism of the French Revolution

Curiously, existent literature on the emotions largely neglects the role that fraternity played in the overall sentimentalism of the Revolution. William M. Reddy, who has penned one of the most significant studies on the topic of emotions and the French Revolution in recent years, mentions 'fraternity' directly only twice, with two further mentions to 'fraternité' and 'fraternal' respectively. This scholarly disinterest may come from the belief that this more abstracted concept had little place in the emotional regime of the Revolution itself. However, as the prevalence of the fraternal kiss in Revolutionary Festivals, letters, and iconography underscores, sentimental actions and words concerning the codification of fraternity were an important part of expressing revolutionary sentiment. The research paper I propose for the conference is primarily concerned with the development of a sense of community through fraternal sentiment, and the role this notion played in furthering the cause for the abolition of slavery. As the French Republic sought to unify its disparate population, the notion of fraternity emerged as a banner under which the new citizens could interpret their relationships to one another. The unity fraternity proposed, which operated as much an organising principle as an emotional refuge, became the basis upon which equality among citizens was founded, purporting to eradicate the notions of difference upon which the ancien régime was dependent. The key guiding principles of this study will determine the degree to which the establishment of a community based on fraternity assisted the French in collapsing differences between themselves and their enslaved subjects in the colonies. It will also test whether extension of fraternal enfranchisement was an expression of a genuine sense of community with the people of Saint-Domingue (now Haiti), or whether abolition was primarily a consequence of political expediency.

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Bio: Georgia Comte is a second-year PhD candidate studying at The University of Melbourne. Her PhD concerns expressions of Revolutionary ideas around gender and sexuality in high art, focusing specifically on works from 1789–1815, with a few earlier exceptions. She is particularly interested in exploring non-traditional relationships between men under the fraternal banner and re-examining the ways in which this influenced what traditionally has been conceived of as a 'omosocial' visual schema. She is also exploring the ways in which female artists self-styled in self-portraiture, adapting to and reflecting revolutionary values concerning motherhood while nevertheless forwarding their artistic aspirations. She is particularly interested in tracking the ways in which both male and female artists responded to the rapidly changing terrain, and what we can learn from these responses about how gender was understood within a revolutionary context.

Clare Davidson

Australian Catholic University, Australia

Courtly Love in Twenty-First-Century Australia: Immigration and Emotion in the Legal System

"Feelings in marriage and true love between lovers are utterly different and take their source from completely different impulses." The courtly noblewoman who speaks these words in Andreas Capellanus's iconic late twelfth-century treatise *De amore* would have scorned the sentiment voiced by Frank Sinatra in 1955: "Love and marriage ... Go together like a horse and carriage ... You can't have one without the other". In a new millennium, on the other side of the world, and in a different courtly realm, the Federal Court of Australia also doubts Sinatra's false equation, at least as it might apply under the Migration Act 1958 (Cth). The legal meaning of love in immigration is revealed in the Court's decision in *Minister for Immigration and Border Protection v Angkawijaya* [2016] FCAFC 5. In *Angkawijaya*, the Minister argued that the absence of 'romantic love' in a relationship signifies a lack of a mutual commitment to a shared life, but – refuting Sinatra – the Court subtly disagrees. Love and affection are not necessary elements of a genuine relationship; however, certain types of compelling evidence may prove that love and affection between a couple is very strong and this, in turn, "would be relevant to the genuineness and continuing nature of the relationship, as well as to the question of there being a mutual commitment to a shared life" [52]. This paper evaluates the material 'evidence' through which couples prove a particular affective state – love – in a legal setting. Ministerial discretion over the authenticity of emotional relationships decides the migratory status of tens of thousands of individuals in Australia each year. Moving beyond the legal definition of a 'mutually committed relationship', this paper illuminates the historical, cultural, and political connections between love, nationality, and immigration in Australia.

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Bio: Clare Davidson has just completed her first book *Love in Late Medieval England*, which is due to appear in Manchester University Press's Medieval Literature and Culture Series. She was awarded her PhD in Medieval and Early Modern Studies by The University of Western Australia in 2017, where she then worked as a sessional lecturer in Middle English literature and an Honorary Research Fellow at the UWA node of the Centre for the History of Emotions. She is a Research Associate at the Gender and Women's History Research Centre in the Institute of Humanities and Social Sciences at Australian Catholic University, where she works with Professor Susan Broomhall on an ARC Discovery Project exploring early modern natural resource management. Her research explores natural law and gendered property rights in sixteenth- and seventeenth-century England. She also works for ACU's Stakeholder Engaged Scholarship Unit examining Catholic responses to family violence and is a co-convenor of the Melbourne Feminist History Group. Clare's work has appeared in *The Chaucer Review*, *Lost Angeles Review of Books*, *Current Issues in Criminology*, and *The Conversation*.



Kathryn de Luna

Georgetown University, USA

Moving Translations: Baudry's Vocabulaire Congo and the Emotional Community of the Enslaved on the Eve of the Haitian Revolution

This paper introduces a new archive for the histories of enslavement and of emotions by analysing through the methods of comparative historical linguistics a short 'Vocabulaire Congo' produced on the eve of the Haitian Revolution by Louis-Narcisse Baudry des Lozières, a planter and lawyer in Saint Domingue. These methods offer an important counterbalance to the biases of traditional historical records because they necessarily foreground the concepts and practices of the enslaved – literally on their terms. The glosses supplied in the vocabulary reveal a moving political, economic, and social commentary from the mouths of the enslaved interlocutors Baudry 'interviewed' in the vocabulary's compilation. Analysed through linguistic methods but narrated as imagined conversations half-way between the social and cultural history of the history of emotions and the 'critical fabulation' of slavery studies, the emotional lexicon in the vocabulary allows us to listen in on exchanges between enslaved men and women from different communities in west central Africa at a moment when the volume and speed of the Atlantic slave trade to Saint Domingue was at its peak, creating a world of high mobility – and mortality. This analysis reveals the emotional strategies enslaved west central Africans developed to address their 'predicament' in conversation with the source of their suffering, Baudry. Baudry and the enslaved 'Congolese' with whom he sought to communicate did not understand greed, desire, or fear on the same terms, nor did they share an understanding of the social value of astonishment. However, there were surprising points of agreement. At stake is our ability to recover the emotional repertoires of the enslaved as their very mobility sustained the emergence of new forms of capitalism, race, emotions, and sexuality in terms that give equal weight to the inner worlds of the enslaved, even when we lack traditional records describing those ideas.

Bio: Kate de Luna is Provost's Distinguished Associate Professor at Georgetown University. She is an Africanist historian by degree and a linguist and archeologist by courtesy, collaboration, and curiosity. Her formal training in comparative historical linguistics, archaeology, archaeometry, and comparative ethnography was completed at Northwestern and Yale during and after her doctorate. Her work has appeared in a range of journals and series, from *Nature* to *Antiquity* to *Africana Linguistica* to the *William and Mary Quarterly*. Her first book, *Collecting Food, Cultivating People* (Yale, 2016) won the Wallace Award and was cited by CHOICE. Her research has been supported by Fulbright-Hays, the Mellon Foundation, the National Endowment for the Humanities, the National Science Foundation, the Hutchins Center for African & African American Research at Harvard, and various other institutes, agencies, and foundations. She is also co-editor of *Emotions: History, Culture, Society*, the journal of The Society for the History of Emotions.

Nicole Demarchi

Universities of Padua, Venice, Verona and Lorraine

Homesickness, Frustration and Alienation. Paul the Deacon's Emotional Experiences During his Sojourn at Charlemagne's Court (c.782-c.786)

Homesickness, frustration and alienation. Paul the Deacon's emotional experiences during his sojourn at Charlemagne's court (c.782-c.786). Around 782 AD the Lombard scholar-monk Paul the Deacon (c.720s-c.799) visited Charlemagne's court to beg the king to release his brother Arichis, who was accused of taking part in the failure Hrodgaud of Friuli's revolt against the Carolingian rule established in Italy in 774. Forced to remain in the Frankish kingdom at the king's behest and to support his brother, Paul wrote a heartfelt letter to his abbot Theodemar, expressing homesickness and nostalgia for his monastic community and his previous religious life at Monte Cassino. Over the following months, these feelings were combined with a growing sense of frustration, disappointment and alienation from the Carolingian court. However, in the late spring of 783, Paul's attitude towards Charlemagne apparently changed. Building on these premises, this paper will attempt to explore the emotional experiences recorded in Paul the Deacon's letters and poems during the period spent at the Carolingian court (c.782-c.786). Firstly, after a brief historical contextualisation, the analysis will focus on Paul's feelings about the community of monks of Monte Cassino. Particular emphasis will be devoted to the emotional bond between Paul and his monastic community and how this bond continued to survive despite the geographical distance. Secondly, it will investigate Paul's emotional responses to the new court environment and his initial sense of estrangement from it. Finally, the paper will attempt to understand the author's new feelings towards Charlemagne, focusing on the emotional vocabulary he used to describe his affective bond with the Frankish king. It will explore in depth the reasons behind Paul's change of attitude, trying to investigate if and how this change was genuine or masked some ambiguity.

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Bio: Nicole Demarchi earned a BA (2016) and a MA (2018) in Philosophy from the University of Trento. She does a joint PhD in Medieval History at the University of Padua, Ca' Foscari Venice, Verona and Lorraine (France). Her PhD thesis focuses on the emotional experiences related to pain in Paul the Deacon's works (eighth century). She has also a strong inclination towards Public History and Digital Humanities.

Tomás Espino Barrera

Universidad de Granada, Spain

Vernacular Nostalgia and Migration in Nineteenth-Century Literature: Rosalía de Castro's 'Saudade'

The long nineteenth century witnessed the emergence not only of an aesthetic and philosophical discourse loosely based on 'nostalgia' – a potentially deadly disease that afflicted those far from home and that had been first described in medical literature in the late seventeenth century – but also of a renewed interest in minor languages and literatures. In this context, nostalgia progressively assumed a series of vernacular embodiments all over Europe that inscribed novel resonances linked to new experiences of mobility such as exile or migration in the context of rapid industrialisation, national struggles and demographic explosion into the old historical, religious, social and patriotic categories of vernacular imaginaries. This is the case of 'saudade', a notion already attested in Galician-Portuguese medieval poetry that assumed new echoes in nineteenth-century Galicia, in a period characterised by widespread emigration and the reemergence of vernacular literature. This paper seeks to explore the idea of 'saudade' in the Galician poetry of Rosalía de Castro by stressing its indebtedness not only to Galician-Portuguese tradition but also to contemporary debates on nostalgia as a term primarily related to traumatic experiences of mobility. It is our contention that Rosalía de Castro's use of 'saudade', almost invariably linked to migration, needs to be reframed in spatial terms (presence/absence; departure/return; distance) in an effort to move away from the appropriation of the concept as a metaphysical national essence in early twentieth-century Saudadism in Portugal and Galicia.

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Bio: Tomás Espino is currently a Postdoctoral Fellow at the Department of Comparative Literature of the Universidad de Granada (Spain). He has previously worked at the universities of Santiago de Compostela and Luxembourg and his published research has been focused on multilingual and exilic literature from a comparative perspective, with papers and book chapters on Jorge Semprún, Ariel Dorfman, and José F. A. Oliver.

Kirk Essary

The University of Western Australia, Australia

Emotion in the Epistles of Erasmus in Exile

In 1529, as Basel turned irreversibly Protestant, Erasmus of Rotterdam felt forced to depart the city for a more amenable Catholic Freiburg. He wrote to Willibald Pirckheimer that, when the iconoclasts gathered in the town square with cannons and bonfires, several Baslers 'fled through fear', but were ordered to return lest they be deprived of citizenship. And though Oecolampadius, the leading Protestant, had 'assuaged our worst fears' of personal violence, Erasmus knew things had become untenable. His was only one of very many such exiles that left home as the religious reformations of the sixteenth century forced adherents of minority confessions to either convert, dissemble, or leave town. And Erasmus was rather more fortunate than most religious exiles of the period: Not only was he offered effective amnesty in Protestant Basel before leaving, but he was invited to Freiburg personally by King Ferdinand, and put up in a residence originally built for former Emperor Maximilian. (It's safe to say that few religious exiles from the period had such a sweet deal.) Nevertheless, Erasmus wrote, "I worried that going into exile would turn out badly for me." This paper will analyse the emotional tenor of Erasmus's letters surrounding his relocation in the wider context of the tumult of the Reformation in order to illuminate how his descriptions of his own emotional experiences compare with: 1) his ethics of emotion as prescribed in a number of his works; and 2) his assessment of the schism resulting from the Protestant break with Rome as one inextricably bound up with the emotions of the key actors involved.

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Bio: Kirk Essary is Senior Lecturer in History and Classics at The University of Western Australia, and Director of the Australian Research Council Centre of Excellence for the History of Emotions. He is currently working on a monograph titled *The Renaissance of Feeling: Erasmus and Emotion* (Bloomsbury, 2022).

Unn Falkeid

University of Oslo, Norway

'*Non mi lasciar morire in questa carcere*'. Lamentation and call to action in Renaissance civic poetry

For centuries Italy served as the battlefield of bloody wars. The numerous city states strove for territory and control, while the peninsula itself was repeatedly invaded by foreign powers. In the wake of Dante's famous metaphor of Italy as a dishonoured and enslaved woman, men of letters echoed the deplorable situation, creating as such a fertile ground for a long and persisting tradition of civic poetry in Europe. The dimensions of movement and space are central metaphors in these poems. The memory of the former glory of the Italian cities is contrasted with the current state of the citizens who are dethroned and transmuted to refugees and slaves in their own fatherlands. From Petrarch in the fourteenth century to Fulvio Testi in the seventeenth century, some of the most celebrated poets in Italy engaged with the public world. This paper, however, aims to explore a far more unknown but still powerful tradition within the genre of civic poetry, namely the Renaissance *lamenti storici*. The purpose of these popular poems, written by anonymous authors and composed to be sung in the streets by professional *cantastorie*, was to move the audience. With simple rhymes, rhythmical intensity, and strong emotional metaphors, the laments were intended to persuade the Italian citizens to cry out and rebel against their own destruction. As such, poetry became an effective tool not only to stir and shape emotion, but also to justify action.

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Bio: Unn Falkeid is Professor of History of Ideas at the University of Oslo. Her research focuses on Renaissance humanism and book history, apocalyptic and utopian visions in late medieval and early modern Europe, history of emotion, and women's contribution to the history of knowledge. Her books include the monograph *The Avignon Papacy Contested* (Harvard University Press, 2017) and the edited or co-edited volumes *The Legacy of Birgitta of Sweden. Women, Politics and Reform in Renaissance Italy* (forthcoming at Brill, 2022), *Sanctity and Female Authorship in the 14th Century and Beyond: Birgitta of Sweden and Catherine of Siena* (Routledge, 2019), *The Cambridge Companion to Petrarch* (Cambridge University Press, 2015), and *Rethinking Gaspara Stampa in the Canon of Renaissance Poetry* (Ashgate, 2015).

Gabriel Farrugia

University of Malta, Malta

The ‘Emotional Communities’ of Sub-Saharan Domestic Slaves in Seventeenth-Century Malta: An Assessment from Inquisitorial Trials of Malta

The Inquisition in Malta played a vital role in the assessment of the souls of those captured through the corsair activities organised and encouraged by the Order of St John from Malta in the early seventeenth century, discovering in the process a number of renegades amongst the ranks of enslaved Turkish Muslims. Those who ended up as domestic slaves entered a specific new life, serving their masters and mistresses and forming part of a Catholic household. Sub-Saharan domestic slaves were more often found to be of Christian origin and their new Catholic masters held a moral responsibility to allow them to practise the Catholic faith with the rest of the household. Their Christian faith was an essential factor that made them feel entitled to denounce their masters of ill-treatment and other sins to the Holy Office. Inquisitorial cases from early seventeenth-century Malta provide emotional narratives of such sub-Saharan Christian slaves, reflecting webs of friendships, domestic hardships, and moral relationships. This paper will assess how a number of these domestic slaves shifted through ‘emotional communities’ that developed through slavery experiences before and after arriving in Malta. Such emotional communities are expressed in the way some of these slaves assisted and befriended one another in various situations, revealing concepts of gender and otherness. The nature of the Inquisitorial tribunal testimonials provides the possibility of analysing a discourse rich in experiential encounters between slaves and their masters that challenged emotive processes. In studying words we see a direct relationship between the material and geographical – human and physical – and their impact on the senses. This paper will seek to present how sub-Saharan domestic slaves living in Malta in the early seventeenth century shifted through more than one emotional community and acted accordingly in different contexts, creating unique and shared forms of expressing themselves.

Bio: Gabriel Farrugia graduated in BA Archaeology and has an MA in Cultural Sustainability and Tourism, both acquired from the University of Malta. Gabriel is a researcher assistant and librarian at the Cathedral Archives of Malta. He is focusing his research and recent paper publications on applying emotions history theory to the history of the Inquisition in Malta. He is commencing his PhD research at the European University Institute of Firenze, focusing on Mediterranean Early Modern travellers and their emotional encounters.

Elias P. Forneris

University of Cambridge, UK

French Philosophers Exiled in Britain: Simone Weil and Raymond Aron (1940–1944)

During the Second World War, Britain was home to a number of European exile communities. Among these communities, the French featured prominently, including numerous intellectuals. This paper looks at the background, itinerary, and key ideas of two French thinkers who wrote prolifically while in exile: Simone Weil, and Raymond Aron. This paper will compare the two thinkers and discuss the particularity of exile in Britain, to understand how the conditions of their exile may have inspired their respective stances. This paper will first present the case of Simone Weil (1909–1943), who spent the last nine months of her life exiled in Britain. During that time, she worked for the Free French government-in-exile, composed *The Need for Roots*, and also wrote a number of essays recently compiled in *Écrits de Londres*. These essays are far lesser known, and will be at the centre of this presentation. It will be argued that Weil proposed a number of idealistic measures to reform the Free French and post-war France, while working within the Free French. Measures included the suppression of political parties, and injecting politics with spirituality. This paper will then present the case of Raymond Aron (1905–1983), who spent four years of the war in London. During that time, he founded the review *La France libre*, composing over one hundred articles. He famously commented on the war using philosophical interpretations. Contrary to Weil, he had more of a public persona, and outwardly criticised the Free French government-in-exile from outside of the organisation. He notably sought to rally collaborators in France to the cause of the Resistance, and he criticised General de Gaulle for his alleged authoritarianism. In summary, Weil and Aron are cases of two philosophers who were initially close, but who took vastly different paths during their exile.

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Bio: Elias Forneris is a PhD student in Intellectual History at the University of Cambridge. His research focuses on European intellectuals exiled in Britain during the Second World War (1940–1944). He primarily researches the French thinkers Simone Weil, Raymond Aron, and René Cassin. Elias also researches the contributions of intellectuals from other European exiled communities in Britain (Austria, Belgium, Czechoslovakia, Germany, the Netherlands, and Poland). He is interested in political philosophy, and in related fields such as anti-totalitarianism, constitutional thought for post-war Europe, and ideas on human rights. Elias previously graduated from the MPhil in Political Thought and Intellectual History at Cambridge. He holds a BA in History from Columbia University and a BA in Political Science from Sciences Po Paris. He is an editor for *Tocqueville 21*, the official blog of *The Tocqueville Review / La Revue Tocqueville*. He is a Postgraduate Member of *The Royal Historical Society*.

Eloise Grey

University of Aberdeen, UK

Emotions for Empire: William Forbes's Journal En Route to Bombay, 1809

In 1809, twenty-two-year-old William Forbes, from Aberdeenshire in Scotland, wrote an extensive journal on his way to India, where he was to take up a position as a 'writer', a civil servant for the East India Company. His journal shows a complicated set of emotional dispositions he considered important for his success in this imperial space. Forbes wrote a hundred and thirty-seven itemised notes 'to be observed strictly on my arrival there, altogether essential for my health and happiness in that country'. The analysis will highlight the expectations of male emotional disposition as a requirement for conduct within The East India Company. The paper will argue that methodologies from the History of Emotions are valuable for surfacing how institutions such as the family and imperial trading companies become embodied in imperial subjects. Scottish sojourners needed emotional regulation to survive distance, alienation, climate and to further their careers. At the same time, emotional practice was part of what identified them as British and thus 'White Europeans', in contrast to subject peoples from India. The History of Emotions can be used to show that the imperial enterprise, and thus the agency and presence of non-Europeans, was constitutive of European emotional practice. Emotions as embodied 'whiteness' and the way they marginalised others, were inseparable from the colonial project of discovery and control.

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Bio: Dr Eloise Grey is an Early Career Historian and in 2020 completed her PhD at the University of Aberdeen, where she has since worked as a Teaching Fellow. Her thesis used methodologies from the History of Emotions and History of the Family to examine the emotional culture of Scottish gentry families over generations of colonial sojourning. Her 2021 article, 'Natural Children, Country Wives, and Country Girls in Nineteenth-Century India and Northeast Scotland', uses History of Emotions methodologies to explore colonial relationships and illegitimacy. She is currently working on her first monograph which explores how the History of Emotions can be used to naturalise imperial praxis and the constitution of whiteness in imperial Scottish families.

Darius von Güttner Sporzyński

Australian Catholic University, Australia

Love and Fear. Emotional Practices in Letters of Sigismund II Augustus

In secret, sometime in summer of 1547, King of Poland and Grand Duke of Lithuania, Sigismund II Augustus married his Lithuanian subject, a young widow Barбора Radvilaitė. This paper analyses correspondence of the king which reveals the enduring affection for his queen and charts the relationship of the couple until the queen's death. Extant letters give insight into Barбора's deep feelings of exclusion and her longing for Lithuania associated with freedom and happiness. The alienation of the queen, which did not stop despite her coronation in December 1550, grew during the couple's short life together as the relationship faced condemnation from the king's mother and the *Sejm* (parliament). In addition to analysis of the king's letters, this paper will examine the experiences of a young woman, who in the opinion of her family was 'going places', and emotional coping strategies she and her husband employed to deal with the rejection of their marriage.

Bio: Dr Darius von Güttner Sporzyński, FRHistS FRSA, Gender and Women's History Research Centre, Institute for Humanities and Social Sciences, Australian Catholic University. Darius von Güttner Sporzyński is a historian of Central Europe with a particular interest in cultural aspects of transmission of ideas and identity. He is the General Editor of Brepols' series East Central Europe. His publications cover diverse aspects of history from the Middle Ages to early modern and the modern eras. Darius's interests expanded to include gendered responses to, and identify performances by, elite women, including a key early modern figure, Bona Sforza d'Aragona (1494-1557), Queen consort of Poland and her land-management reforms in Lithuania.

Marcus Handke

Saxon Academy of Sciences and Humanities, Leipzig, Germany

Searching for Perfect Retreat: Practices of Withdrawal and Emotional Conditioning in Twelfth-Century Spiritual Texts

This paper questions the importance of emotions for the initiation and the success of religiously motivated distance from the world (*contemptus mundi*) on parenetic literature with focus on early Cistercians (e.g., William of Saint-Thierry), compiled between the eleventh and thirteenth centuries. In this reform period two phenomena occurred together: a new dealing with spiritual affectivity and the conjuncture of eremitic ideals and ascetic practices. To analyse the role of the emotional narrations and expressions as tools for a deliberate retreat, the following approaches will be considered: solitude as emotion-triggering term, open and closed spaces as emotional expressions, and situations of crisis and doubts. (I) An emotionally coloured concept can be seen in various terms of solitude. They range between the impossibility of absolute isolation and new forms of community-compliant solitude. In the context of a reevaluation, especially for needs of institutionalisation, this concept marked an initial power of spiritual quest and indicated the proximity to God. (II) In consequence of this searching movement, various descriptions of geographical and architectural spheres evolved. Two categories are visible: open (e.g., sea, desert, forest) and enclosed space (e.g., island, tent, private room). The strong emotional emphasis of these metaphors, images and topoi was necessary for a (non-)physical escape. The correlation between spatial drafts and emotion will thus be highlighted. (III) The withdrawal was always a risk; it could be a success or a disappointment. The expectations of the individual were raised proportionally with the preparation for their own retreat. A positive anticipation of God's encounter but even more crisis and doubts had a massive emotional impact. Oceanic and almost pathological feelings of depression (*acedia*, *tristitia*) resulted directly from the active, but insufficient creation of and movement in space. All these aspects are connected to the *aporia* of a spatial availability of God that could not be successful without an intense emotional component.

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Bio: Marcus Handke's research focus lies in the comparative history of religious orders and especially in the field of parenetic literature of the High and Late Middle Ages. His PhD thesis titled 'Solitude. Functional, evocative and pathological contours of an ideal in the monastic reform period of the 11th and 12th centuries' (Research Centre for Comparative History of Religious Orders/TU Dresden, *defensio* 2021) explores the comprehension of terms of 'solitude' in selected eremitical orders. It aims at understanding the power of solitude as an ideal, which shapes both spirituality and new forms of institutionalisation. His current research is about the mendicant David of Augsburg, situated at the overall project 'Monasteries in the High Middle Ages. Laboratories of Innovation for European Designs of Life and Models of Order' (Saxon Academy of Sciences and Humanities at Leipzig). In his subproject he is working on a history of reception and impact of David's well-known treatise '*De exterioris et interioris hominis compositione*'.

Angela Harris

Independent Scholar

Virginia Woolf, Travel and Epiphany

Virginia Woolf was a tourist rather than a migrant. But, even through her tourism Woolf experienced – and wrote – how encounters with the ‘profoundly other’ can be imbued with intense emotions that can lead to epiphanic new understandings. Previous scholarship tends to view the epiphanic in modern literature as moments when the immanent shines with transcendental feeling; modern literary epiphany signifies nothing more than an ineffable sense, displaced from a more enchanted past, that the ordinary is extraordinary. I will go further to argue that in Woolf’s fiction transcendental feeling marks moments when the other is perceived and felt as ‘profoundly other’, and that this is crucial to Woolf’s epistemological process for approaching new knowledge. In *Jacob’s Room*, Jacob travels to Greece and experiences his ‘self’ through the eyes of three Greek men: ‘Their lack of concern for him was not the cause of his gloom; but some more profound conviction – it was not that he himself happened to be lonely, but that all people are.’ In England Jacob is routinely perceived as ‘distinguished looking’ and/or ‘awkward’, socially constructed labels that constrain Jacob’s sense of his ‘self’. It is only in Greece that Jacob’s anonymity, and the strangeness of his surroundings, permits him a fresh experience of ‘self’ and ‘other’, and thereby this extraordinary epiphany about humanity. With reference to Ariane Mildenberg’s *Modernism and Phenomenology*, I will demonstrate how travel in *Jacob’s Room* and *The Voyage Out*, like the phenomenological epoché, allows an orientation between ‘self’ and ‘other’ that makes space for the normative to appear strange, and thereby be comprehended anew.

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Bio: Dr Angela Harris graduated from Durham University in 2020 with a PhD on Virginia Woolf, ‘Ecstatic Feeling and Epistemology’. She has taught undergraduates on literature of the modern period, English: Language, Use and Theory, and the Literature of 1922. Dr Harris is the Book Reviews Editor for the journal *Emotions: History, Culture, Society*, and is currently writing a book based on her PhD thesis.

Robyn Heckenberg

Centre for Aboriginal Studies, Curtin University, Australia

Always Was, Always Will We: Longing and Belonging

This paper is about a longing for Country, and a sense of belonging through connection, that nobody can take away. Emotions and Spirituality are felt by belonging as an Indigenous self in one's own traditional Country. Identity, Kinship and connection to Place provide an important prism in explaining the complexity of this spiritual, physical and emotional relationship. My dialogue is told through the lens of Indigenous eyes, so in terms of cultural sovereignty, this is an Indigenous standpoint. Social and historical commentary detail times of great loss of land, stolen by colonisers who came from the other side of the world. The narrative continues with the story of the demise of a way of life, lack of freedom of movement, and also emotional rendering of profound encounters with suffering and fear, reinforced by feelings of inclusion and exclusion, of longing and alienation. However, there is also the characterisation of a powerful ability for the Land, our Mother Earth, to heal her people and provide a continuity of spiritual connection and cultural nurturance. The Natural world and Creation itself foster strength and resilience, which is why at our foundations there is the old-time chant of freedom, "always was, always will be Aboriginal Land". A number of vignettes will occupy this narrative and explain my position of longing and belonging.

Bio: Robyn Heckenberg is a Wiradjuri academic from Murray-Darling Basin of central western New South Wales. Robyn feels a deep connection to Wiradjuri Country and its waterways. Her work in research touches on: the significance of story and the river; theories regarding eco-theology; Indigenous pedagogy and place; missions and colonisation; and projects that include Indigenous arts and community practice. Robyn is associate professor and Dean of Learning & Teaching at the Centre for Aboriginal Studies, Curtin University, Perth, Western Australia. Robyn is an ordinary member of the Council of the Society for the History of Emotions, and research associate of the ARC Centre for the History of Emotions.

Kelly Hignett

Leeds Beckett University, UK

“Our World Had Fallen In On Us”: Experiences of Internal Deportation and Displacement in Communist Czechoslovakia, c.1948–1968

Czechoslovakia experienced a ‘wave of terror’ between 1948 and the mid-1950s, when it is estimated that as many as 100,000 Czechoslovak citizens were prosecuted for ‘political crimes’, many of whom were sentenced to lengthy periods in penal institutions and forced labour camps. However, the Communist Party also followed a policy of ‘punishment by kinship’ beyond the prison walls, so that family members of political prisoners were treated as ‘guilty by association’. While these individuals were not generally arrested and imprisoned themselves, they were subjected to ‘collateral’ or ‘secondary’ repression through a sustained campaign of discrimination, marginalisation and ostracism, including internal exile via enforced relocation to and resettlement in remote border regions. The process of organised internal deportation and forced relocation was formalised by the passage of a new law Akcion B in April 1953. Evidence suggests this policy of internal ‘resettlement’ was motivated by a combination of political, social and economic factors, designed to marginalise ‘troublesome’ citizens while simultaneously re-invigorating the decimated post-war Czechoslovak border regions. Drawing on personal narratives from those who were directly affected, such as published memoirs and oral histories, this paper will explore emotional responses to the physical and metaphysical ‘displacement’ experienced by victims of state repression in communist Czechoslovakia, 1948–1968. In particular, some of these individuals had previously identified as ‘loyal communists’ and their accounts describe how they often struggled to process and reconcile their continuing belief in socialism with their harsh treatment at the hands of the Czechoslovakian regime.

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Bio: Dr Kelly Hignett is Senior Lecturer in History at Leeds Beckett University, UK. Kelly’s research interests relate to twentieth-century central and eastern Europe, with a particular focus on communist Czechoslovakia. Her primary research interests include: repression and forced labour, criminality and social deviance, the relationship between state, society and experiences of ‘the everyday’ under communism and nationalism, state-building and identity construction. Kelly recently co-authored a book titled *Women’s Experiences of Repression in the Soviet Union and Eastern Europe* (Routledge, 2018). She is currently researching the history and heritage of communist-era forced-labour camps in Czechoslovakia, as part of a wider study of experiences of incarceration and forced labour in twentieth-century Eastern Europe.

Tiffany Hoffman

Centre for Renaissance and Reformation Studies, University of Toronto, Canada

Conversion, Colonisation, and Compassion in *The Tempest*

Shakespeare's *The Tempest* has been predominantly read in light of British imperialism and aggressive forms of colonisation. Work on the play continues to project a racialised view of Caliban as a painfully oppressed Indigenised character subject to repressive imperial practices and the violent colonisation of the New World. Must we always think of colonialism in these terms? Do we always have to read *The Tempest* through a repressive colonial framework? Developed virtually through a research fellowship at The University of Western Australia, as well as through a series of moved readings, and in collaboration with members of the ARC Centre for the History of Emotions, this paper advances a decolonial approach through an assessment of *The Tempest's* treatment of compassion. The paper claims that Caliban's body becomes the site for potential conversion through its excitation of Protestant compassion in the colonisers who encounter his pain and suffering. The paper highlights the multi-faceted signification of mobility as a construct that calls attention to the broader historical, emotional, and global currents motivating religious and colonial expansion through the New World.

Bio: Tiffany Hoffman is a Research Fellow with the Centre for Renaissance and Reformation Studies at The University of Toronto. She has published on religious emotions, early modern medicine and embodiment. She was formerly a research affiliate with The Early Modern Conversions Project, and has held fellowships at the Osler Library of the History of Medicine (McGill University), and, currently, with the Australian Research Council Centre of Excellence for the History of Emotions where she is developing a project on 'Shakespeare, Affect, Conversion'. She also serves as a Book Reviews Editor for *Emotions: History, Culture, Society*, and serves as Secretary of the Council of the Society for the History of Emotions.

Michael Hope

Underwood International College, Yonsei University, South Korea

From Fear to Awe: Finding Feeling in the Persian Histories of the Mongol Empire

The Mongol conquest of Iran and much of the Middle East between 1220 and 1260 was a traumatic event that saw the displacement and death of many thousands (probably millions) of people and the destruction of old centres of commerce, administration, and artistic production. Accepting Mongol rule was not easy for those who lived through the conquest, including the Arab historian Ibn al-Athir, who only reluctantly brought himself to address the issue, writing, 'Oh, would that I had died before it occurred and been a thing forgotten, quite forgotten!' The overwhelming emotion that permeates his history of the conquest and those of his contemporaries is fear – of further invasions and of God. Yet this fear gave way to awe as the next generation of historians began to comingle with Mongol administrators and commanders in towns and seasonal pastures. This new appraisal of the Mongols also saw the Mongols assume new emotional agency within the Persian histories, which had hitherto treated them as almost bestial or demonic creatures, acting on impulse but devoid of true feeling. The present study will explore the transformation of the Mongols in the Persian historiography, from harbingers of an impending apocalypse to emotional beings, and will explain what this transformation reveals about social and political changes brought by the growing Turkification of Iran. It will be shown that the early Persian historians equated fear of the Mongols with impiety in an attempt to inspire resistance against their expansion into the Islamic world. By contrast, the next generation of historians, writing after 1260, were obliged to reconcile themselves to Mongol rule to protect their status and property. They therefore revised the earlier historical narratives to depict the Mongols as emotional beings, capable of empathy and kindness. Emotions were, therefore, a critical step towards normalising Mongol rule.

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Bio: Michael Hope (PhD, The Australian National University) is Associate Professor of History and Chair of Asian Studies at Underwood International College, Yonsei University. He specialises in the political and cultural history of the Mongol Empire with a particular focus on the Ilkhanate of Iran (1258–1335). He is the author of *Power, Politics, and Tradition in the Mongol Empire and the Ilkhanate of Iran* (Oxford UP, 2016) and the co-editor of *The Mongol World* (Routledge, 2022).



Mobeen Hussain

Trinity College Dublin, Ireland

Navigating Migration, Exile, and Belonging in Attia Hosain's *No New Lands, No New Seas*

'Attia has come home'. This is how Shama Habibullah describes the publication of a *Distant Traveller* (2013), a collection of essays and fiction written by her mother, Indian writer Attia Hosain. Hosain is mostly well-known for her coming-of-age novel *Sunlight on a Broken Column* (1961) in which she narrates the socio-political upheavals of late colonial India as new kinds of homes are imagined and made in the form of India and Pakistan. Hosain could not reconcile herself to either new home, created by imperial border-making and nationalist sentiments, and decided to remain in England. Hosain continued to grapple with the emotional bounds and multitudinous meanings that came with leaving, making, and claiming a 'home' in an unfinished novel *No New Lands, No New Sea* included in *Distant Traveller*. The novel centres on recently settled and itinerant South Asian migrants in Britain as they struggle to establish roots and reconcile the borders of new homes, both in the Subcontinent and in Britain. This talk explores migratory experiences of exile and belonging on three levels. Firstly, it contends with how the migrant writer, Hosain, attempted to come to terms with border-making and the reorientations of 'home' within these half-formed, tentative, and unfixed chapters. Secondly, it reflects on the form of the unfinished novel – Hosain embeds a longer pre-war and pre-partition migratory narrative, through flashbacks, in a novel set in the 1970s to weave a rich tapestry of travelling lives. Finally, it considers the narrative proper in which protagonists deal with migration, exile, economic hardship, racism, early formations of British South Asian identities, and the trauma-laced consequences of 'going home' after partition. By analysing these layers of narrative formation, this talk explores what the traversing category of 'post' in 'postcolonial' may illuminate about the lives and journeys of early twentieth-century South Asian migrants.

Bio: Dr Mobeen Hussain is an early career researcher of the British Empire researching race, caste, gender, medicine, and corporeal consumption in South Asia. Her broader research interests include literary narratives of the past, diasporic identities, public and oral histories, and practices of archive formation and collecting. She is currently a postdoctoral research fellow on Trinity College Dublin's Colonial Legacies project. She is also working on her first monograph on race, colourism, and skin-lightening in colonial India, based on her doctoral thesis completed in 2021 at the University of Cambridge. Her work has been published in numerous places including the *Journal for South Asian Studies* and she has written on elements of her research online for *The Conversation*, *Scroll*, and *The Recipes Project*.

Ofer Idels

Ludwig Maximilian University of Munich, Germany

International Emotions: Hebrew Athletic Experience and the Jewish Desire to Belong

This paper examines several Hebrew sports delegations from interwar Palestine to various locations around the globe. Based on the theoretical framework driven from Rita Felski's postcritique and rich primary sources (letters, diaries, newspaper articles, pictures), it argues that for those male and female athletes, internationalism was not merely a social, athletic or political concept but a particular emotional platform for belonging. In other words, for those Jews, the goal of the international sporting event was not winning or athletic achievement but an experience in which Jews could imagine themselves not as the great Other of the western culture but as equal members of the modern world. The integration of nationalist goals with internationalism, as Glenda Sluga has shown us, was far from unique. On the contrary, throughout the first half of the twentieth century, Jews and internationalism had been intimately intertwined. Nevertheless, the literature on the study tends to focus on the political or the legal and ignore the critical emotional aspect of Jewish internationalism. By returning the spotlight to emotions, the paper illuminates that, ironically, the specific Hebrew desire for belonging was ultimately the cause for 'Jewish foreignness' and a constant tension with the international world. Moreover, this 'separation' between 'the world' and Jewish life in modern Palestine further demonstrates the crucial role of pre-discursive emotions in the relations between the cultural and the political.

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Bio: Ofer Idels is a historian and an Alexander von Humboldt Postdoctoral Fellow at the Ludwig Maximilian University of Munich. In November, he is expected to be a visiting fellow at the Academy of Finland Centre of Excellence in the History of Experiences (HEX), Tampere University. His research focuses on issues of language, embodiment, emotions and experience in Modern Jewish History. His work appeared in English, Hebrew and German in journals such as *Monatshefte*, *Journal of Sport History* and *Journal of Modern Jewish Studies*.

Rüya Kalintaş

Kadir Has University, Istanbul, Turkey

Collectivity over Post-traumatic Feelings: Dramatic Texts and Productions of Alevi Community's Post-Memory

How does the Alevi community employ theatre for the constitution of post-memory and to deal with post-traumatic feelings? The Alevi religious minority makes up the largest religious minority in Turkey. The history of Alevis has been one of oppression and persecution, especially since the sixteenth century, as the followers of a local Islamic tradition under the hegemony of Sunni Islam in the Ottoman Empire. The Alevis have been marginalised since then, and their exclusion justified through the discourse of heresy. In the face of such adversity, Alevis preferred to live as closed communities, isolated in the highest villages. The inception of the Republic of Turkey as a secular nation-state in 1923 was initially promising for them, but the regime remained implicitly Sunni Muslim. The exclusion and oppression of the Alevis as 'non-Muslims' have been the necessary constituents in the formation of Turkish identity and national unity. Thus, the Alevi community's experiences of citizenship and belonging continued to be characterised by precarity as they occupied a category of 'national abjection'. Theatre is a way to reveal what is systematically hidden and what is not told in the official narratives; to fill the narrative gaps of the nation from the perspectives of marginalised and oppressed subjects. According to Marianne Hirsch, new generations remember the past as mediated by imaginative investment, projection, and creation. The Alevi community engaged theatre into their struggle of recognition mainly through re-enactments of specific events revealing the violence they had been subjected to in the past. So, theatre functions as a site for the constitution of post-memory, the transmission of post-traumatic feelings to the young generations of the Alevi community, and thus serves as a tool for community-building and solidarity.

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Bio: Rüya Kalintaş completed her BA in Philosophy at Boğaziçi University. She received her MA in Philosophy at Galatasaray University. Her primary research interests are gender studies, migration, diaspora studies, critical theory and performance studies. She is doing her PhD in the Department of Communication Studies at Kadir Has University and working as a researcher of the ERC Starting Grant project, 'Staging National Abjection: Theatre and Politics in Turkey and Its Diasporas'. Throughout her PhD she will be researching how the Alevi community used theatre to struggle with the processes of national abjection and to negotiate the politics of belonging in Turkey and its diasporas. By employing the transdisciplinary approach of performance studies, she will also analyse how Alevi dramatic literature as well as both mainstream and alternative productions have served feminist and queer politics.

Shreya Katyayani

Department of Humanistic Studies, IIT(BHU), India

Exploring the Boundaries of Girmitya Experience: Testimonios of Indenture

This paper attempts to study *Girmitya* migration from the Bhojpuri regions of present-day Bihar, focussing on the lived experience of the *Girmityas* on the ship and in the *coolie* lines by studying caste, kinship ties, issues of gender, propagation of the Bhojpuri language, folk tales, and by drawing parallels between the *Girmitya* system of the nineteenth century and the *Kafala* system. When *Girmityas* boarded the ship, due to the coercion by the authorities, people of all castes and religions were forced to share the same cramped space on the ship; they had to share the kitchen and the utensils and, after relinquishing their caste, they forged new social relations and kinships – *Jahaji Bhai* and *Behen*. Initial theoretical and empirical models studying female *Girmityas* revolved around their portrayal as victims, ‘super-exploited’ or passive agents, due to which their roles as mothers and *khelaunis* in propagating Bhojpuri and folk religion remains unmapped. The *Kafala* system of today is eerily similar to *Girmitya*. Under it, a migrant’s immigration status is legally tied to a sponsor, i.e., *Kafeel*. This *Kafeel* wields control over the *makful* by confiscating passports, forcing confinement, restricting communication channels, and withholding wages. The migrants cannot understand the agreement written in Arabic, just like the *Girmitya* could not make sense of the *Girmitya*. *Makful* of today and *Girmitya* of the distant past live in the same kind of dilapidated structures away from their families. As a small but urgent voice of subaltern history, testimonials can help in reducing the gaps and silences of the indentured history, like the letters of Guyanese labourer Bechu, the autobiographies of Totaram Sanadhya and Munshi Rahman Khan, and *Bidesiya* and *Beeraha* songs sung on the plantation and back in India by the left-behind wives.

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Bio: Shreya Katyayani is a Senior Research Fellow (PhD student) at the Department of Humanistic Studies, IIT(BHU), Varanasi. Her research interest lies in the *Girmitya* Migration (Indian Indentured Labour) of the nineteenth century from the *Bhojpuri*-speaking belt of Bihar. She is also drawing parallels between *Girmitya* and other such contract-based slaveries prevalent in the world today, like the *Kafala* regime of the Gulf region. Her work aspires to be interdisciplinary, spanning across, but not limited to, issues like the role of folklores and *khelauni* (babysitters) in the spread of *Bhojpuri* in the sugar colonies, the role of Indian nationalists in the abolition of the *Girmitya* system, and the condition of migrants from *Bhojpuri* region to the Gulf under the *Kafala* system in contemporary times.

Premesh Lalu

Centre for Humanities Research,
University of the Western Cape



The Men at the Window: The Administration of Fear and the Making of a World Picture after Apartheid

There is a striking convergence of the discourse of the migrant in our contemporary conjuncture and the exercise of power that once enveloped the figure of migrant labour under apartheid in South Africa in the closing decades of the twentieth century. This much is evident in William Kentridge and Handspring Puppet Company's adaptation of Georg Büchner's nineteenth-century dramatisation of a psychically devastated soldier called *Woyzeck*. In its South African incarnation, *Woyzeck on the Highveld* revisits Büchner's disturbing theatrical work about the quandaries of the subject of modernity at the end of slavery and apartheid respectively. Kentridge and Handspring Puppet Company are concerned with what we fail to grasp in the partitioning of sense and perception in the technological revolutions of the nineteenth and twentieth centuries. Set against the backdrop of a mining town and in the midst of the hardening psycho-social effects of apartheid, *Woyzeck on the Highveld* invites us to contribute to an image of post-apartheid freedom as a necessary condition for making a world picture in the wake of the Cold War. In this lecture, I draw on related themes from a forthcoming book titled *Undoing Apartheid* to explore how the senses were specific sites of apartheid's attention, especially as the latter established petty bureaucratic constraints on mobility through modernised forms of population control. How we respond to the evisceration of sentient life in the everyday will be as important for undoing apartheid as it is for remaking a concept of freedom appropriate for our contemporary planetary predicaments. To this end, I wish to explore possibilities that arise from a revitalised humanistic effort aimed at training the senses for the task of withstanding the slide into mechanised forms of life. To fail in this ambition, I suggest, is to forfeit the possibility of an affirmative biopolitics necessary for countering a masochistic image of race that appears to be gaining momentum via the instrumentalities of communication and control.

Bio: Premesh Lalu is a founding director of the Centre for Humanities Research and Professor of History at the University of the Western Cape. He is co-editor with Patricia Hayes and G. Arunima of *Love and Revolution in the Twentieth Century Colonial and Post-colonial World* (Palgrave Macmillan, 2021) and director of a recent documentary film, *The Double Futures of Athlone* [54 Mins], recently shown at the Encounters International Documentary Film Festival in Cape Town and Johannesburg. His book, *Undoing Apartheid*, will be published by Polity Press in November 2022.

Elly Li (Zheng Li)

Newcastle University, UK

Our Shame, My Shame: Chinese Students' Writing of Shame in Japan, 1900s–1930s

'Never forget the century of national shame!' This short but powerful slogan spreads across Chinese social networks every 18 September, awakening memories of the traumatic Japanese invasion of Northeast China nearly a century ago. However, shame has no longer been confined to the realm of historiography. The encompassing mechanism of state propaganda lends it a symbolic call that summons national cohesion. With multiple appropriations and reinterpretations, shame is stripped of its original contexts and transformed from an affective feeling into political language. Inevitably, the routinisation and exploitation of national-shame memories for individual and corporate advantages render collective zeal in everyday life but disentangle shame from personal memories. This paper provides a fresh perspective by returning to the beginning of the national-shame story: the lived experiences of late-Qing and early Republican Chinese students in Japan and their rearticulation of shame amidst the clash of ideologies and political agenda. Rather than focusing on regime change or well-known political figures, it details writings of three students, Huang Zunsan (1880–1951), Yu Dafu (1896–1945) and Xie Bingying (1906–2000), to provide a nuanced analysis of the morphoses of shame and establish a mnemonic ensemble based on recognition of differences. Through close reading, this paper explores how shame as an affective conception made its way into the Chinese vocabulary, how it was perceived and remembered at specific historical junctures by ordinary people, and the discrepancy between collections of individual memories and national discourse. It rejects essentialist assumptions and, borrowing Haiyan Lee's words, encompasses 'emergent values and meanings "in solution" before they are "precipitated" and given fixed forms' (2006, 298). Recognising the micro streams that constructed the revolutionary culture's subjectivising ethos is important for understanding why memories of shame have become an attractive myth in the Republican era, even in China today.

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Bio: Zheng Li is a PhD candidate in East Asian Studies at Newcastle University (UK). For the doctoral study, her research centres on the autobiographical writing of Xie Bingying, a prolific veteran in mainland China and Taiwan, and Chinese women's wartime experiences, memories, and autobiographical practice during the Republican era and beyond. She explores how women writers worked into the seemingly nation-oriented and male-oriented discourse of war and reconcile its violence with individualistic humanity and female affect.

Marian Lorrison

Macquarie University, Sydney, Australia

Journeys of the Heart: The Long and Troubled Life of Harriet Cayman Dorn

Established in 1873, the Divorce Court of New South Wales has generated a voluminous archive housing the backstories and circumstances of its many actors. One such woman was Harriet Cayman Dorn, whose husband Thomas accused her in 1887 of committing adultery with his solicitor while he himself languished in jail. The divorce trial by jury that followed revealed extraordinary details of the couple's violent marriage, the loving relationship Harriet enjoyed with lawyer Albert Nicholson, and her troubled past in New Zealand. My paper reconstructs Harriet's adult life, from her departure from England as a young woman with her sister, to her arrival in New Zealand in 1873 to join her older brothers and her eventual move to Sydney, Australia. What followed was an extraordinary saga of pregnancy out of wedlock, a suit for breach of promise, marriage to an abusive drunkard, and journeying to and within Australia to seek financial and emotional support from her siblings. Using legal documents generated by not one but seven legal proceedings in which Harriet engaged, combined with press sources and genealogical materials, I recount the story of Harriet's troubled life. I reveal the vital role of kinship support in establishing oneself in a new country and ask how gender determined the opportunities available to those who migrated. Throughout my discussion, I investigate Harriet's emotional state as it is writ large within the documentary sources. From the shame of her illegitimate pregnancy to her death aged 95 in a home for destitute women, Harriet's life is a fascinating microcosm of emotional and personal upheaval.

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Bio: Dr Marian Lorrison is a feminist historian who turned to history late in life after a career teaching in secondary and Special Education schools. Her master's and doctoral research comprised a total of eleven case studies involving couples embroiled in divorce-jury trials between 1873 and 1912, and examined the link between societal advances for women and their growing autonomy within a marriage. Her research interests lie in the social history of the unexceptional individual, foremost women in nineteenth- and early twentieth-century Australia, as well as in academic literacy. Dr Lorrison currently teaches academic writing skills at a small independent university in Sydney and is not affiliated with any tertiary institution.

Mélanie Méthot

University of Alberta, Canada

Bigamist Migrants: Feelings of Abandonment, Betrayal, and Love

“The prisoner is my husband... From his own representation I believed him to have been a widower- during the whole eight months [of courtship], I knew him to be a carpenter- He informed me that his wife had been dead three or four years... he also represented to me that he had had several children who had all died in infancy.” Those are the words of Emma Fox, the victim of bigamist Frederick John Fox, pronounced at his May 1855 preliminary inquiry. The rest of her testimony emphasises the betrayal she felt when she found out he had a living wife but also points to the strong bond that united them before someone recognised him while they were travelling to Australia. As strangers in a new land, bigamist migrants could invent a new self, fall in and out of love, dare to disappear leaving behind innocent victims. Between 1850 and 1950, the colony of Victoria (after 1901, the state) prosecuted its fair share of bigamists (650). Analysing a corpus of 150 cases involving transnational migrants presents an excellent opportunity to penetrate the world of emotions. I explore how victims and offenders expressed their feelings during the court proceedings via the legal case file, which not only often includes testimonies, but it sometimes contains personal letters. I also analyse how the justice system reacted towards the foreign offenders, and how the local press portrayed the stranger within their land.

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Bio: Mélanie Méthot has been researching bigamy in Canada and in Australia for many years. She is completing a monograph on the bigamy case of Julie Morin tentatively titled: *Bigame malgré elle: Julie Russell perd son héritage*. She received in 2020 a SSHRC grant for her research project *Marrying too Much: Bigamy in Australia*. She has recently developed a website featuring bigamy stories and their relevance (<https://mmethot2.wixsite.com/melanie-methot>). She co-edited with Lyndsay Campbell and Ted McCoy *Canada's Legal Past: Future Directions in Canadian Legal History* (University of Calgary Press: 2020). Mélanie has a special interest in the Scholarship of Teaching and Learning. In addition to founding the Augustana Conference on Undergraduate Research and Innovative Teaching (ACURIT), she regularly shares her expertise at SoTL conferences.

Ivan Missoni

Independent Scholar

***Peregrinatio Religiosa* – Emotions as Motivators of Late Medieval Croatian Pilgrims**

Throughout the Middle Ages, Croatians living in communes along the eastern Adriatic coast, from Istria to Boka kotorska, from the hinterland, from the Zagreb area, Slavonia or Bosnia, and even the migrants who had settled in the Republic of Venice or Loreto (Marche region), have had a long tradition of undertaking pilgrimages *ad loca sancta*. There were two basic types of pilgrimages: *peregrinationes maiores* (to Jerusalem, Santiago de Compostela, and Rome), and *peregrinationes minores* (to Loreto, Assisi, Padua, Ljubljana, Trsat, and many other pilgrimage sites). A Croatian pilgrim reaching Rome was even immortalised by the great Dante in his *Divine Comedy*. One should bear in mind that Croatian coastal cities also served as major stations on the maritime route from Venice to the Holy Land, thus integrating the Adriatic within the wider network of sea lanes crisscrossing the Mediterranean. Needless to say, such rather lengthy and expensive journeys towards a place of worship were fraught with peril, including pirate raids, loss of property or health, hostile local authorities, as well as unbearable heat and sea storms. There has been abundant scholarly work on this subject, drawing from copious amounts of archival sources, primarily wills and testaments, followed by testamentary bequests, codicils, itineraries and travelogues, diaries, correspondence, etc. Certainly, the main reasons for embarking on such laborious quests were pragmatic, but there was also an equally important spiritual aspect to it, '*Ad viaggium pro anima mea*'. Therefore, my approach focuses on examining the phenomenon of pilgrimage as one the most common and constant religious expressions of late medieval Croatian faithful, as being motivated to a large extent by emotions, namely pious devotion, penitence/repentance, and the fear of God. There is plenty of evidence to support my line of inquiry. In their accounts, bequeathed to posterity, people attest to, over and over, either setting off on pilgrimages themselves or appointing someone else in their place in order to receive indulgences, i.e., partial or general absolution of sins to save their souls and attain eternal life. To them such actions, rooted in a deeply religious worldview, made perfect sense, since according to theological anthropology, man is by his nature a pilgrim, a *homo viator*, while life itself is nothing but one vast pilgrimage towards everlasting salvation.

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Bio: Dr Ivan Missoni has received his PhD with summa cum laude in Medieval Studies at the University of Zagreb by defending a thesis titled 'Physical and Ecstatic Love in Croatian Medieval Passion Plays on the Example of the Character of the Virgin Mary'. The main fields of his interests are the history of emotions, passion plays, and their performances through the ages. He has travelled Europe extensively, visiting practically each country several times. In addition to being an independent scholar and a freelance translator from several languages, he is also a poet, pilgrim, and an avid art aficionado.

Meagan Natrass

The University of Adelaide, Australia

“Princess, Future Empress, and Catholic Queen”: Mary Tudor and Hapsburg Identity

Historically, Mary Tudor has been criticised for her dependence on Charles V of Spain, marriage to Phillip II and determination to reinstate Catholicism during her reign. David Loades has argued Mary’s affection for her Hapsburg relatives and suspicious attitude towards her own English subjects were ‘real enough’ to support the enduring criticism of her Hapsburg loyalties and Spanish identity. My paper will examine how Mary’s Spanish identity was a product of Hapsburg loyalties that developed early in her life. I discuss Mary’s engagement to Charles V between 1522 and 1525 as an important period of identity-building during childhood. The emotional experience of the engagement is often overshadowed by the diplomatic negotiations that surrounded it. Amidst the diplomatic chaos, Mary, only six years old, developed a strong connection to the Hapsburgs that shaped her sense of self, her relationships, and how she understood her place in the world. Although Mary never visited Spain, this paper considers the creation and maintenance of affective bonds despite physical distance.

Bio: Meagan Natrass is a PhD candidate from The University of Adelaide, Australia whose research examines the dynamics of loyalty within Mary Tudor’s relationships. General areas of interest include identity, gender and emotion studies, Medieval and early modern England and the Tudors.

Pilar Osorio

Colegio de Estudios Superiores de Administración, Colombia

Guilt as the Way Home in *Ways of Going Home* by Alejandro Zambra

I propose a literary analysis of Alejandro Zambra's book *Ways of Going Home* from an affects and emotions theoretical framework. The novel invites us to think about more than one way back to our origins. Framed between two times (during and after Chile's dictatorship), the book conveys the idea of going home as the physical movement of returning to the childhood home while remembering and questioning one's childhood. If travelling the streets backwards allows the narrator/main character to perceive the city differently, remembering childhood allows him to reflect and question his education and his lack of insubordination. The text creates a heroic voice by analysing the past. In this process, the main character becomes aware of his untrustworthiness, and therefore, his contribution to breaking social bonds. By taking responsibility for his actions and omissions, guilt and compassion become the core of the character's transformation. Reddy's concept on emotional regimes helps me show how the dictatorship broke the social bonds while creating antagonistic emotional communities (Rowenwein). Dictatorship's primary strategy to make this happen was to break trust among the community's members (Hoskings and Misztal's studies on trust). Through his guilt, *Ways of Going Home's* main character shows how empathic guilt can restore this damaged community. For this analysis, Tikhomirov's studies on guilt, and Freveret's and Nussbaum's studies on compassion will be fundamental. I aim to demonstrate how guilt seems to be the main character's only way of revindicating his childhood's violent naivety; guilt becomes his way of going back home and contributing with a restorative justice process to a community broken by the dictatorship.

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Bio: Pilar Osorio has a PhD in Latin American and US Latino/a Literatures and Cultures with a Graduate Certificate in Film Studies from the University of Massachusetts Amherst. Magister in Literature and Culture from Instituto Caro y Cuervo (Colombia), and Bachelor in Literary Studies from Pontificia Universidad Javeriana (Colombia). Her current research focuses on childhood representation/construction in Latin American narratives from affects and emotions theoretical framework. Currently, Pilar is an Associate Professor at Colegio de Estudios Superiores de Administración (CESA). She has worked at the University of Massachusetts Amherst, University of Oviedo (Spain), Universidad del Norte (Colombia), Colombia's Ministry of Culture and Biblioteca Luis Angel Arango Library, among others.

Hannah Parker

University of Sussex, UK

'I want to convey to you all my love for our flourishing country!': Gender, Loyalty and the Materialisation of Feeling in Women's Letters to Soviet Power, 1936–1940

'I am so anxiously sorry that I cannot show you in any way my gratitude', wrote E.V. Krasnova to Molotov, responding to his intervention in her pension application, made due to her late husband's revolutionary merits. Krasnova's letter can be read as an attempt to reify her gratitude, mitigating her inability to demonstrate it directly to Molotov by traversing distance and rank. Though citizen correspondences have been considered problematic for studies of Soviet experience, this paper argues that, in the context of practices of communist autobiography and epistolary interventions of citizens in Soviet social identity, Soviet citizens could textually mediate and convey their emotions, historical memories, and personal histories by adopting the collective experience of liberation through of the October Revolution – the Soviet Union's shared foundational motif – as their own. In the shadow of long traditions of petition-writing, and the Bolsheviks' 'liquidation of illiteracy' among women, letter-writing was a means of manifesting the New Soviet Woman's historical self. This was critical by 1936 as the intensification of social and political control reached a crescendo. Based on extensive archival research conducted in Russian State Archives, and a sample of approximately 650 hitherto unpublished letters to Soviet officials and newspapers, this paper argues Soviet women's sense of civic belonging and emotional 'security', was increasingly contingent upon the emotional agency of letters, constituting vessels for the 'productive entanglements' by which Soviet people negotiated the self, feeling, and belonging in remote dialogue with Soviet power. Letter-writing was not only a means by which the mind could 'get to know itself' (Hayward, 2019) or of self-making (Hellbeck, 2006), but carefully crafted material proof of membership in the Soviet 'emotional community', allowing selves, memories and feelings to traverse time, space, and status. Offering insight into a collective sense of the new Soviet state's historicism and its emotional resonances, the materiality of letters is critical to understanding how women could give personal historical memory and its idiosyncrasies tangible form, and mediate their social identity in relation to the collective experience of the October Revolution.

Bio: Dr Hannah Parker (she/her) is a historian of the Soviet Union, with interests in emotions, gender, subjectivity, letter-writing and materiality. Hannah is a lecturer in Modern European History at the University of Sussex, and Book Reviews Editor for *History: The Official Journal of the Historical Association*. The author of 'Education, Work, and Self-Worth in Women's Letters to Soviet Authorities, 1924–32' in Arnold-Forster and Moulds' *Feelings and Work in Modern History* (Bloomsbury, 2022), and co-editor of a special issue of *History*, 'Public History: Beyond Impact and Engagement', March 2022, Hannah is currently preparing her first monograph, tentatively titled *Liberated from the Old Life: Letter-Writing, Emotion, and the New Soviet Woman, 1924–1941*.

Zala Pavšič

Max Weber Fellows, European University Institute, Florence, Italy

War, Migration, and Writers' Identity in the Demise of Yugoslavia

This presentation is dedicated to the questions of identity in the works of migrant writers who were displaced after the disintegration of Yugoslavia. In their works they persistently defy nationalism by opting for a more complex self-definition. In some cases, they even interpret their migrant status as an exile, and their position of exclusion as a position necessary for having an independent voice. This is especially visible in the theory of homelessness as described in the research by Elizabeta Šeleva (2006); Šeleva claims that the feeling of internal exile is the basis of a writer's identity, that writers are, by definition, strangers, and that 'a writer simultaneously occupies more than one homeland'. Taking the case of the Slovenian traveller, journalist and writer Maruša Krese (1947–2013) the aim of this paper is to interpret her opus with regard to her nomadic lifestyle on one hand and her politically engaged essays on the other. Her poems mostly reveal Krese as a transnational subject through motifs such as gipsies, suitcases and other objects collected during her travels around the world. On the other hand, her migrant experience also has a clear political connotation. The latter is mostly evident from her essays and letters from the time when Yugoslavia was falling apart, especially from her letter correspondence *Briefe von Frauen über Krieg und Nationalismus*. Maruša Krese was at the time working as a foreign correspondent in Berlin and held this correspondence with three other Yugoslav women writers who were living across Europe. They were exchanging fax letters in which they were sharing their concerns about the war and the ascent of nationalism. In her entries, Krese provides many lucid accounts on questions of identity, the event of losing one's homeland, and controversial political events accompanying the fall of Yugoslavia.

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Bio: Zala Pavšič obtained her PhD in Cultural History from the Research Centre of the Slovenian Academy of Sciences and Arts. Her thesis was devoted to the discourses of friendship in relation to the disintegration of Yugoslavia. In a broader sense, she is interested in the contemporary history of Southeast Europe, the formation and erasure of cultural memories, oral history and gender studies. She was one of the 2021–2022 Max Weber Fellows at EUI in Florence.

Kaitlin Pontzer

Cornell University, USA

Foolish Fire or Divine Command? Jane Barker and the Authority of Feeling in the Novel *Exiliius*, 1715

Jane Barker was a self-exiled Jacobite. After her king was deposed from the English throne in 1688, she followed him into exile in France. Barker suffered this displacement voluntarily because of her love of King James, which is openly exhibited in her exilic poetry, and because she firmly believed him to be the rightful king. I explore the relationship between this love and this conviction, arguing that Barker regarded her feelings as authorities that were important but often misleading. In her novel *Exiliius*, Barker focuses on the wandering, maze-like experience of following one's heart. Written during her own exile and published after she returned to England, the novel traces several overlapping narratives set in classical Rome. Barker explores the idea of exile through these roaming narratives of individuals cast far from their places of origin, following the paths of their hearts. Having abandoned home for a love-based conviction herself, Barker ultimately questions the reliability of emotive experience as a form of knowledge. Linking historiographical interest in the changing place of emotions in cultural contexts to scholarly concerns with shifts in political culture, I place Barker's novel of exilic wandering in the context of contemporary natural philosophy and politics, highlighting an epistemological link between knowledge of divine law and emotional sensory perception. Barker takes feelings to be authoritative but, as the heart-induced wanderings and trials of her characters demonstrate, she found room to question the reliability of emotive authorities. Barker's *Exiliius* is the work of a devoted but conflicted political exile, who both asserts the importance of feelings as indicative of knowledge and worries about their ability to obscure truth. When do feelings provide knowledge, and when do they mislead? For Barker, a self-exiled devotee of a dethroned king, the question was central to her novel of exilic wandering.

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Bio: Kaitlin Pontzer defended her doctoral dissertation, 'Duplicitous Lovers, Monstrous Subjects: Selfish Loyalties and the Jacobite Other after 1688', at Cornell University in 2021, for which she received the 2022 Graduate Messenger-Chalmers Dissertation Award. In the upcoming academic year, she will be a lecturer at Cornell University. She works on political culture in seventeenth- and eighteenth-century England and her research interests include partisan politics, history of emotions, rhetoric, empire, and gender. Before pursuing her doctoral studies, she studied the history of early modern England at Loyola University Chicago and participated in Barbara Rosenwein's History of Emotions Graduate Seminar at Newberry Library's Center for Renaissance Studies. As an undergraduate, she studied Humanistic Studies and German at Saint Mary's College, Notre Dame.

Lucy Powell

Trinity College, University of Oxford, UK

The Magot in Chelsea: The Global Metropolis and the Eighteenth-Century English Teapot

This paper will explore the relationship between affect, physical materials and historical objects. It takes as its focus a 'grotesque' 'Chinaman' or 'Magot' teapot, created at the new, soft-paste porcelain factory in Chelsea, for an elite clientele of newly minted English tea-drinkers between 1745 and 1749 in London. Digging into the specifics of this teapot's creation – its design and manufacture, sale and use in the home – I aim to recover a web of associations that would have enlivened and enriched it with associative meaning. I'll explore the allusive double-valence of 'china' in English, whereby a single term denotes both a people and an object, an empire and a physical material and, with the theories of Bruno Latour and Arjun Appadurai, the ontological ramifications of such slippages. Moreover, Chelsea teapots were part of the first attempts by European potters to replicate and thereby supplant the vastly lucrative trade in Chinese export porcelains, and this grotesque, which features a 'chinaman' and a parrot, speaks with particular eloquence to the conflicting valences of desire, exploration and scientific experiment, and anxiety surrounding the global in the English metropolis. Through the erotically charged drama of William Wycherley, the mock-epic poetry of Alexander Pope and the stubborn prose of Daniel Defoe, I'll locate the teapot within its rich cultural and literary environment, one that was much preoccupied with femininity, 'luxury', and the precariousness of virtue. As Andreas Reckwitz has argued, social life is fashioned by 'doings with things', and this talk will think carefully about the repercussive nature of fashioning, owning and using English china in the mid-eighteenth century, and the implications of this on our readings of the enlightenment project at large.

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Bio: Lucy Powell is an ECR Leverhulme fellow and a JRF at Trinity College, Oxford. She was awarded her PhD at UCL, from which her first book, *British Prison Fictions, 1718–1780*, forthcoming, emerged. This monograph examines the preponderance of prisons in the novels of the eighteenth century, and enlightenment thinking about the self and the social that these obsessively recurring scenarios reveal. Her postdoctoral project looks at the ways in which new knowledge about birds enabled British writers and artists to stage themselves in a global context. She is compiling the biographies of seven birds or feathered objects, and analysing their literary incarnations, as a way of mapping the material and ideological pathways to empire. She is a New Generation Thinker for the BBC and has made radio programmes across the network on everything from the social history of the privy, to a history of dreams, to a series about the talented siblings of very famous men: *Shakespeare's Sisters*. Her writing has appeared in *The Guardian*, *The Times*, *The Sunday Times* and *Tank and Trade* magazines.

Moisés Prieto

Universität Bern, Switzerland

“All hatred is envy”: The Role of Dark Emotions in the Context of Spanish Post-War Immigration to Switzerland

For Spanish philosopher and writer Miguel de Unamuno ‘envy is a form of family relation’, as stated in his 1917 modern-day novel based on the story of Cain and Abel (*Abel Sánchez: The History of a Passion*). Following the Judeo-Christian account, Cain, after murdering his younger brother, was condemned to a life of perpetual wandering, thus linking together migration and envy from the very ‘beginning’. In the 1950s, the Francoist regime in Spain started promoting the emigration of citizens as a measure to rebalance the domestic labour market, by exporting unemployment and by profiting from the remittances from Spanish immigrants working abroad. Most attractive European countries of destination were Germany, France and Switzerland, but also the Benelux and the United Kingdom. For most of the Spanish immigrant community, the migration experience meant a chance aimed at improving their material living conditions, leaving behind a world of misery, social injustice and political control. Living and working in a Western European country provided benefits beyond economic enrichment, since Spaniards were generally confronted with more liberal and progressive societies and lifestyles than in their home country. Suddenly, the better wages and the favourable currency exchange rate allowed a certain prosperity the relatives in Spain could not afford. Hence, these improvements sometimes produced asymmetries and social distancing that could lead to conflicts within the family and the place of origin. The proposed paper aims to explore the feelings that arose in a context of temporary return to Spain. By means of oral history interviews with Spanish immigrants in Switzerland and contemporary written sources, it seeks to approach the rise of hostilities within the same family and how the implicit or explicit ostentation of wealth challenged family ties. In doing so, the history of particular (dark) emotions such as envy, jealousy and hatred might enrich the history of migration.

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Bio: Moisés Prieto is an adjunct researcher and a lecturer at the University of Bern. He studied history and Romance linguistics at the University of Zurich. In 2013, he was awarded his doctoral degree for a thesis on the Swiss perception of the Francoist regime and the Spanish democratisation process. His further research on dictatorship since 1800 took him to Oxford (2014–2015) and Berlin (2016–2018). His focuses also include media history, visual history, historical semantics, migration history and the history of emotions. In 2015, he co-authored a monograph on the Swiss TV broadcast *Tele-revista*, aired in Spanish from 1973 until the early 2000s for Spanish immigrants living in Switzerland. Prieto has also published articles in peer-reviewed journals such as *Ayer*, *Historische Zeitschrift*, *Media History*, *Iberoamericana* and *EHCS*. He is the editor of the volume *Dictatorship in the Nineteenth Century* (Routledge 2021). His second book, *Narratives of dictatorship in the Age of Revolution* (Routledge) is expected to appear later this year.

Israa Qallab

The University of Jordan, Jordan

Gawain as a Solo Traveller and Nominalist Emotions in *Sir Gawain and the Green Knight*

The reference to Brutus at the beginning of SGGK suggests a patriotic sentiment where knights sacrifice their lives for the reputation of their country. However, this sentiment gradually vanishes throughout Gawain's journey to the Green Chapel. This paper suggests that Gawain begins to renounce his exemplary character as soon as he is detached from his community at Camelot. It suggests that the poem presents an Ockhamist nominalist universe where imperfect human emotions are prioritised over exemplary, collectively oriented emotions. It thus argues that the poem's emphasis on human emotions corresponds with the nominalist introduction of a sphere of emotions that are related to the individual's metaphysical freedom. As a hero, Gawain is portrayed as hesitant to sacrifice his life in order to fulfil his chivalric quest. His acceptance of the girdle and his intention to hide it from the lord of the castle betray a free will moved by a strong passion for the self, rather than a commitment towards his community. This paper aims to prove how a contextual analysis of the portrayal of emotions in medieval romance will help us trace the development of the medieval poetic discourse of emotions, and understand the cultural implications of the representation of emotions in poetry. Hence, it proposes that the cultural development that took place towards the end of the medieval period, represented by the decline of chivalry, the spread of witchcraft and the emergence of mercantile values was accompanied by the advent of new attitudes towards emotions. Accordingly, it suggests that it is necessary to adopt an interdisciplinary approach to the analysis of emotions in the poetry of the later Middle Ages. Such an approach will help us to understand why the pressure to portray heroes who display exemplary emotions is reduced in the romances that depict the death of King Arthur and the fall of the Round Table.

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Bio: Dr Israa Qallab is an Assistant Professor of Medieval English Literature, and the Head of the Department of English Language and Literature/The University of Jordan. She was awarded her PhD from Bangor University/ The United Kingdom under the supervision of Professor Raluca Radulescu and the examination of Professor Corinne Saunders. Israa's work is mainly a reading of emotions in the Middle English romances of the period from the early thirteenth to the early fifteenth century through the application of the medieval Western philosophical discourse of emotions, as a theoretical approach, to the investigation of emotions in these texts.

Anna Quercia-Thomas

The University of Western Australia, Australia

Mobilising Emotions of Dislocation, Loss, and Exile through Structures of Male Friendship in Shakespeare

Bridget Escolme says of early modern theatre that ‘the expression of extreme emotion was something that people came to the theatre to see and hear – to take pleasure in’. In this paper, I seek to show a connection between the vocal and physical languages of early modern male friendship and the tools used to circulate emotion between stage and audience during theatrical performance. Shakespeare’s male friendships function as spaces in which the experiences of dislocation, loss, and exile are experienced both as shared external threats and, within the relationships themselves, as private emotional conflict. The practice of representing private relationships on the public stage dramatises the private and specifically emotional aspects of friendship. I aim to investigate the ways in which the different forms of male friendship portrayed in Shakespeare’s plays can facilitate communication about these emotions of displacement by enacting a circulation of emotion both on stage and between stage and audience, and further explore the ways in which these different types of friendships can be defined by their varying methods of mobilising emotion.

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Bio: Anna Quercia-Thomas is a PhD candidate at The University of Western Australia. She completed a master’s degree in Shakespeare and Renaissance Literary Culture in 2018 at the University of St Andrews and a bachelor’s degree (hons) in English Literature at the University of St Andrews in 2017. Her research focuses on the intersection of male friendship and emotion in Renaissance drama and further interests include friendship, affect theory, history of emotion, and queer theory. She is the current Communications Officer for the Australian and New Zealand Association for Medieval and Early Modern Studies.

Yann Rodier

Sorbonne University, Abu Dhabi

Arousing Public Hatred: The Role Played by the Xenophobic Libels Against Italians in Seventeenth-Century France

The increasing numbers of polemical libels created an emotional community against Italians and inspired public hatred. This fear-and-hate literature reached the French king himself, Louis XIII, convinced that all the evils in the kingdom resulted from this Italian foreigner, Concini, the Marie de Medici's favourite. He takes power by ordering the assassination of Concini. The Parisian crowd imitates its king and hands out justice by extracting the corpse of Concini to kill him once again! The methods of demonisation employed in these hundreds of polemical writings reveal a social impact on the collective mindset. Political and state xenophobia contributed to the artificialisation of public hatred against 'enemies State'. My aim in this paper is firstly, to analyse the work of emotions through primary sources as the libels, in the creation of communal feeling against Italians. Secondly, we will investigate strategies of the 'making hateful' highlighted by the polemicists themselves in their writings; and lastly, how it is moving from paper hatred to brutal hatred with the assassination of Concini. The emotional power of polemical writings put into place by the princes of aristocracy sounds able to arouse public hatred throughout such media campaigns.

Bio: Dr Yann Rodier is the Head of the History Department and Assistant Professor at the Sorbonne University Abu Dhabi. Supervised by Prof. Denis Crouzet, his thesis - *Les raisons de la haine. Histoire d'une passion dans la France du premier XVIIe siècle (1610-1659)* - was published in 2020 and was granted the 17th Century Award. His research areas focus on the Anthropological History of passions and emotions; History of xenophobia, stereotypes and prejudices; History of conflicts and religious violence in the seventeenth century. A current research project is aimed at widening his perspectives by studying exclusion of the Gypsy minorities by the European States.

Carolina Rodríguez López

Complutense University of Madrid, Spain

Spanish Academics in American Exile: An Emotional Cartographie, an Emotional Approach

The purpose of this paper is to test the potential of the methods and concepts of the history of emotions for a renewed and deeper studying of the exile. Focused on the cases of some Spanish professors exiled in American Universities, the paper explores through their correspondence, the emotional mapping that they followed during their exile process. The case studies take us to the Spanish civil war and the following years in which the dictatorial regime of General Francisco Franco was imposed on Spain. The exiles anticipated suffering and emotional stress from the start, which led them to locate quickly spaces for rest and shelter. Once they realised they were going to live as exiles, they built emotional communities in which they deployed, vented their emotions, but also placed their lives, their common experiences and expectations. The family, the professional circle and the references both from colleagues who remained in Spain and from many others (Spanish or not) who shared exile, are easily detected as constructed emotional communities. The exilic process had plenty of ups, downs and emotions. To live and not just survive, the exiles were forced to design their own emotional reconstruction, their new lives, not forgetting the old ones, but also filled with content and relief.

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Bio: Carolina Rodríguez López is Professor (Tenured), PhD in History from Complutense University of Madrid 2001 (Extraordinary Doctorate Award in 2002). She was a postdoctoral fellow and researcher at the Carlos III University of Madrid (2001–2007). Invited researcher at the École d'Hautes Études de Paris (1999) and the Sorbonne University (2000); Visiting Scholar at Harvard University (2009–2010 and 2010–2011 courses) and at California State University and Dominguez Hills (2015–2016 course) and Guest Researcher at the ZZF-Zentrum für Zeithistorische Forschung-Postdam (Germany). She has participated in conferences and seminars and she has given conferences in the USA, Argentina, France, Belgium, Portugal, the UK, Germany, the Netherlands, Italy, among other countries. Her research has focused on the history of universities, the history of exile, cultural transfers, historiography, tourism and emotions. The result of this work has been reflected in the numerous publications and presentations at national and international congresses. Among them, it is worth highlighting her articles and coordination of her dossiers in specialised magazines such as *Ayer*, *Cuadernos de Historia Contemporánea* and *Revista de Historiografía*. She is the director of *CIAN-Journal of the History of Universities* (<https://e-revistas.uc3m.es/index.php/CIAN>); Principal Investigator of the Research Project: A Global Campus: Universities, cultural transfers and experiences (PID2020-113106GB-I00) and Director of the Research Group: EXPEhistory (<https://www.ucm.es/expehistoria/>).

Barbara Sain

University of Saint Thomas, Minnesota, USA

A Homeland for Black Believers: The Sustaining Hope of African American Catholics During the Great Migrations

In the early to mid-twentieth century, millions of African Americans migrated from the southern United States of America where their ancestors had been enslaved to northern industrial cities. A small number of the migrants were Catholic. Drawing on newspapers, religious archives, and individual testimonies, this paper will examine the emotional experiences of African American Catholics in Chicago during and after the great migrations, with particular attention to the emotion of hope. Migrants set out with “the hope of better treatment and the chance to live and work as other men”. This hope was shaken and reshaped by the realities of life in the north. Black Catholics found that the ‘colour lines’ in Chicago were religious as well as geographic and cultural. They felt at home in Catholicism because of its global diversity, but they were rejected by most white Catholics. They preferred reserved Catholic rituals over the emotionally expressive worship of southern black churches, but that divided them from other migrants. They belonged, yet didn’t belong, in multiple emotional communities. Later, after the civil rights movement and the Catholic liturgical reforms of the 1960s, some black Catholics embraced emotionally expressive worship as authentically black and Catholic, a way of showing ‘the Catholic Church is a homeland for Black believers.’ An essential part of the black Catholic experience was a shared hope in God, rooted in the church community. They expressed that hope in prayer and song, asking God to ‘Lead me, guide me, along the way. For if you lead me I cannot stray’. For people navigating the shifting spaces, expectations, and communities of the migrant experience, hope in God was more than a metaphor. It was a sustaining force in their individual and communal experience.

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Bio: Barbara Sain is Associate Professor of systematic theology at the University of St. Thomas in St. Paul, Minnesota, and a member of the North American Chapter on the History of Emotions (NACHE). She specialises in theological anthropology and the social impact of engineering. Her work on African American Catholics is part of a broader project on historical, psychological, and theological descriptions of hope and hopelessness in twentieth-century American Christianity.

Daniel Samson

Brock University, Toronto, Canada

The Textual Exile: Emotion and the Body in a Nineteenth-Century Rural Diary

James Barry (1822–1906) was a miller, fiddler, printer, and avid reader on Six Mile Brook, Pictou County, Nova Scotia. His 56-year-long diary forms the basis for this examination of a man living a kind of textual exile. Though primarily a miller, Barry lived his life largely through text – in reading, in printing and bookbinding, and in his diary. His day-to-day existence on Six Mile Brook was far apart from the intellectual life he desired – far from the Presbyterian literary metropolises of Glasgow and Philadelphia, and later the free-thought centres of New York and Chicago. This intellectual exile was compounded by isolation within his village and his home. Millers (like Menocchio in *The Cheese and the Worms*) were often distrusted. In addition, the breakdown of his marriage meant that by his mid-40s, the relations he formed in far-away places through books became his only meaningful community. These twin exiles structured a life of endless aspiration, a yearning for culture, intellectual engagement, love, and the respect and status that came with these desires – respect and status rarely offered in his rural colonial exile. This feeling of exile – from the Scottish land of his immigrant parents and the major literatures and religions he embraced, from his own community, from his own family, and later from the intellectual worlds of a free-thought ‘Infidel’ – was felt bodily and was, I argue, productive of as much suffering as the inflammation in his bowels. This essay explores Barry’s emotional body as expressed in his writings on community and his domestic world, in observations on his own ageing, pain-wracked body, the ageing and misshapen bodies that entered his mill, and the mysteries of women’s bodies.

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Bio: Daniel Samson is Associate Professor of History at Brock University, in St. Catharines, Ontario, Canada. He has published *Industry and Improvement: Rural-Industrial Nova Scotia, 1790–1860* (Montreal, 2008); *Contested Countryside: Rural Industry in Atlantic Canada* (Halifax, 2004) and *Visions: The Canadian History Modules Project*, two volumes, 2nd edition, 2015. He is currently completing a biography of rural miller, printer, fiddler, and all-round curmudgeon James Barry, as well as three digital projects: *James Barry’s Music*; *The Colonial Library: A Repository of What Colonial Nova Scotians Read*; and a new project *Disruptions of the Colonial Archive: Settler Colonialism in Acadie/Mi’kma’ki*. He has recently published peer-reviewed essays on James Barry’s politics, transnational Canadian historiography, and digital communities.

Maria Gabriella Tigani Sava

University of Malta, Malta

“Vedi, la nostra separazione sarà lunga, non facciamola più dura col silenzio”: Loneliness, Discomfort and Hopes in the Memoirs of Santorre di Santa Rosa, Count of Pomerolo (1783-1825)

This paper aims to examine the memoirs of Santorre di Santarosa, a patriot of the first half of the nineteenth century, from a perspective of the history of emotions that departs from the traditional romantic-Risorgimento reading. The main goal is to focus my attention on that core of feelings, such as loneliness, despondency, sadness, but also friendship and hope, which constitute the specificity of the private letters composed by Santorre in exile in Switzerland, England and Greece in the period 1821-1824. This new approach allows me to analyse the narrative of the hero of the battle of Sfacteria (1825) with new methods of investigation, closer to his inner world, with regard to issues related to his insertion in foreign environments, feelings of loneliness, material difficulties, disappointments – not only of a political nature – and friendship networks established far from his country (e.g., with other ‘proscritti’ such as U. Foscolo, G. Berchet, G. Collegno, L. Porro), and built up in the host countries, such as that with a Quaker family, the Frys, and with the English translator S. Austin. In other words, I intend to place particular emphasis on Santarosa’s emotional space, not only as a patriot, but as a man who experienced feelings and events that were (and are) not unknown to other men. The recurring theme of exile, for example, is not only about nostalgia for the homeland, his wife and children left behind in Italy, but also takes on the metaphorical value of an existential condition of discomfort, evoking a strong desire to keep emotional ties alive through writing. From this perspective, his human condition is partly detached from contingent events, transferring the patriot into a timeless and universal dimension.

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Bio: Maria Gabriella Tigani Sava will defend her doctoral thesis in the autumn of this year at the University of Malta in collaboration with Padua University. She obtained her first degree in Political Science at the University of Messina (2009) and her second degree in European History at the University of Florence (2012), under the supervision of Prof. Paul Ginsborg. She has been a member of the International Association of Byron Societies (IABS) since 2013. Since May 2017 she has also been a postgraduate member of the Royal Historical Society and since 2020 of the ASMI (Association for Modern Italian Study). Her research interests range from cultural history to Mediterranean and court studies. A particular focus is on the Italian Risorgimento. Her latest work is *Risorgimento: l’io romantico in azione. Emozioni, cultura europea e identità nazionale nel byronismo italiano* (Rubbettino, 2017).

Özlem Savaş

European University Viadrina, Frankfurt (Oder), Germany

Telling Loss: Collective Feelings, Travelling Stories, and Relationalities of Post-Gezi Migration from Turkey

Due to escalating political oppression and turmoil, a growing number of people – mostly academics, artists, journalists, and students – have left Turkey since the 2013 Gezi movement and settled around the globe, especially in Berlin, Germany. This paper is underpinned by my three years of ethnographic research on affective culture of post-Gezi migration from Turkey that has been created through emotional practices across digital media, artistic endeavours, and public events. It focuses on emotional practices of telling, performing, reworking, and networking lived and felt experiences of political oppression, displacement, and relocation and explores their roles in shaping subjectivities, belongings, and relationalities. In particular, this paper inquires into collective and political feelings of loss that have prompted the desire, need, or impulse to leave the country and have largely shaped the affective culture of post-Gezi migration. As a key structure of feeling, loss has been mediated, circulated, and archived through a range of texts and performances including essays, talks, photos, videos, exhibitions, and artistic performances that were created by people who recently left Turkey. Drawing on various narratives and performances of loss, this paper discusses how collective and political emotions of displacement can create forms and spaces of belonging and relating to others. Rather than confining the continuous engagement with the past to never-ending grief and nostalgia, that have been stereotypically associated with migration experiences, this paper discusses how emotional practices of exposing and exchanging feelings of loss create a shared history here and now. It further explores how the collective feel of a shared history opens up relationalities that can bring about affinities, intimate publics, and political friendships, as well as distinctions and conflicts.

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Bio: Özlem Savaş, Dr.Phil works at the Department of Comparative Cultural and Social Anthropology at European University Viadrina. Previously, she worked as assistant professor at Bilkent University and held research fellowships at Humboldt University of Berlin, The Brandenburg Centre for Media Studies, and the University of Konstanz. She has carried out ethnographic research projects that intersect cultural studies, media studies and migration studies and published on collective and political emotions of migration, affective digital media practices, and diasporic aesthetics and politics of the everyday. Currently, she carries out an ethnographic research project, titled 'Affective culture of post-Gezi migration from Turkey: Collective feelings, travelling stories, and relationalities'.

Silvina Silva Aras

University of Sussex, UK

Racism and Discrimination through My Ears: A Sensorial Approach to Feelings and Thoughts about Racism in a Small Postcolonial Parisian Neighbourhood

This work is based on part of a chapter of my recently defended Doctoral thesis, where I addressed racism and empire in a Parisian neighbourhood in the twenty-first century through a sensorial approach. In this paper, I explore the sensitivities, openly expressed thoughts and emotional reactions of two different dialogues, in two different radio programs streamed by a local NGO in this Parisian neighbourhood La Goutte d'Or in Paris's 18th arrondissement, which is profoundly marked by its history of immigration but also through its historical experience of discrimination, racism and social rejection.. Both programs were recorded in 2016 and 2017, making these part of a recent or contemporary history of the neighbourhood. Each program is carried by different age groups: one led by older ladies and the other by youngsters, all of which live or work in the neighbourhood. For this research, I employed my ethnographical sensorial tools, mostly – in this chapter – my ears to listen, appreciate and distinguish the voices that interact in these media dialogues, focusing not only on the content of what is said, but also on the intonations, silences and changes of sound register. In both cases I can scrutinise their experiences, feelings and thoughts about racism, as an element of their daily lives. An intersectional perspective is required, as is the incorporation of age as a factor, to understand the different experiences given the variety of factors that cross the discussions on these two programs. Some of the research questions of this work are: How have both groups (from different ages) lived and continue to live Racism in their daily lives? How do they manage (or not) the feelings of rejection and discrimination? What is the legacy of colonialism in these experiences of racism in their everyday lives? How does intersectionality act in the analysis of these two separate groups and their experiences of Racism and Discrimination?

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Bio: Silvina Silva Aras is a Doctor in Cultural Studies from the University of Sussex, UK. Her research subject for the last ten years has been Racism and its relationship with Colonialism in the Postcolonial societies of Europe, primarily in France, but with a sensorial perspective. She also tries to develop an auto-ethnographic approach as a historian originally from the Global South working with the realities of postcolonial European cities. Her background is in the area of African Studies in which she has worked and researched at the University of Buenos Aires, the Ethnographic Museum (Buenos Aires), and also later in France at the École de Hautes Études en Sciences Sociales-EHESS in Paris, in the old Centre d'Études Africaines; and she has worked and lived in various African countries over several years. She came to finish her Doctorate at the University of Sussex where she expanded her interests into transdisciplinary, sensorial and cultural approaches, which she has tried to combine for an analysis of the subject of Racism and Colonialism. She also works as a freelance illustrator artist, regularly trying to link her two passions: the visual arts and her research endeavours.

Alecia Simmonds

University of Technology, Sydney, Australia

Deception in the Colonies: Exploring the Relationship Between Emotion and Motion in the Trials of Ellen Stewart

What was the relationship between motion and emotion in settler colonial nations? How was companionate marriage, imagined as domestic stasis, to be reconciled with a people more mobile than at any other time in history? How was romantic love, which demanded intimate knowledge of one's partner, to be found in a world of frauds and schemers? This paper will explore these questions through focusing on the actions for libel and breach of promise of marriage brought by an Australian governess against two members of the colonial aristocracy in 1857, both of whom claimed that she was concealing an unsavoury past. Through the torrid romances of this 'scheming governess' I will examine the possibility for self-reinvention that imperial mobility offered women as well as the suspicion that women's movements provoked. Where mobility for men was a sign of autonomy and citizenship, for women it came with whiffs of danger and sexual depravity, particularly in the Australian colonies, filled as they were with emigrants of dubious repute. In this context, the question that every lover asks of the other – 'who are you really?' – took on a certain urgency and raised a perplexing question for the law: how could interrogations into a person's background and character, so necessary in a world of avaricious immigrants, be balanced against the middle-class right to privacy? Who had the authority to regulate love, to conduct inquiries into the truth of someone's character? And what kind of self were they looking for?

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Bio: Alecia Simmonds is a Senior Lecturer in Law at UTS. She is an interdisciplinary scholar in law and history, and has published widely – in academic journals and the popular press – on the relationship between intimacy, imperialism and law in Australia and the Pacific. She is the author of the award-winning book *Wild Man* (Affirm Press, 2015) and her next book *Courting: A History of Love and Law in Australia* (Black Inc/La Trobe Press) will be published in 2022. Alecia is Chief Investigator of the ARC project 'Gender and the Jury'.

Claudia Soares

Newcastle University, UK

The Great Lone Land: Emotions, Home, and British Child Migrants, 1820–1930

During the nineteenth and early twentieth centuries, several major British charities facilitated the emigration of over 100,000 poor children residing in welfare institutions to different parts of the Empire. Emigration allowed these agencies a cost-effective means of ‘disposing’ of children, while also participating in complex forms of social engineering, helping Britain to extend its power and control transnationally, and to remake British society and values in new territories. Despite emigration being marketed as an avenue to increased prosperity and social mobility, existing research has overwhelmingly demonstrated the failings of these schemes. While we know more about the experiences and feelings of children who migrated following the Second World War, the voices of children who migrated in the nineteenth and early twentieth centuries are especially fleeting and have not often been positioned centrally in research. Drawing on British Academy-funded research on welfare experiences in Britain, Australia, and Canada between 1820–1930, this paper privileges letters sent by poor child migrants and uses approaches from the history of emotions to examine their feelings about, understandings of, and responses to the processes of migration and settling in a new ‘home’. In particular, the paper considers how British child migrants might feel at home in their new locations, by interrogating how young people found comfort in their new locations, including how they articulated their desires and ambitions, their (re)making of an emotional sense of home, and the meanings they assigned to their environments. It examines what young migrants had to say about arriving and settling in their new countries, and explores their perceptions about, recollections of and emotional ties to ideas of ‘home’. Finally, the paper unpicks how the agencies that facilitated children’s migration sought to manage migrants’ feelings about home from afar. In doing so, the paper makes a case for bringing the histories of emotions and environment in dialogue with each other in the study of child migration.

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Bio: Dr Claudia Soares holds both a British Academy Postdoctoral Fellowship and a NUA^{CT} Fellowship at Newcastle University, UK. Her current BA-funded project *In Care and After Care: Emotions, Welfare, and Institutions in Britain, Australia, and Canada, 1820–1930* combines ‘new’ imperial history and history of emotions approaches. It examines the development of transnational policies and practices relating to care and control of children and families at risk and recovers the social and emotional experiences of marginalised individuals who spent time in a range of state and voluntary institutions. Her new research as part of her NUA^{CT} Fellowship will focus on the history of fostering and adoption between 1800–1920, and new work on migration, emotion, and the natural world across the British Empire. Her first monograph, *A Home from Home? Children and Social Care in Victorian and Edwardian Britain* is forthcoming with Oxford University Press.

Deborah Strehle

Yale University, USA

Mobilising Freedom: African American Funeral Directors' Activist Technologies

This paper explores the affective impact of African American funeral directors' use of hearses as technologies for both commemoration and liberation during the height of the civil rights movement in the 1960s. This essay not only underscores the important role private cars played in facilitating civil rights activism, it demonstrates how African American funeral directors mobilised hearses variously as harbingers of dread, grief, celebration, pride, or solemn reflection. In a segregated economy for much of the 20th century, funeral directing was one of the most financially stable jobs available to African Americans. This stability, denied to many people of colour, meant funeral directors were often the philanthropists and de facto leaders of their communities, dispensing advice, material assistance, and financial aid in addition to providing dignified funerals. As the civil rights movement accelerated in the 1960s, many African American funeral directors used every professional tool at their disposal to advance civil rights from printing voter registration instructions on funeral fans to strategically using or withholding their cosmetic expertise. Hearses, too, had symbolic and political potential beyond their most obvious use as a means of transportation. African American funeral directing in the 1960s offers examples of funeral cars deployed as ambulances, taxis, private transportation, escape vehicles, moving memorials, and meeting spaces. They were versatile vehicles that mirrored the multifaceted position of African American funeral directors. Drawing on oral histories, trade publications and other archival documents, this paper explores emotional responses to hearses among African American funeral directors and their communities.

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Bio: Deborah Strehle is a PhD candidate in the History of Science and Medicine Program in the History Department at Yale University. Her doctoral research investigates how care of the dying and the dead changed in the USA from the height of the civil rights movement in the 1960s to the rise of the alternative death care industry in the early 2000s.

Clara Stella

University of Seville, Spain

Authorship, Exile, and Experience of Displacement within the Voice of Olympia Fulvia Morata (1526–1555)

Taking the narrative imagination of the exilic perspective as our point of focus, this paper looks at how Olympia Fulvia Morata depicts her experience of exile and displacement in sixteenth-century Germany via a blend of classic and ancient biblical and prophetic models from the Hebrew Bible. *Monstra* of culture, Olympia lived in Ferrara at the court of Duchess Renata of France. She embraced Calvinism unreservedly and it cost her escape and exile from Ferrara to take refuge in Germany with her husband, where she died at just 29 years. After her death, from 1558 her spiritual master Celio Secondo Curione collected and published her works in two editions, in 1558 and 1562 respectively. Interestingly, he passed on the legacy of her thought to two key women of the Reformation, as he dedicated the first edition of Olympia's *Opera omnia* to Isabella Bresegna (1510–1567), who fled Naples to take refuge in Spain in 1557, and the second one to Queen Elizabeth of England (1533–1562). In the light of Curione's construction of such a clear female heritage and commutative of reformed and displaced voices, firstly the paper addresses how Olympia's knowledge of prophetic literature enhances and vivifies her emotions in her letters and serves to the construction of her authoritative voice during the religious wars in Central Europe. Secondly, it looks at how the *exempla* of women biblical characters, and especially Olympia's use of the Book of Esther, shapes Olympia's narrative voice thus complicating further the narrative strategies of the recount of a real exilic experience.

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Bio: After a degree in Modern Philology at the University of Padua, Clara Stella undertook a PhD in Italian literature at the University of Leeds (UK). Her research has shed light on the history and poetic activity of 53 noblewomen whose work is gathered in the first anthology entirely dedicated to women poets of the Renaissance, edited by Lodovico Domenichi in 1559. Her monograph on Lodovico's anthology is now published by Classiques Garnier. She currently works as a Maria Zambrano Postdoctoral Fellow at the University of Seville and she was previously employed as a Marie Skłodowska-Curie Fellow at the University of Oslo, for the research project 'Women Writing Saints in Counter-Reformation Italy'. The project looked at how women authors have negotiated the legacy of female saints in their writings as both subjects and as intellectual and ethical inspirations for their own oeuvre and authorship. In her research, lyrical texts by secular authors are put in close dialogue with mystical literature of their time.

Sami Suodenjoki

Tampere University, Finland

The March 'Free Russia' as a Transnational Shaper of Experience Communities

Few musical pieces have provoked as intense political passions in Finland as the march song 'Free Russia' (Vapaa Venäjä), which spread virally and developed into a working-class anthem between the World Wars. 'Free Russia' became controversial because of its lyrics, which covered the Russian Revolution, and its melody, which was taken from a virally spreading Russian military march 'Farewell of Slavianka'. Viewed by critics as 'Russian' and 'Bolshevistic', the march tapped into the anti-communist and anti-Russian atmosphere of the newly independent Finland. Yet the catchy melody and lyrics made the march popular among workers both in Finland and Finnish America and soon also aroused the interest of the international record industry. As the song found new audiences and was spread to new performance contexts by the gramophone in the late 1920s, it was enriched with new layers of meaning and was partially moved from the framework of ideological songs to that of 'Finnish' popular music. Nonetheless, even as a popular music piece, 'Free Russia' remained associated with mobility, migration, and exile. In this presentation, I explore the cross-border movement of 'Free Russia' between Soviet Russia, Finland, and Finnish America and the ways in which the song tapped into the lived experiences of the nation, exclusion, and mobility in the interwar period. My source materials include articles and advertisements published in Finnish and Finnish American newspapers, police reports, and oral history. As a theoretical framework, I use the concept of 'community of experience', which bears resemblance to Barbara Rosenwein's idea of 'emotional communities', and refers to people who have experienced similar things and who negotiate these experiences with each other and give them similar (but not necessarily identical) meanings.

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Bio: PhD Sami Suodenjoki is a social historian and senior researcher at Tampere University, Finland. He works in the Lived Nation research team of the Academy of Finland Centre of Excellence in the History of Experiences HEX. Suodenjoki's research interests include political movements and the interaction between citizens and the state in the late-nineteenth and early twentieth centuries. He has published on the rise of socialism, political informers, and the experience of revolution in Finland, and he is co-editor of the seminal anthology *Lived Nation as the History of Experiences and Emotions in Finland, 1800-2000* (Palgrave Macmillan, 2021). Suodenjoki is also the chair of the Finnish Society for Labour History and a management committee member of the European COST Action Worlds of Related Coercions in Work.

Laura Swift

The University of Manchester, UK

“Alas! They will beshite us”: Ben Jonson’s Spatial Communities of Disgust

‘To call Ben Jonson a deliberately disgusting writer is neither an insult nor an overstatement,’ Laura Kolb has asserted; “‘On the Famous Voyage’”, Richard Helgerson argues, is ‘among the filthiest, the most deliberately and insistently disgusting poems’ in the English language. While disgust seems initially to be a straightforward concept – we know it when we feel it – definitions of disgust have proven slippery to pin down. Is it a precognitive, and therefore transcultural, affect? Is it a physiological or emotional response? Through a reading of the ‘filth, stench, noise’ of the London sewer in Jonson’s poem, this paper argues that disgust is a uniquely embodied feeling – at once sensory, emotional, aesthetic and cultural – and one that is repeatedly enlisted to reinforce the boundaries of an elite community of discerning readers against the imagined threat of those perceived as Other. The paper offers a reading of disgust as a particularly spatialised affect in early modern London, crystallising around the boundaries of hyperlocal places and performed through the traversing of space.

Bio: Laura Swift received her PhD from The University of Manchester in 2019. She is currently working on a book on paranoid effects in early modern England, and has recently published on noise and abjection in *Epicene* in the *Ben Jonson Journal* (2021). She is currently an Assistant Editor for *Medieval and Early Modern History* at Manchester University Press.

Kathryn Temple

Georgetown University, USA

Should I Stay or Should I Go: Survival Emotions in Times of Plague

The embodiment of emotions, specifically the link between emotional states and an urgent need for physical movement, are foregrounded during pandemics: people find their movement restricted due to pandemic-related mandates that require isolation in the home or sometimes a hospital or treatment centre. While our Covid-related contemporary experiences have focused on the frustration and depression related to such restrictions – especially in countries with severe restrictions on movement such as Italy – earlier eras, when restrictions could not be so uniformly enforced, offer a lens for the comparative study of pandemic-related emotions. My paper examines the emotional practices linked to movement during the London Plague, as represented in Daniel Defoe's *A Journal of the Plague Year*. It is generally understood by historians that the rich tend to flee cities during epidemics of plague, with the poor forced to remain behind. But Defoe's narrative tells a much more complex and emotionally driven story. Examining this 'crisis text' for its account of the movements of the wealthy, the middling sort, and the poor, reveals an emotionally driven ambivalence about movement demonstrated across the London population. While the main narrative focuses on Defoe's protagonist HF and his ambivalence, various interpolated stories demonstrate the consequences of fleeing, including loneliness, isolation, and eventually death from starvation rather than plague as non-wealthy residents who left London often found themselves living in isolation, refused food and shelter by the rural poor. Meanwhile, HF, who never leaves London, suffers from a powerful ambivalence-related anxiety that drives him to explore the city, repeatedly putting himself in danger even while castigating himself for taking risks. I place these emotions in the context of a larger organising principle, one that legal theorist Duncan Kennedy call 'the fundamental contradiction' between our desire for personal freedom with our absolute dependence on others for species and personal survival.

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Bio: Kathryn Temple, JD, PhD, professor of Law & Humanities and former chair of the English Department at Georgetown University, is the author of *Loving Justice: Legal Emotions in William Blackstone's England* (NYU Press, 2019). Her earlier book, *Scandal Nation: Law and Authorship in England*, (Cornell UP, 2002), focused on the relationship between anger/disgust and national identity in eighteenth-century Britain. The recipient of numerous fellowships, including the NEH and the ACLS Burkhardt, she works at the intersection of affect and institutional structures and has published widely on the history of legal emotions with recent essays in *Eighteenth Century Theory and Interpretation*, *Law & Literature*, and *Journal of Law, Culture and the Humanities*. She is a co-editor of the Research Handbook on *Law and Emotions* (Elgar, 2021). Her next book, about the relationship between narratives of survival and survival emotions, is titled *Survival Emotions in Times of Crisis*.

Courtney E. Thompson

Mississippi State University, USA

“if the black race does not become extinct as the Indian race...”: Theorising Race and Practising Medicine from the Rural South to Western Reservations

In his brief life and career, Dr Andrew Bowles Holder (1860–1896) moved through and practised in very different sites, including post-Reconstruction-era rural Mississippi and a Crow reservation in Montana. Holder’s short career is well documented in a set of case notes, photographic albums, and journals, which cover his time as a young physician in rural Mississippi and on the reservation. This archive allows the historian to glimpse the ‘dailiness’ of rural medical practice as well as how his emotional responses to his patients were shaped by patient identities, particularly race, gender, and sexuality. In this paper, I follow Holder as he travelled from the South to Montana, exploring how he translated racialised medical views into the reservation context and beyond. Holder, born to a slaveholding family on the eve of the Civil War, professed explicitly racist arguments as a young man in Mississippi. His medical training – which included the use of stolen Black bodies for dissection practice – was imbued with a belief in white supremacy. Holder’s theories of racial superiority were re-contextualised during his movement to the reservation. Even as he continued his studies of Black bodies, he interacted with Indigenous patients as well, theorising indigeneity in terms of race and civilisation, and reacting with disgust, pity, and sometimes shame to Indigenous bodies and health practices. I argue that Holder’s emotional responses to his white, Black, and Indigenous patients and his theories of race and health were profoundly shaped by his background, politics, and his movement from the South to the West. This paper, as part of a broader comparative project focusing on the doctor-patient relationship in the late-nineteenth century, demonstrates how the identities of doctor and patient shape the emotional dynamics of this relationship, as well as care and outcomes for patients in the past and the present.

Bio: Courtney E. Thompson is Associate Professor of the history of science and medicine and women’s and gender history at Mississippi State University. She received her PhD from Yale University in 2015. Her first book, *An Organ of Murder: Crime, Violence, and Phrenology in Nineteenth-Century America*, was published in 2021. She has published articles and essays in *Bulletin of the History of Medicine*, *Isis*, *Journal of the History of Medicine and Allied Sciences*, *Social History of Medicine*, *Medical Humanities*, *Endeavour*, and *Eighteenth-Century Studies*.

Nagehan Tokdoğan

Centre for the History of Emotions, Max Planck Institute, Berlin, Germany

Emotional Motives of Erdoğanism in the Turkish Diaspora

For twenty years now, Recep Tayyip Erdoğan, the leader of AKP, the former prime minister and the current president of Turkey, has enduringly been a symbolic figure through his speeches and behaviours regarding both internal and foreign policies. Not surprisingly, Erdoğan's leadership and the ever-increasing support he has received from the masses have been a subject of academic interest throughout the years. Yet, almost all the literature about the AKP rule and Erdoğan's leadership has somehow ignored the emotional motives of the masses supporting Erdoğan. Today, 'Erdoğanism' has exceeded the borders of the country and we have witnessed that he gets remarkable support from Turkish-origin migrants all around the world. For instance, in the presidential poll of 24 June 2018, Erdoğan got 64.8 percent of votes among Turks living in Germany. This massive support from within the Turkish diaspora is striking and deserves academic inquiry. Drawing on the literature on the politics of emotions, this paper will attempt to unravel the emotional motives of Erdoğanism in Turkish-origin migrants living in Germany, relying on the empirical data collected from the in-depth interviews with the right-wing, conservative members of the Turkish diaspora in Germany.

Lucy Underwood

University of Warwick, UK

Exile, Alienation and National Identity: English Catholics c.1558–1660

This paper explores how emotions connected with exile and migration were articulated and used by English Catholics in constructing concepts of England and Englishness in the century following the Protestant Reformation. Texts describing English-Catholic sufferings articulated longing for the homeland as well as relief and escape, and attempted to evoke both pity and anger towards England in readers. However, in exploring the emotions of exile and their relation to the affective politics of patriotism, I also look at how Catholics within England regarded themselves as exiled: exiled from the 'Catholic England' of the past, as they perceived it, as well as cut off from Catholic culture. Alienation from the governing regime and dominant culture could be interwoven with emotions such as nostalgia. England itself could be imagined as 'exiled' from its true (Catholic) self: the personification of England allowed it/her to be the subject as well as object of emotion. Their emotional practices were performed through genres such as martyrology and history, published in both English and foreign languages, in the semi-public poetry and prose texts recorded in commonplace books and miscellanies, in drama, and sometimes in correspondence. A number of selected, representative texts will be used. Scholars whose work informs mine include Alison Shell, Liesbeth Corens, Nicholas Terpstra and Susan Broomhall. The cultural practices examined in this paper show the transferability of emotions connected with displacement and exile between physical exile, cultural/ideological alienation, and the construction of the nation as an affective entity.

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Bio: Lucy Underwood was a Leverhulme Early Career Fellow at Warwick University 2016–21, and is currently an honorary research fellow at Warwick. Her research interests are in the cultural history of religion and national identity, the history of childhood and youth, Catholicism in Britain, and representations of England/Britain in Italy. Her first book was *Childhood, youth and religious dissent in post-Reformation England* (Basingstoke 2014), and she is currently writing a monograph arising from her Leverhulme-funded research, *England's Exile: Catholicism and national identity after the Protestant Reformation*.

Laurie Venters

Universität Bonn, Germany

The Emotions of Anti-Choreography: Slavery and Resistive Movement in the Roman World

Semantic evolution occasionally yields accidental poetry. Remove the 'e' from 'emotion' and you are left with a synonym for movement. Both the English word 'emotion' and 'motion', of course, share a common Latin route, the noun *motio* (nom. sing.), connoting both kinetic activity and the affective workings of the soul. The mutual etymological ancestry of emotion and motion, inadvertently preserves the entanglement of two concepts close to the heart of the human experience – the ability to move and be moved. For the majority of bonds people in the Roman world, however, delimited mobility was a fact of life. Slaveholders took pains to control the physical movement of their chattel, implementing a sophisticated range of containment strategies. Henceforth, whether through surveillance or psychological disciplining, servile activity was meaningfully curtailed. Despite attempts to moderate and choreograph the lives of *servi*, evidence for the circumnavigation of mobility impositions can be uncovered. While much ink has been expelled on the proficiency of slaves in creating 'rival geographies', little has been written in regard to the emotions underpinning acts of resistive movement. This paper is an attempt to locate the emotional regimen of anti-choreography, that is the movement of bondsmen and women outside of prescribed limits. In particular, I wish to focus on what inspired slaves to risk breaking script, what feelings and desires motivated their movements, from the extremes of absconding to nocturnal escapades beyond the villa walls (e.g., visiting taverns or brothels). Taking Roman literature – dramatic works, poetry and novels – as our starting point, we might tentatively reconstruct the emotional impetus behind the unauthorised movements of unfree persons.

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Bio: Laurie Venters is a third-year doctoral student at the University of Bonn. He is currently working towards the completion of his dissertation, focusing on the sexual agency of female slaves in ancient Rome and Han China. Laurie's research interests primarily concern dependency relations, gender and sexuality in ancient societies.

Arlen Veysey

University of Exeter, UK

Violence on the Ocean: Emotional Communities on a Royal Naval Vessel in the Long Eighteenth Century

The navy is an extremely useful lens through which to view the British state in the eighteenth century. Britain is perhaps one of the best case studies for this because of the central role in which the navy played in the institutional hierarchy of the state, compared to other countries in the period. As a result of its extensive bureaucracy, large amounts of records have been produced, such as court martial cases, which provide a window into naval life in the period. This presentation seeks to promote further study in the fertile area of the history of emotions and of the Royal Navy through the use of the popular concept of emotional communities. Violence is a key aspect of life in the long eighteenth century, and is holistically linked to emotions. The paper will utilise memories of experiences as recorded in primary sources such as memoirs, journals and courts martial cases. The case of HMS Lichfield and its wreck on the Barbary Coast in 1758 will be a key example for this paper. By looking into how life in the navy was shaped by violence and how emotional communities emerged, were shaped by life at sea and in some cases put under pressure and were undone, there is much to be gained from this application of emotions history to the navy in this period. These trans-oceanic experiences were defined in the context of shipboard life with sailors isolated for large amounts of time on voyages. This provides a useful unique context that aids in the historical understanding of these maritime peoples and their emotional communities in the long eighteenth century. Further research could open this area of enquiry into international study, allowing for source bases from multiple countries to be utilised together to further the study of emotions.

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Bio: Arlen Veysey is currently undertaking his MA History degree at the University of Exeter, UK, having completed his bachelor's degree in History at Exeter in 2021. He hopes to start an MPhil/PhD in History in the future to continue his passion for historical investigation. His personal research focus is on the long eighteenth century, and in particular maritime and naval history. He has spent the academic year 2021-2022 researching and writing his master's dissertation. This is on the topic of violence, emotions and the construction of identities in the Royal Navy during the Seven Years War, 1756-1763. This paper is based on ideas which have been produced through the research for, and production of, his master's dissertation this year.

Grace Waye-Harris

The University of Adelaide, Australia

Sartorial Bonds: Henry VIII, Maximilian I, and the Horned Helmet

In 1514, the Emperor Maximilian I gifted Henry VIII a suit of armour that included a grotesque horned helm. The suit was one of two made by master craftsman, Konrad Seusenhofer, at the Imperial armoury in Innsbruck. Of the two, the only suit that remains fully intact is that which Maximilian gifted to his grandson, the future Emperor Charles V, currently held in Vienna. As for the suit given to Henry VIII, the infamous horned helm is all that remains of what current custodians, the Royal Armouries, describe as 'one of the most mysterious objects' in their collection. The ram's horns and spectacles that adorn the helmet continue to perplex historians. During the early modern period, ram's horns were understood to symbolise the devil or a cuckold. Spectacles were often associated with the appearance of a fool. As such, it is unclear why Maximilian would gift Henry such a piece. What historians have failed to consider is the influence of Renaissance classicism during Henry's reign. The mythical meaning behind the horned helm in fact provides important insight to the fellowship between these European sovereigns. Containing symbolism connected to the Order of the Golden Fleece, the helm was a collective representation of chivalric, Christian, and humanist ideologies, customs, and values. These sixteenth-century conventions were central to Renaissance kingship and kingly relations. By wearing, giving, or receiving items that carried this symbolic significance, monarchs accepted and reinforced these conventions. A case study of the horned helm reveals how fashion reflected these shared values and norms and also provided a sense of belonging and friendship within the princely community of Europe.

Bio: Grace Waye-Harris is a PhD Candidate in the Department of History at The University of Adelaide. Her research examines the functions of fashion in diplomacy during the reign of Henry VIII. Areas of interest include historical fashion and materiality, medieval and early modern England, the Tudors, and Italian Renaissance art and culture.

Xiang Wei

Trinity College, Cambridge, UK

“I wept sore for here was not one Gospel minister”: Melancholy, Religious Provision, and Scottish Military Experience Abroad, c.1707-1763

The military career was among the most mobile professions of the early modern world. For eighteenth-century Scottish soldiers, the army provided promising routes of rehabilitation – the transformation from Jacobite ‘rebels’ to loyal ‘heroes’ – adventure, and new land in the colonies as motivation. The Scots were thus considered proud fighters and settlers at the imperial front. This paper, however, offers a contrasting narrative of the experience of the Scottish soldiery: one of melancholy, disillusionment, and disappointment, caused by their physical detachment from home, and the Church of Scotland in particular, to which they were emotionally attached. The autobiography of Thomas Mitchell, soldier in the 21st Regiment of Foot serving in Holland, England, and Gibraltar between 1747-1759, is replete with such negativity – especially his frustration with the lack of religious provision within the army. Mitchell’s negative sentiment echoed the comment of John Blackadder (1664-1729), Presbyterian officer, that the army, without proper pastoral care, was ‘the nursery of melancholy’. In response, Mitchell had developed alternative coping strategies, including correspondence with clergymen and pious laymen at home, who sent him numerous religious books from Scotland at his request. This godly network of letters, however, proved difficult to replicate for other religiously minded soldiers and was no substitute for the systematic provision of army chaplaincy. The soldiers’ emotional response, this paper argues, resulted not only from their mobile lifestyle but also the institutional conditions in which they lived, namely the ambiguous relationship between the military and the Church. By examining the controversies over the appointment of chaplains – notably William Venice, who was pressured by his colonel to convert to Anglicanism in Ireland – this paper aims to delineate the process through which the boundary between the religious and military authorities was (re)negotiated, and how such ambiguity rendered religious provision ineffectual, and frustrated pious soldiers like Mitchell.

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Bio: Xiang Wei is a second-year PhD student at Trinity College, Cambridge, working on the interactions between religious co-existence and Scottish military experience, c.1707-1763. He completed his BA at Peking University and spent a term at The University of Edinburgh as a visiting student. He then moved to Cambridge for an MPhil in Early Modern History in 2019. Recently, his transcription of the autobiography of Thomas Mitchell was chosen as the winner of the 2021 Scottish History Society Rosebery Prize, awarded for the best primary-source edition by a postgraduate student or early career scholar.

Dagmar Wernitznig

University of Ljubljana, Slovenia

“My Dear Child”: Refugeeism and Gender in Trans-Generational Ego-Texts after the Second World War

The proposed paper aims to contextualise post-conflict emotions at the intersections of refugeedom and maternalism. The focus of this analysis is archival files by female displaced persons, who documented their experiences as mothers during the aftermath of the Second World War in the ethnic, cultural, and linguistic triangle of Austrian, Italian, and Slovene borderlands. This study is based on a larger research project, namely an ERC Advanced Grant with the title ‘EIRENE – Post-War Transitions in Gendered Perspective: The Case of the North-Eastern Adriatic Region’. By utilising material housed at local depositories, such as correspondence, diaries, and poems, the narratives of women refugees at the dawn of the Cold War are unpacked regarding intra-family trauma and auto-therapy as well as emotional expressions of motherhood. Frequently recorded and preserved for their offspring, such texts by mothers illuminate migratory experiences in the vicinity of the newly drawn Iron Curtain and through a gendered lens. For instance, E. P., exiled from her home near Maribor during the wake of the First World War, preserved a journal about her post-1945 fears, hopes, and anxieties that she later presented as an ‘heirloom’ to her adult daughter, then a toddler. In my presentation, the ramifications of micro-historical sources, like E. P.’s trans-generational diary, are also related to contemporary and global issues of alienation, affections, and asylum.

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Bio: Dagmar Wernitznig earned her doctorate in history from the University of Oxford, where she used to be a Postdoctoral and, subsequently, an Associate Fellow at the Rothermere American Institute and obtained a business certificate from Oxford’s Saïd Business School. With an additional PhD in American Studies, she has also worked as a university lecturer for literature, culture, post-colonial, and gender studies in Austria for several years and published extensively in the field of cultural criticism and critical theory. In 2016, she held a professorship for quality management and knowledge transfers in higher education in Austria. Presently, Dagmar is an Associate Professor at the University of Ljubljana and a Senior Research Fellow for an ERC Advanced Grant with the project ‘EIRENE – Post-War Transitions in Gendered Perspective: The Case of the North-Eastern Adriatic Region’ (<https://project-eirene.eu>), led by Professor Marta Verginella.

Cecilia White

University of New England, Australia

Out of Place and In No Particular Order: Site Specific Performance Art, Breathing Space and an Affective Resensing of Self and Community

In (no) particular order: distURBANS is a sixty-minute site-specific performance in the Library Reading Room of Customs House, Circular Quay, Sydney on the opening night of Sydney's *Art & About festival*. Thirty-six invited readers, city-dwellers from far flung places, dare to read aloud in their more-than-dozen languages in that officially quiet place, as writer Georges Perec notes. We disturb as we seek to make breathing space for radical relation. We are the *disturbans* seeking wonder beyond our anxiety in an increasingly migratory and pressured world. *In (no) particular order: distURBANS* explores who or what might be possible in a transformative space and the capacity of performance art to cultivate such an (inter)personal breathing space. I speculate that such cultivation may manifest a fertile space for difference and a 'becoming self': a '*renai(r)ssance*' in (re)-connection with others that references philosopher Luce Irigaray. Importantly, the work demonstrates how performance art reveals the potential to resolve a sense of being 'out of place' by developing the affective potential 'out of (a) place'.

Bio: Cecilia White is an interdisciplinary artist, poet and academic at the University of New England, Australia. She graduated with a PhD in Visual Art specialising in Performance Art and Installation from UNSW Art & Design in 2017. Her ongoing 'breathing space projects' examine the sense of self and issues of personal and social transformation through the lens of breathing, anxiety, wonder and related emotions. Her site-specific works are known to engage body, multilingual text, everyday objects, sound and light to create breathing spaces for reflection: ephemeral respiratory systems. Recent awards include The Coleridge Society Bursary (2022), The Arteles Finland Artist Residency (2019), ARC Centre for the History of Emotions Travel Bursaries (2017; 2018), UNSW Postgraduate Research Scholarship (2016), the ParisLitUp Writer's Residency Rome (2015), the Luce Irigaray Doctoral Seminar at the University of Nottingham (2015) and the UNSW studio residency at the Cite' internationale des Arts, Paris (2014).

Charlotte Willis-Jones

École Pratique des Hautes Études (EPHE), Paris, France

“They do manifestations every Saturday”: Mapping Multilingual Mindscapes within the Tibetan Community in Paris

Migration is an external movement, one which reconfigures socioeconomic standings and cultural currencies, felt in thousands of jolts on a daily basis. It is also a profound internal movement, one that sets about the same processes of recasting and reinterpreting place within a new society, language and culture. Increasing support for the social-constructionist theory of identity from the field of neurolinguistics shows that words pertaining to a given language help to categorise and strengthen key concepts in the brain. The continued use and consensual accord between speakers as to the correct nuances and specificities of a term in turn refine our mental lexicon in an ever-shifting feedback loop. One way, therefore, to explore the mental frontiers being crossed by migrants is to pay attention to their word choice. Emotionally charged messages, either consciously or unconsciously sent out, are to be found in the code-switching, lost words and linguistic compromises made by speakers in the moment. This method represents a way to piece together how migrants are adjusting to their new country, one which attempts to engage with the idea of rapprochement between peoples who may not have much knowledge of the other’s culture. My work is among the Tibetan community in Paris, set against the backdrop of French attitudes towards immigration and language. In pinning down key nuances in translations and unearthing ‘untranslatable’ Tibetan words (as well as those all-too-culture-specific French/English word-concepts), this work does not deal in immovable definitions. Instead, as with all borderlands, it is an exploration of the multitudinous identities which co-exist in migrant minds and on multilingual tongues.

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Bio: Having obtained a Masters in French, Spanish and Portuguese from The University of Manchester (UK), Charlotte Willis-Jones qualified as an ESOL (English for Speakers of Other Languages) teacher, and subsequently spent 10 years travelling and working in Morocco, Ecuador, the UK, China, and now France. She has also worked extensively as a translator and proof reader. Her experience in teaching, coupled with her linguistic background (as both student and teacher), have led to this current enquiry into the impact of a person’s language(s) on their conception of the world and engagement with(in) it based at the École Pratique des Hautes Études (EPHE) in Paris.

Beth Wilson

University of Reading, UK

“Her grief being mingled with indignation at the sale of her son”: Enslaved Women’s Emotional Responses to the Sale and Separation of Loved Ones

This paper will explore enslaved women’s emotional responses to being separated from their children and spouses in the United States of America. During the Antebellum era, enslaved people were frequently sold from one enslaver to another, being physically separated from loved ones and forcibly moved across the country. Nineteenth-century slave narratives and interviews conducted with formerly enslaved people in the 1930s reveal that separation shaped the lives of almost all those who were held in bondage. Whilst formerly enslaved people frequently described the intense emotions that these sales triggered and urged their readers to recognise the very human emotions that Black Americans felt, few studies have applied approaches from the history of emotions to further our understanding of the lives of enslaved people. Arguing that enslaved women formed a distinct emotional community, this paper will demonstrate that enslaved women expressed their emotions in response to separations in distinct ways. More so than enslaved men, enslaved women openly and outwardly expressed their grief when they were separated from their children or spouses, despite slave owners forbidding such expression. Similarly, the way that enslaved women described, in their testimony, their experience of grief after sale largely differed to the way in which they depicted their feelings after the death of a loved one. Grief, however, was not the only emotion that such sales triggered. Many enslaved women, and in particular mothers, undertook what Harriet Jacobs described as ‘the work of love’. Motivated by love, grief and indignation, they sought to maintain affective ties with their children, often engaging in resistance in order to be reunited. Acknowledging the emotions that stemmed from these separations not only humanises our study of this institution, but also reveals that emotion was central to how power was wielded by enslavers and was a fundamental motivator of enslaved resistance.

Bio: Beth Wilson is a British Academy Postdoctoral Fellow based in the History Department at the University of Reading. Beth’s postdoctoral project is titled ‘Enslaved Women’s Emotional Experiences and Memories of the Slavery Institution in the US South’ and will result in the publication of a monograph and the organisation of a workshop on ‘Slavery and Emotions in the Atlantic World’ which will be held in Reading in November 2022. Beth has also recently published an article in *American Nineteenth Century History* focused on formerly enslaved women’s expression and repression of anger in the testimony they gave about slavery in the 1930s. Beth gained her PhD from the University of Liverpool in 2019, and before starting her three-year BA fellowship in September 2021, she worked as a Teaching Associate in the American Studies Department at the University of Nottingham.

Natalia Woszczyk

European University Institute, Florence, Italy

Sacred Spaces and Violent Places: The Emotional Story of the Bohemian Brethren's Church and its Loss

This paper examines the emotions of the Bohemian Brethren community – religious refugees who fled from Bohemia to seek asylum in a Polish royal town, Poznań, in 1548 – and their religious opponents with an emphasis on the relation to the parish church's space. The story of how the feeling of inclusion and welcome could rapidly change into the feeling of exclusion and hostility will be told through the lens of the following primary sources: religious polemics, parish and court records, including witness testimonies and correspondence. The core analysis is dedicated to emotions aroused by the foundation of the Bohemian Brethren's church and, later, its recurrent loss due to the multiple destructions by Catholics. The donation of the church to the religious refugees was crucial for developing a feeling of safety and integrity for this religious minority. Yet, at the same time, it caused fear and frustration among the members of other religious communities, who soon started to lose to Bohemian Brethren in a battle of souls. It seems that the dynamic of their emotional relations converged in a building of the parish church destroyed and rebuilt six times in the course of two decades, and eventually demolished by the Jesuits' students in 1616, this time forever. However, while the Bohemian Brethren's sacred space disappeared from the urban topography, it still impacted the emotive landscape of those divided by faith. Following Rosenwein's concept of 'emotional communities,' I will analyse the impact of the sacred space and its loss on the scope of emotions and the way of expressing them by the analysed Protestant minority and its local religious rivals: Catholics and Lutherans. Finally, the primary question of this case study relates to the dilemma about the agency of the parish church in catalysing emotions. Did it also belong to the space itself or exclusively to those who acted on it and its loss?

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Bio: Natalia Woszczyk is a doctoral candidate at the European University Institute in Florence, researching emotions related to the concept of religious tolerance in early modern Poland-Lithuania. She obtained a master's degree in Early Modern History at the University of Oxford with a project about the relation between emotions and space of the destroyed Protestant churches.

Ahmet Berkem Yanıkcan

Kadir Has University, Istanbul, Turkey

Gendered Challenges to Trans* Coming of Age and Trans* Performance in Turkey

How do trans performers stage their childhood experiences of gendered and sexualised trauma in autobiographical performance, and how do they contextualise their childhood stories within broader sociopolitical dynamics? How can these performances provide a vantage point from which to analyse intersectional politics of national abjection? My presentation explores these questions by focusing on the Kurdish actor and activist Esmeray Özadikti's 2006 play *Cadının Bohçası* [*The Witch's Bundle*]. Framed as both fiction and autobiographical performance, *Cadının Bohçası* is characterised by a fundamental liminality. In her autobiographical one-actor play, Esmeray narrates her journey from Kars, a northeastern province in Turkey, to Istanbul. At the centre of the story is her coming of age as a Kurdish transgender child, and her negotiations of the politics of belonging in urban Turkey. My presentation will combine ethnographic and archival research to study how Esmeray uses the liminal nature of autobiographical performance as she explores the intersectional dynamics of national abjection as they unfold in the lives of LGBTQI+ children in Turkey. Building on her own experiences, Esmeray investigates the performative constitution of gendered and sexualised identities, especially in childhood, and how such processes reflect broader sociopolitical dynamics.

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Bio: A. Berkem Yanıkcan is a graduate student in Communication Studies at Kadir Has University, Istanbul, where he also works as a researcher in the ERC Starting Grant funded project, 'Staging National Abjection: Theatre and Politics in Turkey and Its Diasporas'. Berkem's primary areas of research are theories of performance, queer and feminist theatre, and activist aesthetics, with a focus on Turkey.

Pinar Yildiz

Freie Universität, Berlin, Germany

Immigrant Narratives and Emotions in German-Turkish Cinema

Narratives about migration are the history of homelessness and deterritorialisation as much as encounters beyond the borders; those narratives refer to the history that tells us what it means to live in and out of a nation and that underlies all judicial difficulties and regulations harshly experienced. Moreover, in narratives about immigration experience in which bodies, belongings, as well as fears and hopes move from one border to another, we can follow the traces of emotions caused by these encounters as an encounter amidst bodies, subjects, and identities. Therefore, immigrant narratives contain an archive of emotions where emotions such as a yearning for the past as melancholy and nostalgia, security anxiety, fear of being the other and shame are fluid. By focusing on the narratives of Turkish migration into Germany in the German-Turkish cinema, this paper aims to discuss the role of cinema as a medium to produce and circulate emotions as well as to contribute to the conflicting perspectives that currently prevail on the issues of migration and emotions. With this perspective, the paper will be formed around answers and insights using the following research questions: How is the experience of immigrants represented through cinema and which emotions come forward? How can we relate political emotions such as humiliation, nostalgia, anger, hatred and resentment to migrants' experiences? What do the emotional politics of these narratives tell us about the link between immigration policies with regard to power relations?

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Bio: Pinar Yildiz completed her doctoral dissertation at the Institute of Social Sciences at Ankara University in 2016. Her doctoral dissertation was published as a book named *Kayıp Hafızanın İzinde: Sinemada Geçmişle Yüzleşme, Yas ve İnkâr (On the Trace of Memory Lost: Confront with the Past, Mourning and Denial in Cinema)* in 2021. She worked as a research assistant at Ankara University Faculty of Communication between 2009–2017. In 2019, she completed her Post-Doc at Kadir Has University Gender and Women Studies Centre. She has been at Berlin Freie Universität, with the Postdoctoral project named 'Gendered Memory and Emotions in Migrant Cinema' since December 2020. Her academic interests are film studies, gender, memory, migration and the sociology of emotions.

Linda Zampol D'Ortia

Ca' Foscari University of Venice, Italy & Australian Catholic University, Australia

Consolation as Emotional Practice in the Early Modern Jesuit Mission in Japan

This paper explores the role of emotions in the evangelisation carried out in sixteenth-century Japan by the missionaries of the Society of Jesus, by considering consolation as it appears in connection with Catholic festival activities, such as processions, liturgy, and mystery plays. Just as they did in Europe, performances of emotions played a vital role in these practices of lived religion, especially in a context where verbal communication was not always successful due to language barriers. The analysis of Jesuit texts written in Japan, such as letters, reports, and histories, highlights the emotional practices that the missionaries linked to the sensual aspects of public religious ceremonies, and how they exploited them to reach different segments of the audience with their message. Consolation in particular played a fundamental role, as it was believed essential to sustaining and edifying the Christian community, Japanese and Europeans alike. This paper thus unveils how the mission's emotional practices mobilised consolation during festival activities; how such practices were informed by the theological backgrounds of the missionaries, and by their perceptions of Japanese cultural, aesthetic, and religious traditions as well; and the role the depictions of these practices had in texts destined for a wider European public.

Bio: Linda Zampol D'Ortia is Marie Skłodowska-Curie fellow at Ca' Foscari University of Venice and at the Australian Catholic University, with a project on the role of emotional practices in the early modern Jesuit missions in Asia. She obtained her PhD in Religious Studies and History in 2017, from the University of Otago (New Zealand), with the dissertation 'The Cape of the Devil. Salvation in the Japanese Jesuit Mission Under Francisco Cabral (1570-1579)'. She has held research fellowships at the Centre for Religious Studies of Ruhr University Bochum, at the National Library of Australia, and at the Centre for Comparative Studies of Civilisations and Spiritualities of Giorgio Cini Foundation (Venice), where she explored and wrote about early modern Catholicism and its Asian missions in relation to the senses, emotions, material culture, and failure.



COMPAGNIA VIRGILIO SIENI
TERRITORI DEL GESTO
ODE BARBARA

CANGO CANTIERI GOLDONETTA, **1 SEPTEMBER 2022, 9pm**

Choreography **Virgilio Sieni**
Dancers **Delfina Stella, Michael Incarbone**
Lights **Marco Cassini**

This performance is based on work undertaken as part of the research project **People in Motion (PIMo): Entangled histories of displacement across the Mediterranean (1492-1923)** (Cost Action 18140), supported by COST (European Cooperation in Science and Technology) and administered by the University of Florence.

Scientific Committee: **Giovanni Tarantino** (University of Florence and Chair of the COST Action PIMo); **Cátia Antunes** (University of Leiden and Leader of the PIMo Workgroup 'People in Motion'); **Caterina Pagnini** (University of Florence); **Jan Lazardzig** (Freie Universität, Berlin)

Ode Barbara is a performance on the theme of travel, understood as a symbol of inner shifts. Inspired by the *Song of Songs*, the creation of the performance develops out of a reflection on the tempos of encounters: two dancers, a man and a woman, inhabit a shadowy but negotiable room where every gesture and every appearance traces the emotional paths of a shared process. It is a duet that explores ideas of inhabiting, passage/transition and being on the inside, welcomed. The room is conceived as a light mobile encampment where movement and experimentation with gesture simply represent the strain of belonging or the desire for estrangement, or a return to the origin of things.

GOING
PLACES

MOBILITY,
MIGRATION,
EXILE, SPACE
AND
EMOTIONS



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