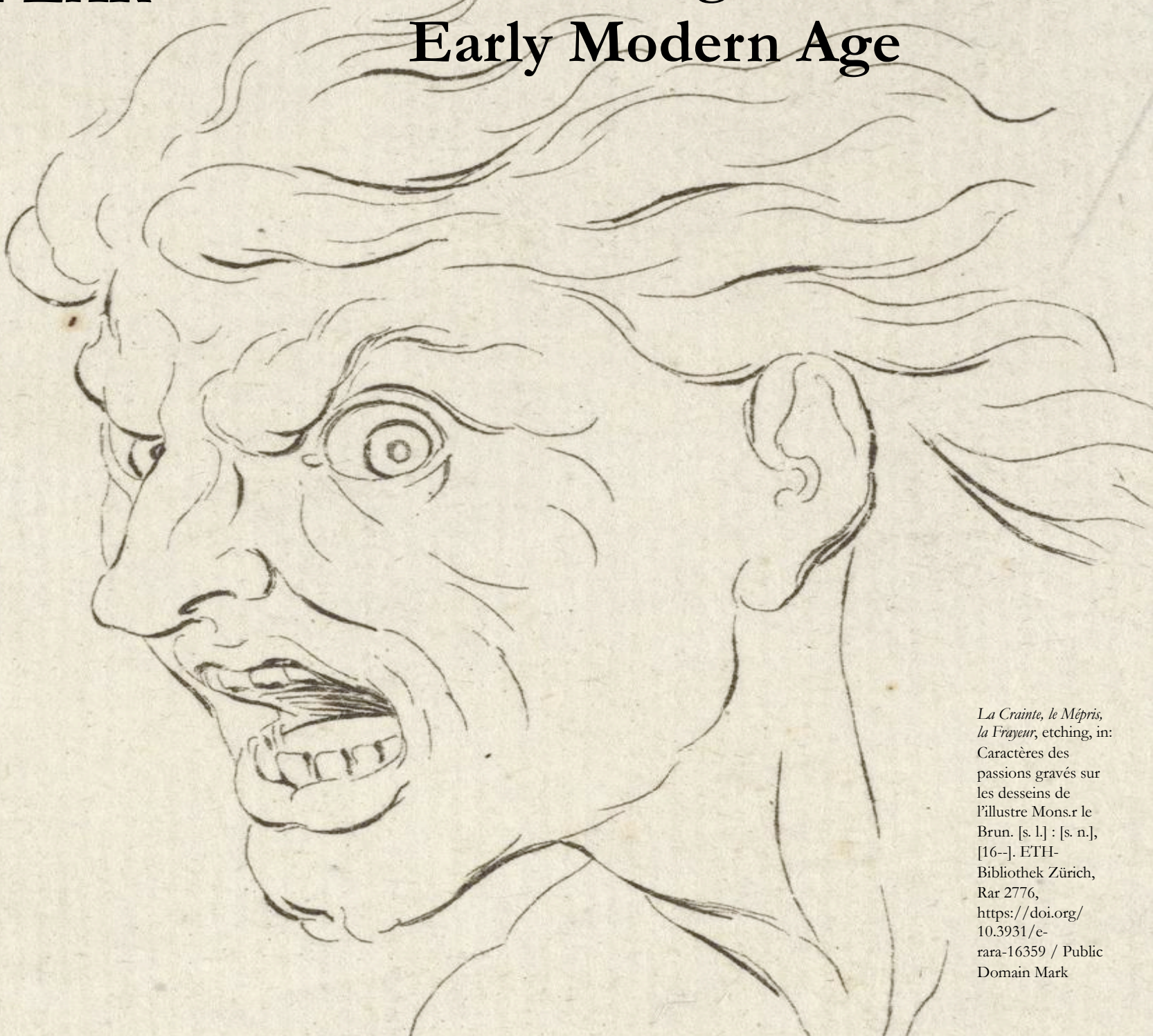


*La Frayeur*

**FEAR**      **Emotion and Migration in the  
Early Modern Age**



*La Crainte, le Mépris,  
la Frayeur*, etching, in:  
Caractères des  
passions gravés sur  
les desseins de  
l'illustre Mons.r le  
Brun. [s. l.] : [s. n.],  
[16--]. ETH-  
Bibliothek Zürich,  
Rar 2776,  
[https://doi.org/  
10.3931/e-  
rara-16359](https://doi.org/10.3931/e-rara-16359) / Public  
Domain Mark

**March 31<sup>st</sup> 2020**

**University of Geneva, Global Studies Institute,  
room 3G1, 10, rue des Vieux-Grenadiers,  
1205 Geneva**

# *La Frayeur*

The first of a series of four workshops organized by WG2 Ideas in motion is associated with the festival Histoire et Cité (<https://histoire-cite.ch/le-festival/>), which takes place the first days of April, 2020 in Geneva and is dedicated to “Fear.”

WG2 is interested in developing a better understanding of genealogies of concepts and categories in a decentered perspective, asking in which ways cultural entanglements, displacements and encounters contribute to such genealogies. In our workshops we will shed new light on various forms of cultural transfer, translation and appropriation that have fashioned the Mediterranean world and its real or imagined communities and geographies. A critical objective of our project is indeed to question the way in which the emotional experience of exile, distance, displacement, challenges traditional modes of thinking or religious traditions, transforms cultural perceptions and impacts the history of ideas.

The first workshop, revolving around a series of case studies, will be centered on the question of how migration, displacement or, more generally movement affects ideas about fear. Fear is part of the human evolutionary equipment to survive, to assert ideals, to do politics. Is it useful or is it an instrument of subjection and tyranny, of rejection and separation? What narratives exist about it? We will consider in particular how fear emerges as a topic of discussion both for displaced people and for the communities in which they enter. The fear of God will be an avenue of investigation, against the background of migration, conversion, religion and emotion. A second relates to the figures of fear such as enemies, monsters or more general Others. A third to the fear of nature and the elements: the sea, storms, foreign landscapes. Yet another avenue is that of bodily fears provoked by physical contacts, food, and diseases. And finally, fear as a political instrument is a central topic.

Organization Committee:

Daniel Barbu ([daniel.barbu@cnrs.fr](mailto:daniel.barbu@cnrs.fr))  
Françoise Briegel ([francoise.briegel@unige.ch](mailto:francoise.briegel@unige.ch))  
Paola von Wyss Giacosa ([von\\_wyss-giacosa@bluewin.ch](mailto:von_wyss-giacosa@bluewin.ch))  
Luisa Simonutti ([luisa.simonutti@cnr.it](mailto:luisa.simonutti@cnr.it))

# La Frayeur

March 31<sup>st</sup> 2020

8.45-9.00 Coffee – Welcome

9.00-9.15 Welcome and Opening Remarks

9.15-9.45 Key Note - **Philippe Borgeaud** (University of Geneva), *Fear, Superstition, Religion: Cultural Migrations and the History of an Idea*

## Session 1 – Chair: **Frédéric Tinguely** (University of Geneva)

9.45-10.15 **Vasileios Syros** (University of Jyväskylä): *Fear and Diasporic Existence: The Venetian Jewish Case*

The aim of this presentation is to examine various modes of theorizing the role of fear (broadly construed) of bigotry and prejudice in early modern Jewish writing. Specifically, I will focus on a body of 17th-century Venetian Jewish (Leon Modena, Simone Luzzatto, Isaac Cardoso etc.) narratives about exile and figures of fear associated with religious diversity. I will argue that a new interpretation of these sources with an eye to the political ramifications of fear and agony can help retrieve bottom-up and decentered perspectives on political power. I will also show that the texts canvassed in my presentation reappraise the effects of the emotional challenges of diasporic existence as a source of strength, resilience, and economic success. In the concluding section of my essay, I will propose avenues for future research into early modern Jewish ideas about the correlation of fear, divine retribution, and statehood.

10.15-10.45 **Joël Elie Schnapp** (University of Grenoble Alpes): *Fear of the Turks and Apocalypse in Renaissance Christendom (1453-1570)*

The phenomenal expansion of the Ottoman Empire between the conquest of Constantinople and the battle of Lepanto aroused significant reactions of fear in Renaissance Europe. The expression of this fear was often tied to apocalyptic expectations. Various figures of the end of Times were summoned not only by theologians but also by humanists, scholars, artists or even diplomats, when they tried to develop an interpretation of Ottoman successes against the Christians. In this paper, I will show the connection between Ottoman expansion and the growing fear of the Turks. Then I will examine some apocalyptic figures, such as Antichrist, Beasts of the Apocalypse and people of Gog and Magog, and show how they have been assigned to the Turks. I will finally reflect upon the possibilities of measuring the intensity of this apocalyptic fear of the Turks.

10.45-11.15 Discussion

11.15-11.30 Coffee break

# La Frayeur

## Session 2 – Chair: Aline Schlaepfer (University of Geneva)

11.30-12.00      **Michaela Valente** (Università del Molise), *The Roman Inquisition: Fear and real Consequences*

My essay highlights how fear reframed early modern relationship between church and state. In particular, through some documents and some works I examine three issues related to fear: the inquisition, a magistracy that worked with fear as a political instrument, its image used as a threat in the Black Legend and the consequences of the action of the inquisition, Nicodemism and exile. In particular, In Italy Nicodemism involved those persons who outwardly lived as Catholic while having chosen Lutheranism or Calvinism secretly, while some others heretics fled preferring exile to martyrdom: in their works and letters, they often expressed their fear and how that emotion forged them. In this approach, fear of the inquisition affected people and compelled to move and to change country. Even when the exiles are safe, fear and its memory remained.

12.00-12.30      **Marta Buchloc** (University of Bonn): *The battle of Lepanto and the fear of the Muslim invasion in the national-conservative discourse in Poland*

In my analysis of national-conservative discourse in Poland I focus on the representations of Christian-Muslim relations in the context of a prayer action called “Rosary to the Borders”, which took place in Poland in 2017. I offer an overview of the international context of the action contrasting its political and religious interpretations. I argue that the fear of Muslim invasion is the underlying emotional component of the cultural process whose indicator is the increase in salience of the remembrance of the battle of Lepanto for the interpretations of Muslim-Christian relations, and I relate the instrumentalization of the remembrance to the deep structures of cultural memory in Poland.

12.30-13.00      Discussion

13.00-14.15      Lunch

## Session 3 – Chair: Chiara Petrolini (University of Vienna)

14.15-14.45     **Andrew McKenzie MacHarg**, (University of Cambridge): *Migration Imagined as Subversion: Do Present Realities have Early Modern Precedents?*

Migrants clearly hope that their relocation will improve their prospects and opportunities, yet among the myriad difficulties they experience is the hostility that they encounter upon reaching their destination. This hostility makes it apparent that in considering the emotions associated with migration, a feeling of fear is not the exclusive preserve of migrants facing an uncertain future; it is also felt by those who, instead of welcoming the new arrivals, are perturbed by the threat they allegedly pose to the customs, culture and resources of the host community. Thus, fear gives rise to hostility, which in turn finds expression in racism and conspiracy theories. Contemporary discourse on the far right serves as an incubator for hybrid forms of these logics of demonization. One text in which racism and conspiracy theories create a toxic mix is *Eurabia: The Euro-Arab Axis* (2005) by the Egyptian-born British writer Bat Ye'Or. Her claim that Muslim migration to Europe is being used as a demographic weapon in an Islamic conspiracy to destroy Western civilization echoes earlier reactions to Catholic migration to the United States as formulated in such works as Samuel Morse's *Foreign Conspiracy Against the Liberties of the United States* (1835). This paper will consider to what degree migration that occurred at even earlier phases of the historical record might have been accompanied by discourses that exhibited a similar penchant for proto-forms of racism and conspiracy theory.

14.45-15.15     **Antigoni Zournatzi-Tsami**, (Institute of Historical Research, National Hellenic Research Foundation), *Deportations of cult images of defeated enemies: perspectives from the Neo-Assyrian textual and visual record*.

The violent deportation of cult images of vanquished enemies has received considerable attention in modern discussions of Neo-Assyrian religious imperial policy. Rather than aiming at repression of religious practice – a circumstance that was rare in ancient polytheistic societies – such “godnapping” may be perceived instead as a punitive, intimidating and deterrent measure, and a manifestation of the theology of war and conquest. This presentation considers paradigms of deportations of divine images attested in Neo-Assyrian texts and monumental art. It seeks to present insights gained by modern research into the place of these instances within the broader context of Neo-Assyrian imperial statecraft and propaganda, as well as into the political and emotional-psychological implications of this Neo-Assyrian policy for the conquered communities whose divinities were deported.

15.15-15.45     Discussion

15.45-16.00     Coffee break

#### Session 4 – Chair: Katrina O’Loughlin (Brunel University London)

16.00-16.30 **Henning Trüper** (Center for Literary and Cultural Studies, Berlin): *Humanitarianism and Fear: Negotiating Risk in the Saving of Lives from Shipwreck since c. 1770*

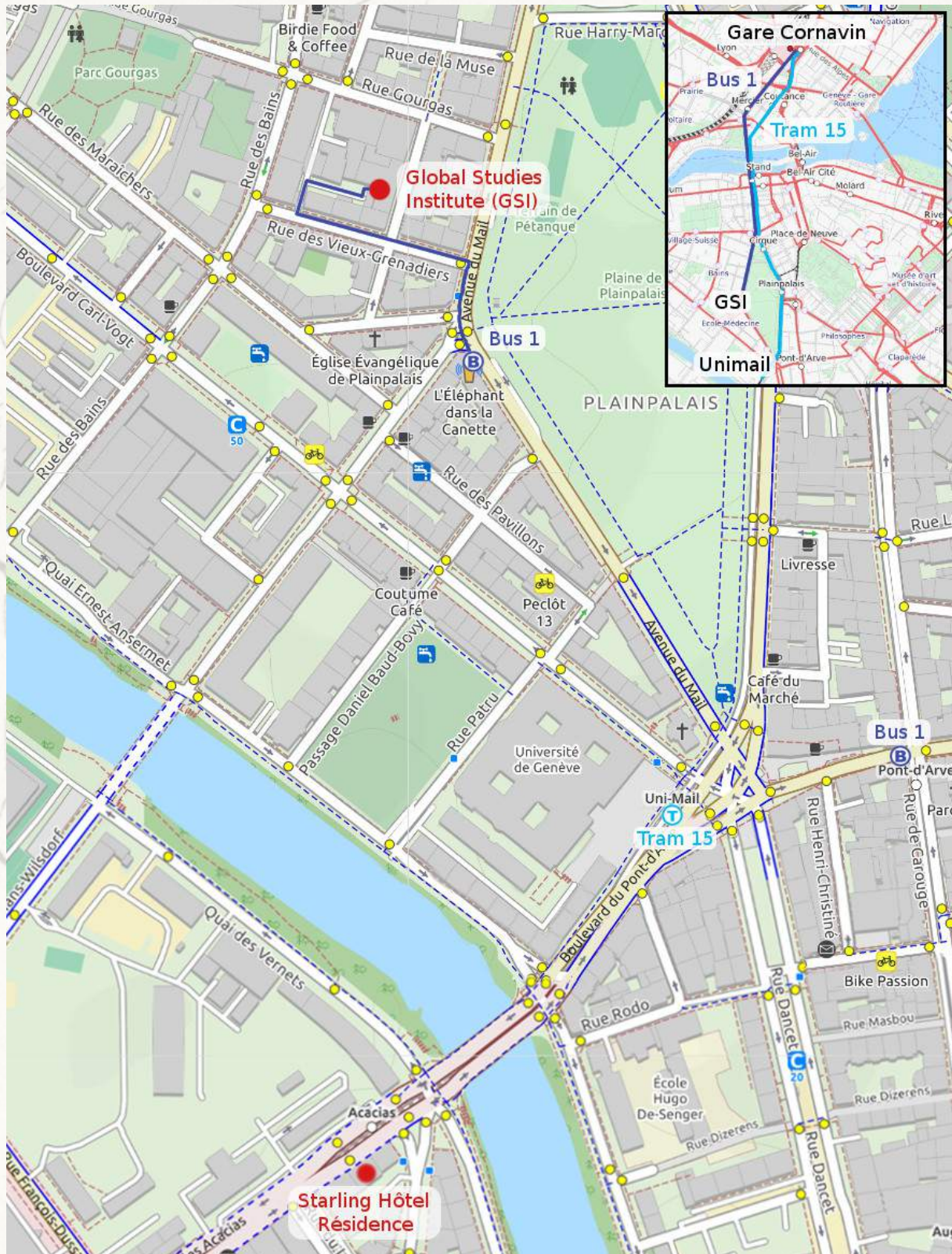
In this paper I propose to look at the shared European history of humanitarian efforts to establish organizations for saving lives from shipwreck. I will pay particular attention to early instances of such efforts in the late 18th and early 19th centuries and to their ramifications in the long term, until present times. I will argue that humanitarianism is usually established by a deliberate departure from a set of received ideas about moral rights and obligations. Fear would appear to be an emotive regime that can be moral but does not have to be (unlike e.g. empathy, which is predominately charged with, and constituted by, moral meanings). It is one of the specificities of humanitarian movements dedicated to lifesaving that they need to find a way of assigning negative moral meaning to particular cultural patterns of fear, for instance the general fear of the sea, and of inclement weather at sea. It was also crucial for these movements that they arose in the context of emigration from Europe. In a nutshell I will argue that the category of “risk” became a central tool for the social movements behind organized maritime rescue, because it was through this category that fear could be transformed into a (negative) value that could be made commensurate, and thus negotiated, with other values. Given that this type of negotiation was crucial for certain humanitarian movements - namely those to do with societal access to “bare life” in a situation of existential emergency - fear will appear to have been an indispensable component in the history of such movements. The paper will broach the question of what this might mean for a more general history of fear in the modern era.

16.30-17.00 **Sophie Wahnich** (CNRS, Paris): *Fear and border police during the French Revolution, the case of the fear of Brabant immigrants in 1790*

On December 16, 1791, Brabantians arrived in the cities of Lille and Douai. At a time when, on both sides of the northern border, everyone is convinced that the other is preparing for war, a deaf fear quickly invades these cities. To appease it, administrators should be able to say whether these Brabantians are indeed political refugees, as their benefactor Mister de Béthune Charost announced, or whether they are, as the rumor has it, of young people ready to enlist with the emigrant armies to wage war on the Revolution and bring back the Old Regime. In the face of this uncertainty, hypotheses multiply. The municipality fears a subversive gathering and must ensure “public tranquility”. To do this, it has at its disposal an arsenal of municipal police laws stemming from the Old Regime and the martial law established by the constituent parties against seditious gatherings. But ordinary procedures fail to dispel fear. To restore public tranquility and put an end to this fear, adequate monitoring measures should be invented to deal with a situation deemed exceptional. The fear of these supposed Brabant refugees leads to the invention of a new kind of control system. In a very short period of time from 16th to 18th December 1790, guarantees went from oral speech to written speech. The testimonies are in fact stabilized in paper identities, passports and censuses of foreigners. These written traces then operate a ranking between undesirable foreigners and others valid for all the stakeholder administrations, local as well as national. Finally, a qualitative leap is still being made with the introduction of a law to expel foreigners. It is not a simple radicalization of previous measures but an invention that transforms the very nature of suspicion and surveillance. This last law of police in fact restricts the right of hospitality not only for the decidedly worrying foreigners, but for any suspect without confession in the city, and for any host likely to receive it. The fear of strangers restricts the right of all.

17.00-17.30 Discussion and conclusion

University of Geneva,  
Global Studies Institute,  
10, rue des Vieux-Grenadiers, 1205 Geneva



Starling Hotel Residence Geneva  
Route des Acacias 4  
1227 Geneva  
Switzerland  
<https://www.starling-residence-geneve.ch>

Tel: + 41 22 304 03 00  
Mail : [contact@shresidence.ch](mailto:contact@shresidence.ch)