



Center for the History of Emotions

The Center for the History of Emotions

The **Center for the History of Emotions (HoE)** (Director: Ute Frevert), which opened in 2008, examines emotions as a major feature of human development both in an ontogenetic and phylogenetic sense. The research rests on the assumption that emotions—feelings and their expressions—are shaped by culture and learned in social contexts through social practices. Since these contexts and practices change in space and time, emotions are held to be historically variable. In order to detect and explore this variability, the Center's scope includes different societies within and outside Europe. Special attention is paid to institutions that bear a strong impact on human behavior and development, such as the family, school, law, religion, the economy, the military, and the state, as they have developed since the (early) modern period.



Research Team 2011–2013

Juliane Brauer, Pascal Eitler, Dagmar Ellerbrock, **Ute Frevert**, Benno Gammerl, Bettina Hitzer, Uffa Jensen, Anja Laukötter, Margrit Pernau, Jan Plamper (as of 09/2012: Goldsmiths University of London, UK), Monique Scheer (as of 10/2011: University of Tübingen, Germany), Anne Schmidt

Postdoctoral Fellows

Magdalena Beljan, Philippe Bongrand (as of 09/2011: Université de Cergy-Pontoise, France), Daniel Brückenhaus (as of 8/2012: Beloit College, Wisconsin, USA), Merih Erol (as of 02/2011: Princeton University, USA), Joachim C. Häberlen (as of 09/2013: University of Warwick, Coventry, UK), Mana Kia (as of 07/2013: Columbia University, New York, USA), Laura Kounine, Philipp Nielsen, Stephanie Olsen, Yuthika Sharma (as of 09/2013: Goethe University Frankfurt a. M., Germany), Gian Marco Vidor, Claudia Wassmann (as of 06/2013: University of Navarra, Spain)

Predocctoral Fellows

Moritz Buchner, Sabine Donauer (as of 12/2013: Federal Ministry of Education and Research, Bonn, Germany), Monika Freier (as of 04/2013: IMPRS Moral Economies), Joseph Ben Prestel, Imke Rajamani, Mohammad Sajjad (as of 04/2013: Presidency University, Kolkata, India), Maritta Schleyer (as of 10/2013: University of Bonn, Germany)

Adjunct Researcher

Rob Boddice (Freie Universität Berlin, Germany)

Visiting Researchers

Fernanda Alfieri (Fondazione Bruno Kessler-Istituto Storico Italo-Germanico, Trento, Italy), Jack Barbalet (Hong Kong Baptist University, China), Clare Bielby (University of Hull, UK), Marta Gil Blasco (University of Valencia, Spain), Christa Ehrmann-Hämmerle (University of Vienna, Austria), Helena Flam (Leipzig University, Germany), Fabiene Gama (Institut Interdisciplinaire d'Anthropologie du Contemporain, Paris, France), Eva Giloi (Rutgers University, Newark, USA), Deborah Gould (University of California, Santa Cruz, USA), Ursula von Keitz (University of Bonn, Germany), Julia Moses (University of Sheffield, UK), Sophie Anne Oliver (University of Konstanz, Germany), Tine van Osselaer (University of Leuven [KU Leuven], Belgium), Daniela Saxer (University of Zurich, Switzerland), Mark Seymour (University of Otago, New Zealand), Karen Asta Arnfred Vallgarda (University of Copenhagen, Denmark), Helen Watanabe-O'Kelly (University of Oxford, UK)

Sensation is crucial ...
Kazimir Malevich, *The World as Non-Objectivity*
(First Edition Munich, 1927, p. 65)

Sensations and emotions, as the Russian artist Kazimir Malevich acknowledged, are crucial in a variety of ways: They are as crucial for the painter in guiding his brush as they are for the viewer in making sense of and appreciating a work of art. But they are also crucial in a wider sense, as Malevich's *Three Female Figures* suggests. The women's faces are blank and lack any sign of emotion. They resemble hollow shapes that need to be filled in order to be rendered human.



Figure 1. K. Malevich (ca. 1930). *Three Female Figures*.

© akq-images, Berlin

Introductory Overview

We chose Malevich's painting as the Center's signet because it invites us to think about human emotions from a social and historical perspective. As much as emotions can be seen as essential markers of human beings, they are part of a social world that is in constant flux. When Malevich painted the *Three Female Figures*, he had been witness to the Soviets' ambitious and violent education experiments. New citizens were to be created with new feelings inscribed into human faces and bodies. But the will to produce and instrumentalize emotions does not apply exclusively to totalitarian regimes. Liberal and democratic societies have also attempted to shape individual and collective emotions. Feeling rules exist in any given society, and they deeply influence what and how people feel.

Conceptual Orientation: Feeling Rules and the Experience of Emotions

To unearth these rules means to investigate a great number of social practices and contexts. In modern and dynamic societies, rules for feeling are generally not given from above, on a large-scale or societal level, or in a dictatorial manner. Rather, they are an integral part of institutional arrangements and environments that come to bear heavily on people's mental and emotional maps. Feeling rules are taught and learned in the family, in personal friendships, at school, in peer groups, in the army, at the workplace, at church, and in politics. They can be acquired by reading poems and novels, by listening to music and attending concerts, by watching a drama on stage, or by going to the movies. More bluntly still, they are exposed in advice manuals, which saw an extraordinary proliferation during the 19th and 20th centuries. Feeling rules, again, should not be mixed up with unequivocally and authoritatively stated norms, prescriptions, and demands. They are constantly negotiated, questioned, and contested. Within a given society, they may

differ according to gender, age, social class, ethnic background, religion, and sexual orientation. What is perceived as hegemonic is open to debate, criticism, and change. Faced with numerous and potentially contradictory feeling rules in different institutions, people figure out how best to navigate them and assess their importance for their own lives and individual development. As members of social groups and institutions, they are not passive recipients and objects, but rather active participants in creating, upholding, or dismantling these rules through day-to-day social practices.

Stressing the social embeddedness of feeling rules means shedding light on their historicity. Change largely occurs through institutional rearrangements. Once an institution loses its power (we can take the army as an example), its feeling rules become less defining and binding within society at large. When families turn into intimate emotional spaces explicitly nurturing feelings of mutual trust, empathy, and love, as it happened in the 19th century, this shift has repercussions on other institutions as well, like school and friendship. Placing a

Key Reference

Frevert, U. (2011b). *Emotions in history—Lost and found*. Budapest: Central European University Press.



Figure 2. Engravings (details) by Daniel Chodowiecki, illustrating the Center's three Research Areas.

Source. Kupfersammlung zu J. B. Basedows Elementarwerke für die Jugend und ihre Freunde, Berlin/Dessau, 1774, Tab. V, XXIV, and XXXIV./ SUB Göttingen.

strong and positive emphasis on sensibility, as bourgeois cultures in Europe did around 1800 or 1900, in turn affected scientific research on emotions as it progressed from the late 18th and gathered speed from the late 19th century. Scientific approaches to emotion (and emotion regulation) were in high demand by industrial companies that tried to enhance workers' performance during the 20th century. "Emotional intelligence," a concept hyped since the 1990s, has its roots in the "psychophysics" of work developed during the late 19th and early 20th centuries.

Exploring these closely interconnected historical processes allows us to link feeling rules to the dynamic structure of modern (and modernizing) societies. But what does it tell us about feelings "as such"? If emotions are supposed to have a physiological and neural basis, we might conclude that this basis is set and fixed in the human body and its systemic make up. Does this not imply then, that shame, happiness, grief, etc. must always feel the same, regardless of time, space, and culture?

The answer to this question is twofold: While we agree with colleagues from the natural and life sciences that emotions are felt and embodied in a physical way, historians have begun to consider the body as a historical artifact rather than something objectively given. How the body is perceived and conceptualized clearly determines how bodily sensations are felt and experienced. At the same time, the body has long since been believed to interact with mental processes. Since the early modern period, experts and practitioners in the fields of dance and theater have been well aware of how people can create bodily feelings by using emotional language (words, mimics, gestures). In this vein, feeling rules as expressed in advice manuals or novels, or practiced in social interactions at the workplace, in religious congregations, or during political rallies, are bound to influence what an individual person experiences as his or her "inner feeling." Consequently, the change of feeling rules and practices is thought to have an effect on what and how a person feels as shame, happiness, grief, etc.

Research Areas

Historicizing emotions as a central feature of human development both in ontogenetic and phylogenetic terms requires a threefold perspective as represented in the following research areas:

• Education and Cultivation of Emotions.

Here, research focuses on historical attempts to form emotions in and through various institutional settings. They include advice literature in the Indian context, Persian love lyrics, and medical films, as much as character-building practices in the classroom, collective singing in schools and youth clubs, or the various initiatives to "civilize" emotions in colonial encounters.

• Emotions and the Body.

Projects in this research area concentrate on how emotions are and become embodied through practices such as anti-AIDS activism, love for animals, religious enactments, grieving, or confrontation with illness and death.

• Emotions and Power.

Power and power differentials are seen as crucial when feeling rules and emotional experiences are concerned. This takes place in urban spaces that can be regarded as experimental grounds for shaping appropriate emotions and emotional styles. It also appears in organizational politics, which aim to contest hegemonic frames of political action. As a major object of political communication, emotions hold value both for those in power and others challenging that power. In the economic sphere, too, the power of emotions becomes increasingly acknowledged and worked upon, both in the field of advertising consumer goods and in human resource management.

It goes without saying that these areas and perspectives are not strictly separate from each other. Instead, they inform all projects, albeit to varying degrees. The same holds true for the Center's geographical scope. While some projects use a classic comparative approach (e.g., by conceptualizing Berlin and Cairo as emotionally intense urban spaces), the majority follow a transnational approach that pays attention to encounters, entanglements, and self-comparisons. Such an approach is not confined to European countries,

but purposefully includes non-European regions, above all South Asia. Rather than assuming striking similarities or profound differences among those regions, we develop a language and methodology which takes into account cultural specificities while, at the same time, offering a common ground for general theoretical insights.

Past and Future Research

By and large, the research framework has remained relatively stable since 2008 when the Center was established. Some projects have come to an end because researchers left the Institute to pursue their careers elsewhere (e. g., as professors, in the United States, Great Britain, Germany, and India). Other projects are being continued and will eventually result in a "second book" required for a tenured university position. New projects have been added as new researchers joined the Center, thus enriching and enlarging its program without changing its general orientation and direction.

As for future projects, three are about to be launched:

- (1) Morality and Emotions
- (2) Law and Emotions
- (3) Reform Pedagogy and Emotions.

As for (1) (Morality and Emotions), the newly initiated IMPRS Moral Economies of Modern Societies poses a challenge to the Center in that it assumes a close link between morals and emotions in economic behavior and development. This link was evident at the very start of modern economies, but later fell into oblivion. Adam Smith's *The Wealth of Nations*, widely considered the seminal text of liberal economics, built on his *Theory of Moral Sentiments*, whose title alludes to the intimate relations the author saw as prevailing between morality and emotions. Two hundred years later, the British historian E. P. Thompson explored the "moral economy of the English crowd" during the 18th century and attributed food riots to emotions incited by the breach of commonly held moral standards of market behavior. Contemporary philosophers equally stress the emotional underpinnings of moral commitment and vice versa, while recent economic experiments have pointed

to the extent that economic behavior might, under certain circumstances, be guided by moral concerns.

How can historians approach the relationship between morality and emotions, particularly with regard to economics as having largely been viewed as a social sphere beyond moral judgment and emotional motivation? Does it make sense to extend the notion of "moral/emotional economies" to include adjacent areas such as social and welfare policies, environmental issues, or leisure industries? What is to be gained (and lost) by streamlining the Center's research program along these parameters? These questions will be discussed and answered at the Center's upcoming retreat in March 2014, allowing for potential future redirections.

As for (2) (Law and Emotions), a call for applications was posted in September 2013, inviting researchers with an interest in legal history to focus on the relationship between law and emotions. While this field has seen growing interest by legal scholars during the last decade, it has thus far escaped the attention of both legal historians and historians of emotions. The new focus is meant to change this and introduce a new research topic. It is important in light of the fact that law has become an increasingly powerful instrument for shaping and regulating social practices since the onset of the modern period. At the same time, it constitutes a particular way of perceiving societies and is, as such, deeply influenced by social, political, economic, and cultural concerns. For historians of emotions, law—meaning legal thought, codifications, and practice—offers a highly promising perspective on how emotions have been historically conceptualized and how these concepts have shaped interpersonal relationships. Penal law is exceptionally rich and meaningful for this purpose. Two issues are prominent: so-called crimes of passion and crimes of honor (including insults and offenses). Both have been perceived and treated as criminal acts spurred by emotions (affects, passions, feelings, agitation/excitement). Law continuously struggled to make sense of these emotions, as legal professionals were under high pressure to relate emotions to paramount categories of

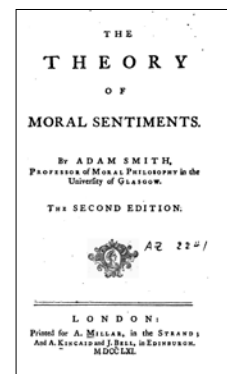


Figure 3. Cover of Adam Smith's first work published in 1759, the founding stone for his oeuvre.

Source. archive.org.



Figure 4. Justitia.

Source. Wikimedia Commons/Public Domain.

Key References

Caruso, M., & Frevert, U. (Eds.). (2012b). *Emotionen in der Bildungsgeschichte* (Jahrbuch für Historische Bildungsforschung No. 18). Bad Heilbrunn: Klinkhardt.

Frevert, U., & Hoffmann, T. (2012). Gefühle im pädagogischen Verhältnis: Das lange 19. Jahrhundert und ein Postscript. In M. Caruso & U. Frevert (Eds.), *Emotionen in der Bildungsgeschichte* (Jahrbuch für Historische Bildungsforschung No. 18) (pp. 47–69). Bad Heilbrunn: Klinkhardt.

Frevert, U., & Wulf, C. (Eds.). (2012a). *Die Bildung der Gefühle* (Zeitschrift für Erziehungswissenschaft, Sonderheft No. 16). Wiesbaden: Springer VS.



Figure 5. Paul Geheeb and Rabindranath Tagore, 1930.

Source. ETH-Bibliothek Zurich, Bildarchiv.

free will, individual responsibility, and culpability. Legal debates thus offer deep insights into discourses on reason and affect, good and bad morals, "cool" and "hot blood," and just–unjust/acceptable–despicable emotions. These discourses were by no means purely theoretical: Rather, they had strong repercussions on how justice was administered, how defendants framed their defense, and how the public commented on the case. Candidates were selected in December 2013 and invited to a workshop to clarify and explore further potentials of the approach. Diachronic and comparative perspectives on law making and jurisprudence will be at the fore, and the time period in question spans from the 17th to the early 21st century. Comparisons can be intra-European as well as extra-European to comply with the Center's commitment to transnational history. As for (3) (Reform Pedagogy and Emotions), it builds on the Center's long-standing interest in how emotions were taught and learned in educational institutions. This interest manifested itself in a volume on the cultivation of feelings (*Bildung der Gefühle*, edited by Ute Frevert and Christoph Wulf) followed by a special issue of *Jahrbuch für Historische Bildungsforschung*, edited by Ute Frevert and Marcelo Caruso. Introducing a history of emotions approach to the history of educa-

tion meant analyzing the changing role of emotions, such as trust and love, in teacher–student relationships. Drawing on the experience of private tutors in noble or upper middle-class households, these interpersonal emotions were questioned and challenged in public schools and only resurfaced around 1900, especially in the context of reform pedagogy.

This widely influential strand of educational theory and practice will be further examined in a collaborative project engaging researchers from other institutions. The plan is to establish a junior research group that will bring together a number of senior researchers working on a coauthored book through a series of workshops. Examining the education of emotions in reform pedagogy calls for a transnational framework, bringing together Germany, Great Britain, and India (and, at a later stage, Russia and Latin America). As the actors of the reform movement were already working in a transnational context between 1880 and 1960, the project has a genuine potential to move beyond a purely comparative study. It will shed light on how emotional knowledge and practices traveled and were communicated across cultures. For India, this is highlighted by Rabindranath Tagore's visit to Paul Geheeb's Odenwald School. It also includes Zakir Husain, who was the driving

A Year of Significant Birthdays

On the occasion of the Institute's 50th anniversary in 2013, the Board of Directors commissioned Kerstin Singer, research assistant of Ute Frevert, to develop an exhibit to commemorate founding director Hellmut Becker, born 100 years ago.

The son of a Prussian education minister began his career as the defense lawyer of the main defendant in the "Ministries Trial" (the 11th trial for war crimes in Nuremberg). In the young Federal Republic of Germany, the legal advisor specialized on cultural institutions and became a political entrepreneur regarding matters of education. He convinced the Max Planck Society of the need to found our Institute and can be considered the leading exponent of educational research in the 1960s and 1970s. The exhibit, which not only focuses on the distinctive aspects of his influential life and work but also addresses some controversial aspects, attracted markedly positive feedback from its visitors.

It also constitutes the start of the Center's deeper engagement with reform pedagogy, a fundamental issue in Hellmut Becker's and his father's life and work.



force behind Delhi's Jamia Millia University and the pedagogical program of the Congress movement. As much as he adopted ideas of Kerschensteiner's working school, he was also influenced, as Tagore was, by Tolstoi's writings.

For a long time, the history of reform pedagogy had mainly been written by its protagonists. Our approach allows for a fresh and nonpartisan perspective. By concentrating on teacher–student relations, processes of community formation, and political culture, emotions are addressed on two levels: as educational tools and as learning targets. Research will focus on pedagogical debates and practices keen on creating a personality marked by a specific set of habitualized emotions (that are often linked to creating an altogether new and, allegedly, better world).

Collaborative Projects: *Emotional Lexicons and Learning How to Feel*

From the very beginning, research at the Center was conducted both individually and collectively. Researchers worked on topics of their own choosing that spoke to the guiding questions and assumptions of the Center as a whole. But they also committed themselves to collaborative work. In 2009, they contributed to a special issue on the history of emotions in a German peer-reviewed journal, *Geschichte und Gesellschaft*. At the same time, they started to work on a joint project investigating the conceptual history of emotions over 300 years. Using European encyclopedias and dictionaries, they collected and analyzed articles on emotions and related lemmata (feeling, affect, passion, sensitivity, drive, etc.) in order to trace not only shifts and changes, but also continuities in the way those terms were defined and contextualized. The findings were published in a coauthored book in 2011. An English version was published in 2014 by Oxford University Press (OUP), under the title *Emotional Lexicons: Continuity and Change in the Vocabulary of Feeling 1700–2000*. It was not easy, to say the least, to convince OUP that this was not an edited volume, but a coauthored monograph building on a long and intense collaboration between several members of our Center. Over the course of

2 years, we met regularly and frequently in order to designate a common corpus of sources and to develop a conceptual toolbox and share ideas, problems, and results. This kind of collaborative work can only be done at an institution that offers a common space as well as reliable financial and infrastructural backing. It sends an important signal to the community of scholars: Working closely together and critically reviewing each other's chapters on a constant and painstakingly detailed basis guarantees a high degree of coherence and thorough analysis. It thus produces results that are superior both to edited volumes and to single-author books. In their second collaborative project, the group addressed the crucial question of how emotions can be and have been learned. Drawing on current psychological research on how children's books enhance their readers' emotional awareness, such books and advice manuals dating from ca. 1870 to 1970 were chosen as primary sources. Each researcher participating in the new project focused on a particular emotion or emotional setting that was related to his/her individual research project. Again, the joint project underwent many stages and rereadings. The result was very well received by (anonymous) reviewers and will be published by OUP in 2014 under the title *Learning How to Feel*. It rests on the

Key References

Frevert, U., Eitler, P., Olsen, S., Jensen, U., Pernau, M., Brückenhäus, D., Beljan, M., Gammerl, B., Laukötter, A., Hitzer, B., Plamper, J., Brauer, J., & Häberlen, J. C. (in press). *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Frevert, U., Scheer, M., Schmidt, A., Eitler, P., Hitzer, B., Verheyen, N., Gammerl, B., Bailey, C., & Pernau, M. (2014). *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000*. Oxford: Oxford University Press.

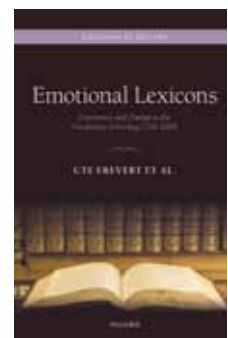


Figure 6. The *Struwwelpeter*, first published in 1845, became one of the most successful German children's books and was translated into numerous languages.

Source. Hoffmann, H. (1876). *Der Struwwelpeter oder Lustige Geschichten und drollige Bilder* (100th ed.). Frankfurt a. M.: Literarische Anstalt, [5] not paginated.

assumption that the ability to feel unfolds through a complex dialogue with the social and cultural environment. The fundamental formation of feelings takes place in childhood and youth when children gain practical emotional knowledge through manifold social interaction and, specifically, through reading. This kind of knowledge, the book argues, underwent several broader changes in the period under consideration. Emotional interaction between adults and children gave way to a focus on those among children, while gender categories became less distinct. Children were increasingly taught to take responsibility for their own emotional development, to find “authenticity” for themselves. In the context of changing social, political, cultural, and gender agendas, the building of nations, subjects and citizens, and the forging of moral and religious values, *Learning How to Feel* demonstrates how books and advice manuals provided chil-

dren with emotional learning tools that helped them to navigate their emotional lives.

A New Book Series With OUP

In 2011, negotiations about a new book series with OUP started. The publisher showed strong interest in fostering innovative research and helping to shape a new field. The first volume of this series on *Emotions in History*, edited jointly by Ute Frevert and Thomas Dixon (Queen Mary College, London), appeared in February 2014. As a second volume, Jan Plamper’s monograph on *History and Feeling* (see p. 163) has been accepted for publication. In 2013, the manuscript of *Learning How to Feel* (see above) was positively reviewed and will be published in 2014. Further projects by members and nonmembers of our Center are currently under review.



Key Reference

Laukötter, A. (2013a). Editorial. *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en>> (October 30, 2013)
(German translation: Editorial. *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de>>)

Internet Portal: Sources and Interpretations

Claiming that emotions have a history and render themselves to historical analysis usually invites the question of how knowledge about past emotions is possible and how to proceed in gathering information. The newly established online portal *History of Emotions: Insights into Research* (editors: Anja Laukötter, Margrit Pernau) aims at giving concrete examples of sources and methods through which the history of emotions can be explored. It provides thought-provoking impulses for other historians and stimulates interdisciplinary communication. Theoretical and methodological aspects of the history of emotions approach are touched upon in short contributions focusing on various sources. Each article starts with a specific source, such as:

- “Ego-documents” (diaries, memoirs, autobiographies) that give important information about the emotional self-construction of their authors, as well as the development of emotions over an individual’s lifespan.

- Advice literature (e.g., on raising children, love relationships, sexuality, manners); such manuals allow us to catch a glimpse into the normative construction of feelings, while illustrating the process of learning and practicing emotions.
- Fictional literature and children’s books as important resources providing knowledge on how specific situations are emotionally experienced; they might also explain certain generational conflicts and the redefinition of the self.
- Different media (such as photography, films, internet blogs); they not only represent emotions but also produce and create emotions, since they have intended or unintended effects on the emotional state of the reader, visitor, viewer, or listener.

The platform went online in October 2013; new articles (both in English and German) will be added on a quarterly basis. National and international experts in the field of the history of emotions have been and will be invited to contribute. Thus, the platform will not only

become a stimulus for debates but will also offer itself as a comprehensive archive for the expanding field.

Public Colloquium

A central feature of the Center's activities is the public colloquium organized twice a month throughout the academic year. We invite internationally known scholars to present their work and explore how it touches on the history of emotions. They thus widen our own perspectives and enable us to engage in research carried out in similar or adjacent fields of knowledge. At the same time, they add to the Center's visibility and popularity. As the colloquium is open to the public and usually draws a number of university students as well as colleagues, it also helps to attract future researchers and collaborators. Speakers come from a range of disciplines. Apart from historians, we welcome sociologists, political scientists, anthropologists, evolutionary biologists, economists, philosophers, and scholars from literature studies. Between 2011 and 2013, 44 talks (see Appendix 2) were given. They addressed crucial questions regarding methods, sources, and interpretation, as well as interdisciplinary challenges and promises.

Visiting Researchers

The presence of visiting researchers is of vital importance to the Center's work. They add their projects to our research agenda and engage in mutually inspiring debates and collaboration. As a general rule, they bring their own funding (Helen Watanabe O'Kelly,

University of Oxford; Helena Flam, Leipzig University; Ursula von Keitz, University of Konstanz, previously University of Bonn, who all spent their sabbatical at the Center) and often come to us with Alexander von Humboldt Research Fellowships (Christa Ehrmann-Hämmerle, University of Vienna; Eva Giloi, Rutgers University). Apart from working on their own research and writing, they also participate in the Center's internal and public colloquia (as lecturers and interlocutors). They bring their special expertise as advisors and consultants relating to others' research, and they act as informal mentors for the Center's junior and senior researchers.

In numerous cases, formal and ongoing collaborations arose from contacts made during the visitors' stay at the Center. To give just one example: Christa Ehrmann-Hämmerle's research focusing on the Habsburg military in the late 19th century lent itself to a fruitful exchange with Ute Frevert's long-standing interest and expertise on the army as a "school" of male emotions. Her second project on *Writing (about) Love? Historical Analyses Regarding the Negotiation of Gender Relations and Positions in Couple Correspondences of the 19th and 20th Centuries* (funded by the Austrian Science Fund) examines a large sample of "love letters" as well as letter-writing manuals and other normative texts that shaped the letter cultures, even of the working classes. This project invited an intense exchange with Benno Gammerl, mainly on methodological questions regarding the analysis of qualitative data. In this context, the Center hosted a homonymous workshop on 10 February 2012. Introduced by Ute Frevert and commented by Benno Gammerl, it was attended by many internal and external researchers. Subsequently, researchers from our Center participated in conferences on *Romantic Love in Vienna* (June 2012) and in a panel on "Love" at the German History Society's annual conference in London (September 2013).

Impact

When the Center started in 2008, the history of emotions was a genuinely new approach that still had to win colleagues' attention and approval. Since then, it has witnessed an amazing surge of interest, both nationally and

Speakers included Norman Naimark (Stanford University), Robert Aronowitz (University of Pennsylvania), Mark Seymour (University of Otago), Sanjay Joshi (Northern Arizona University), Hans Ulrich Gumbrecht (Stanford University), Astrid Eckert (Emory University), Edhem Eldem (Boğaziçi University), Michael Geyer (University of Chicago), Susannah Heschel (Dartmouth College), Peter Stearns (George Mason University), Ruth Leys (Johns Hopkins University), Robert L. Trivers (Rutgers University), Carolyn Dean (Brown University), Francesca Trivellato (Yale University), Jack Barbalet (Hong Kong Baptist University), and Véronique Bénéï (CNRS, Paris).

Key References

Gefühle als geschichtsmächtige Kategorie: Ingrid Bauer und Christa Hämmerle im Gespräch mit Ute Frevert. (2013). *L'Homme: Europäische Zeitschrift für feministische Geschichtswissenschaft*, 24(1), 109–118. doi:10.7767/lhomme.2013.24.1.109

Gammerl, B. (2013a). Queer Romance? Romantische Liebe in den biographischen Erzählungen von westdeutschen Lesben und Schwulen. *L'Homme: Europäische Zeitschrift für feministische Geschichtswissenschaft*, 24(1), 15–34. doi:10.7767/lhomme.2013.24.1.15



Figure 7. Picture postcard from World War I ["My love will accompany you through the battle and the danger"].

Source: www.zeno.org/bildpostkarten.

Key References

AHR conversation: The historical study of emotions. Participants: Nicole Eustace, Eugenia Lean, Julie Livingston, **Jan Plamper**, William M. Reddy, and Barbara H. Rosenwein. (2012). *American Historical Review*, 117, 1487–1531. doi:10.1093/ahr/117.5.1487

Gammerl, B. (Ed.). (2012a). Emotional styles—concepts and challenges [Special Issue]. *Rethinking History*, 16(2). Abingdon: Routledge.



Hitzer, B. (2011a, November 23). Emotionsgeschichte: Ein Anfang mit Folgen [Forschungsbericht]. *H-Soz-u-Kult*. <<http://hsozkult.geschichte.hu-berlin.de/forum/2011-11-001>> (January 5, 2011)



internationally. In March 2013, the Comité International des Sciences Historiques (CISH) nominated Ute Frevert, together with the Australian historian Philippa Mattern, as organizers of a Major Theme Day on *Historicizing Emotions* at the 2015 Jinan Congress that welcomes historians from all over the world. This can be considered a kind of knightly accolade for the new approach, testifying to its professional appeal and attraction.

In October 2013, the annual conference of the German Studies Association (GSA) included a seminar on *Revisiting the Study of Emotions in German Studies*. Two out of three panels dealt exclusively with the research conducted at our Center, thus acknowledging its leading role in the field. They also identified Bettina Hitzer's review article as the fundamental reference. Since it was published in *H-Soz-u-Kult*, the major internet portal for historical studies, high access figures confirm the growing interest in the history of emotions both in its empirical research and methodological challenges.

Following a forum debate opened in 2010 by the journal *German History* (in which Ute Frevert had participated), the *American Historical Review* in 2012 published the sixth *AHR Conversations* on the topic *The Historical Study of Emotions*. Jan Plamper was asked to contribute and represent the Center's approach. To mention two more important and widely quoted contributions to the theory and methodology of the history of emotions approach: In 2012, Monique Scheer published an article on how to understand emotions as social practices bridging dichotomies such as body and mind, structure and agency, and expression and experience. In 2013, Benno Gammerl edited a special issue of the journal *Rethinking History*, introducing the concept of emotional styles (rather than emotional regimes) as a promising heuristic for further research.

Conferences and (Inter-)National Collaboration

Bringing together scholars from various disciplines and national backgrounds, conferences offer the opportunity for international collaboration as well as for broadening the Center's research perspectives.

The long-standing collaboration with Aleida Assmann (University of Konstanz) and her research group on History + Memory, winner of the 2009 Max Planck Research Prize, was deepened and further developed during the review period. Assmann's and Juliane Brauer's joint publication on the emotional dimensions of how young people deal with the Holocaust showed the extent to which the research interests of both groups complement and enrich one another. This was followed by the international conference on *Empathy and the Blocking of Empathy*, organized by Aleida Assmann and Ute Frevert together with Steven Aschheim (Hebrew University, Jerusalem), in July 2011. The conference invited psychological, aesthetic, cognitive, social, and historical perspectives to redress empathy as a pro-social emotion and cross-disciplinary topic. Prosocial emotions, and especially empathy, have been considered a major driving force in mankind's cognitive and social evolution. They allow human actors to achieve mutual understanding of aims and goals, anticipate others' reactions, and cultivate the coordination of complex activities, which led to evolutionary leaps that were withheld from other species. The conference built on earlier efforts to link a historical perspective on empathy with experiments conducted by social neuroscience. Ute Frevert's talk on *Witnessing Public Cruelty and Shame Sanctions* (as part of her project on *Honor and Shame*; see pp. 172–173) used bystanders' reactions to public executions and shaming practices as a case in point. It was not before the early 19th century that predominant feelings of curiosity, indifference, *Schadenfreude*, or lust for revenge were mitigated by concepts of sympathy and compassion. Following this shift of public sensibilities, public executions and shaming practices were gradually abolished. Palgrave-Macmillan signaled clear interest in the publication of a selected essay collection and submitted the proposal for peer review. Shame and shaming remained on the Center's conference agenda. In December 2012, a conference on *Shame and Shaming in Twentieth Century History* was organized by Ute Frevert and Mary Fulbrook (UCL) highlighting common research activities of the Center (see

the project *Honor and Shame* on pp. 172–173) and the UCL AHRC Research Group Reverberations of War. Papers focused on practices, experiences, and memories of shame and shaming during and after World War II. Panels addressed how feelings of shame and practices of shaming related to gender, class, and political power. Psychological theories of shame were confronted with literary representations and political-juridical texts. Empirical cases covered France, the Netherlands, Germany, Poland, and China.



In her keynote lecture *The Disappearance of Shame?* Ruth Leys (Johns Hopkins University) questioned the motives, intentions, and methods behind the scholarly use and interpretation of shame. This was followed up on in the final roundtable discussion, which problematized shame as an iridescent term open to historically variable definitions. Considering the "what," "who," "how," or "why" of shame/shaming means exploring different contexts, times, and cultures. Ongoing research must take into account shame's intimate embeddedness in community norms and practices, which have a strong bearing on how and whether individuals feel ashamed (and of what).

The conference *Emotions and the History of Modern Anti-Semitism*, organized by Uffa

Jensen together with Raphael Gross and Daniel Wildmann (Leo Baeck Institute London) and Stefanie Schüler-Springorum (Center for Research on Anti-Semitism, Berlin), took place in April 2012. Suggesting a new understanding of anti-Semitism by studying its emotional dimension, a group of international historians investigated a broad variety of anti-Semitic phenomena, such as Russian anti-Jewish pogroms, Nazi *Rassenschande*, or postwar anti-Israeli propaganda. A selection of papers was published in a special issue of the peer-reviewed journal *Geschichte und Gesellschaft*. The conference triggered plans for future cooperations, such as an international research group on Hate Pictures.

Many more events and conferences took place during the review period. Some of them illustrate the Center's international collaborations, like the conference entitled *Learning to Feel: Emotions Beyond Nature vs. Nurture* (April 2011) in Jerusalem, a joint international collaboration between the Center for the History of Emotions, Berlin, and Van Leer Institute, Jerusalem, in collaboration with The Hebrew University, Jerusalem, and Tel Aviv University. Others show the fruitful outcome of our collaboration with guest researchers and our dedication to an interdisciplinary approach, like the conference co-organized in October 2012 by our guest researcher, sociologist Helena Flam. The establishment and implementation of the Minerva Research Focus of *Emotions, Violence, and Peace* was marked by an interdisciplinary conference *Emotions and Violence in 20th Century Europe: Historical Perspectives on Violence Prevention and Peace Education*, June 2013. Events like the workshop entitled *Gefühlsräume* (January 2013), a joint collaboration by our three researchers Margrit Pernau, Benno Gammerl, and Joseph Prestel, not only serve as the starting point for individual research, such as Pernau's project on *Space and Emotion*, which is currently in development. Furthermore, they show how fruitfully and successfully our researchers are able to link their individual research projects with their colleagues' research interests and activities, which are described in the following parts.



Researchers

Ute Frevert
Margrit Pernau
Rob Boddice
Philippe Bongrand
Juliane Brauer
Merih Erol
Benno Gammerl
Uffa Jensen
Mana Kia
Anja Laukötter
Stephanie Olsen
Monika Freier
Mohammad Sajjad

Research Area: Education and Cultivation of Emotions



Figure 8. Engraving by Daniel Chodowiecki.

Source. Kupfersammlung zu J. B. Basedows Elementarwerke für die Jugend und ihre Freunde, Berlin/Dessau, 1774, Tab. V./SUB Göttingen.

Our main assumption is that emotions are subject to a complex process of cultivation, that is, of social formation and cultural learning. This process largely determines what individuals feel and how they make sense of and value those feelings. The education of feelings takes place in and through institutions, such as family, school, clubs, the military, and religious, professional, and local communities, as well as via media, such as novels, poems, advice literature, scientific tracts, music, and film. These institutions and media became increasingly important and comprehensive during the modern period, albeit to varying degrees. While schools and schooling get ever more inclusive and dominant, and thus parallel the impact of religious institutions, the latter gradually lose out as emotional learning environments, at least in Western societies. The research team examines how people were driven to have, show, or suppress certain feelings. It also pays attention to what happened when people realized that they felt "differently" and did not fit (or did not want to fit) regular patterns and how this challenged dominant feeling rules and emotional styles.



Collaborative Research Activities (Selected)

The 3-day international conference on *Childhood, Youth and Emotions in Modern History* was organized by Stephanie Olsen and Juliane Brauer. After the call for papers attracted around 200 proposals from all over the world, select scholars interested in the intersection of childhood, youth, developmental psychol-

ogy, education, and emotions in historical perspectives convened from 29 November to 1 December 2012 in Berlin. Seven panels addressed questions related to: *Schools, Space, and Discipline; Media and Emotional Knowledge Acquisition; Religion; Emotion and Children; The Nation and Its Exclusions; Emotional Education in Colonial Settings;*

Adolescence, Medicine, and the Body; and Policing, Child Welfare, and Child Observation. In 25 talks from the academic world of Germany, Denmark, Finland, Belgium, Italy, Great Britain, Canada, United States, Argentina, Japan, India, and Israel, researchers set the foundation for a comparative history of the education of emotions through an exploration of formal and informal educational contexts of the 19th and 20th centuries. The conference focused on educational strategies within different institutions, namely, family, state, school, or religious communities, which contributed to, and sometimes competed in, providing children and youth with the necessary emotional and moral frameworks for shaping the next generation of men, women, workers, and citizens. The contributions, discussions, and mainly the roundtable with well-known representatives from different disciplines linked with childhood studies, impressively demonstrated the fruitfulness of the interdisciplinary perspective. It deepened the dialogue with the Max Planck Research Group Affect Across the Lifespan, represented by Michaela Riediger's talk, as well as the roundtable participation by the developmental psychologist Rainer Silbereisen. The conference offered a variety of different answers on questions such as: How did children and youth navigate this range of emotional contexts, feelings, and expressions in different phases of growing up? To what extent were various forms of childhood education informed by questions of emotion? How did changing historical perceptions of childhood interact with changing conceptions of emotions and vice versa? How did the professionalization of disciplines related to childhood and youth, and child welfare, change the notion about a distinct set of emotions in childhood? In what ways can we integrate the history of emotions and the history of childhood and youth in order to gain further insight into both fields? What are the methodological challenges here and what sorts of source material can be marshaled? A collection of groundbreaking essays by some of the participants as well as other recognized scholars in the history of childhood and emotions is to be edited and published by Stephanie

Olsen. It will include contributions from historians of Britain and the Empire, Europe, Latin and North America, Africa, Asia, and South Asia and will focus on national, imperial, and global perspectives on childhood and emotions in the 19th and 20th centuries.

In July 2011, Juliane Brauer and Martin Lücke (Freie Universität Berlin) jointly organized a conference on *Emotions and Historical Learning Revisited: Perspectives From Historical Culture and Didactics*. It deliberately followed up on a homonymous conference that took place 20 years ago on emotionality as a category of historical didactics in the wider framework of the history of mentalities and everyday life. Back then, researchers had shown deep anxieties in approaching the topic, while today the latter seems very much up-to-date and attractive, as argued by participants from the fields of historical didactics, modern history, developmental psychology, pedagogical institutions, museums, and memorial sites. In their contributions and debates, they linked new insights from the history of emotions with theories and observations about emotions in historical learning processes. The conference took a large step forward in establishing and stimulating discussions within the field of teaching and research, highlighting the potential for historical learning as well as reflecting on the contribution of emotions in the formation of historical awareness. Some of the papers were then revised and submitted to peer review. In 2013, they were published in a volume connecting emotions and central paradigms of historical culture, such as the historical formation of meaning, empathy, imagination (or narrativity), awareness, and identity.

Key Reference

Brauer, J., & Lücke, M. (Eds.). (2013b). *Emotionen, Geschichte und historisches Lernen: Geschichtsdidaktische und geschichtskulturelle Perspektiven.* (Eckert: Die Schriftenreihe. Studien des Georg-Eckert-Instituts zur Internationalen Bildungsmedienforschung No. 133). Göttingen: V+R unipress.



Researcher

Margrit Pernau

Key References

Pernau, M. (2014). Civility and barbarism: Emotion as criteria of difference. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 230–259). Oxford: Oxford University Press.

Pernau, M. (2012b). Male anger and female malice: Emotions in Indo-Muslim advice literature. *History Compass*, 10, 119–128. doi:10.1111/j.1478-0542.2012.00829.x

Civility, Civilization, and Civil Society

The core questions of this research area have been followed in three different projects.

Civilizing Emotions: Concepts in Asia and Europe 1870–1920, a collaboration with the University of Oslo, has successfully finished its investigation of the semantic network of civility in four European and nine Asian languages. The book manuscript, coauthored by 13 authors from 7 countries across 3 continents, is currently under review by Oxford University Press.

Civilizing Emotions traces the history of the concepts "civil," "civility," and "civilization," which are very much in use in today's political debates. Unlike former histories of these concepts, which have been traditionally limited to Europe and rarely ventured beyond the 1840s, *Civilizing Emotions* chooses a global perspective and highlights the role of civility and civilization in the creation of a new and hierarchized global order in the era of high imperialism and the entanglements it brought about.

The hierarchy of the global order was premised on the ascription of emotions and the ability to perform a certain emotion management. *Civilizing Emotions* brings out the role of emotions as an object of the civilizing process as well as the agency which was ascribed to emotions: Emotions needed to be actively civilized, but

they were also an asset to civilize peoples and societies. The book is thus a contribution to the history of emotions, to global history, and to the history of concepts; three rapidly developing and innovative research areas, which are being brought together here for the first time. *Emopolis* (Emotions and Political Mobilizations in the Indian Subcontinent) is a collaborative project with the Centre d'Études de l'Inde et de l'Asie du Sud at the École des Hautes Études en Sciences Sociales (EHESS) at Paris, which brings together scholars from Political Science, Sociology, Anthropology, Literature, and History, who are based in France, Germany, India, Pakistan, and the United States. Within this framework, this contribution focuses on anger and its management amongst South Asian Muslims since the 18th century, exploring the interconnected levels of knowledge about anger as embodied in language, as well as in texts from theology, moral philosophy, medicine, and psychology. It also focuses on the norms making anger socially desirable or undesirable, and on the expression of anger. In connection with this project, the researcher spent 1 month as a visiting professor at the EHESS. Finally, different aspects of civility play a prominent role in the monograph *Emotions in South Asia, 1857–2000*, which is currently being written.

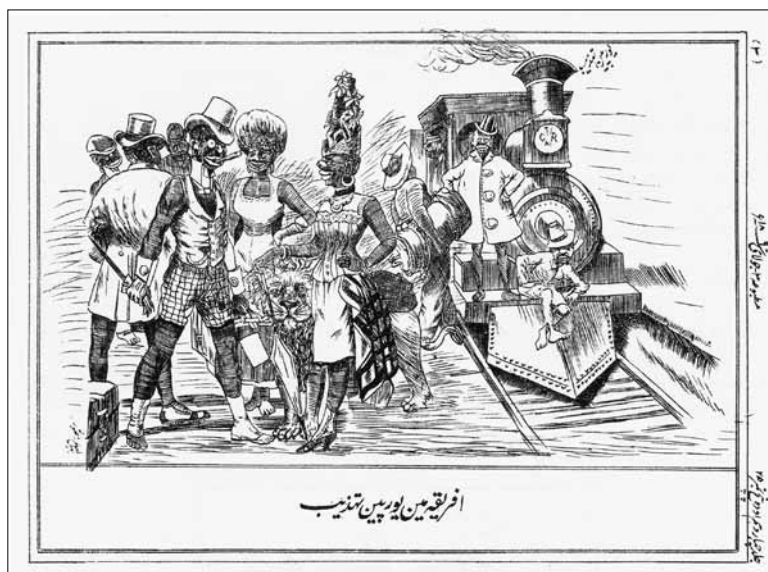


Figure 9. Africa mein European tahzeeb [European Civilization in Africa], Avadh Punch, 3 July 1890.

Source. Hasan, M. (2007). *Wit and humour in colonial North India*. New Delhi: Nyogi Books, p. 77.

The Science of Sympathy: Morality, Evolution, and Victorian Civilization

Science of Sympathy (SOS) is funded by the Deutsche Forschungsgemeinschaft, hosted by the Friedrich-Meinecke-Institut, Freie Universität Berlin, with the full collaborative support of the Center. It began as a research fellowship at the Institute in 2011. SOS takes as its starting point a paradox concerning the evolution of emotions and morality that lies at the heart of Charles Darwin's *Descent of Man*: Sympathy is the emotional glue that binds civilized society and fosters its progress, but it is also the cause of civilization's collapse through its increasing tendency to preserve the "weak." The project explores attempts to resolve Darwin's paradox and their influence on the intellectual atmosphere and the formation and implementation of social policy at the *fin de siècle* as well as the ways in which they shaped the emergence of eugenic theories. Building on extensive primary research on the private correspondence, books, experiments, and professional records of evolutionary, medical, and psychological scientists, SOS critically analyzes intellectual debates among evolutionary scientists about the definition, meaning, and role of sympathy in the evolution of morality. This gives way to an exploration of the influence of these debates in three late-Victorian controversies: vivisection and the rise of physiology, compulsory vaccination (particularly against smallpox), and eugenics. This is situated within the general context of opposition to Darwinian morality and the cultural contest over the terms of sympathy. SOS is unique in providing a history-of-emotions approach to questions of social policy, medical and scientific practice, and social engineering, enabling a single coherent analysis of all these controversies together. The project lays bare the foundations of 20th-century moral questions in relation to public health, biomedical ethics, and procreation.

The project encompasses an additional element: *Pain and Emotion in Modern History*. It is a rich exploration of the affective expression of pain, the emotional experience of pain (with or without lesion), and the

experience of others' pain as pain (sympathy, compassion, pity, tenderness). Building significantly upon the conference *Pain as Emotion; Emotion as Pain: Perspectives From Modern History*, hosted by the Birkbeck Pain Project in London in 2012, the project investigates both the emotional context of different kinds of pain as well as developing the concept of physical pain as intrinsically emotional/affective. Using newly emerging approaches from the history of emotions, the project is a collaboration of 15 international scholars at the cutting edge of the history of pain. It is interdisciplinary in scope, with expertise coming from medical practice, the medical humanities, literature studies, cultural anthropology, art history, and conceptual art. Its geographical scope includes the United States, Canada, Great Britain, Japan, China, and Europe, with a temporal range from the 18th century to the present. This part of SOS will culminate in an edited volume, to be published by Palgrave Macmillan in 2014.

Researcher

Rob Boddice

Key Reference

Boddice, R. (2012b). Species of compassion: Aesthetics, anaesthetics, and pain in the physiological laboratory. 19: *Interdisciplinary Studies in the Long Nineteenth Century*, 15. <<http://www.19.bbk.ac.uk/index.php/19/article/view/628>> (December 11, 2013)



Figure 10. State-enforced sympathy?

Source. *The Anti-Vivisection Review*, 2(10), 1911, p. 250.

Researcher

Philippe Bongrand

Key Reference

Bongrand, P. (2012). La mise en système et l'économicisation de l'enseignement en France au début des années 1950: La fonctionnalisation d'une institution. *Politix: Revue des Sciences Sociales du Politique*, 98(2), 35–56. doi:10.3917/pox.098.0035

Observing Emotions, Emotionalizing Observations: Children's Emotions and School Assessments in France During the 1950s and 1960s

As in many Western countries, a fundamental change occurred in France during the 1950s and 1960s. Thanks to the unification of a "modern educational system," schooling no longer focused exclusively on educating but also on orientating children within the system. While guiding children requires certain criteria, public policies clearly prompted educators to teach and guide children not on the basis of their academic performance, but according to their personality, abilities, and desires, as expressed or recognized through emotions. This project retraced this strong attempt to psychologize teaching and, in this way, to design a new status for emotions in schools. Its results provide an explanation of how this attempt failed and, as a consequence, how it unintentionally led to

the domination of the academic criterion in assessing and guiding children.

A first component of this "unsuccess story" lies in the failure of a branch of French scientific psychology, namely, *Caractérologie*, to gather consensus on the legitimate way to objectify "emotionality." Though this science of emotions enjoyed spectacular success among families, teachers, and political and academic elites at the beginning of the 1950s, it rapidly lost credibility and influence against differential psychology and intelligence tests. Schematically, intelligence science, tools, and pedagogies outdid emotion-related scientific and political discourses. At the same time, emotions at school remained central in the literature published for parents: Therein emerged a major misunderstanding.

Another component of this failed emotionalization consisted in the difficulties of designing and generalizing a unique model of "dossier scolaire," that is to say, a school record containing all academic, social, economic, psychological, or behavioral, information about every child in order to empower teachers. While different prototypes competed with each other, archival material shows that sections about personality and emotions were filled out by teachers based on academic criteria.

These case studies participate in the major social process whereby the educational system fosters new expectations among parents and children, which consist in discovering and implementing the self as well as achieving social mobility through school. The project focused on the interaction between macro- and microlevels, namely, on the link between the history of the French educational system (institutional design, schooling policies, pedagogical tools, organization of compulsory education) and the construction of (schooled) personalities (self, feelings, vocations, attitudes toward educators and knowledge). Foucault's concept of governmentality enables one to think of these separate levels together, and to deepen the hypothesis of a failed emotionalization of the educational system, which remains a (paradoxical) way to assign a social status to emotions.



Figure 11. An advice manual teaches parents how to transmit "les attitudes positives" about school.

Source. Mes enfants réussissent mieux en classe. Comment les aider, les soutenir, les encourager, Marabout-Flash, 1966, p. 19.

Youth, Music, and the Cultivation of Feelings in a Divided Germany

At the end of the war in 1945, a new youth was said to emerge "with new feeling and new spirit;" a youth that "enticingly beckons the future." At least this was what one of the first new youth songs, which often resounded in 1945 in Soviet occupied Germany, declared. The collective singing of new songs, which spread an optimistic vision of the future as embodying power, courage, reliance, patriotism, and collective strength, prevailed in the Soviet occupation zone and the early German Democratic Republic (GDR) as an especially apt way to not only win over but also to shape the hearts and minds of the youth as "landlords of tomorrow." Hundreds of new children and youth songs emerged, primarily in the first two decades following the war.

Specifically, this research project deals with how the cultivation of youth feelings in East Germany compared with discourses and practices in West Germany by focusing on songs and singing. Collective singing is defined as an emotional practice, wherein emotions are experienced and inculcated *onto* the body as well as acted out *over* the body. Based on this assertion, the main questions are: What were the strategies and practices of the cultivation of youth feelings? Which emotions were officially claimed? How did they change? How and in which manner did the youth react? The musical educational discourses between 1946 and the mid-1960s, as well as the considerations about youth work in the only youth organization permitted—the Freie Deutsche Jugend (FDJ)—clearly show that the protagonists promised a strong educational effect from collective singing. In the first section, the project inquires about politically favored dispositions toward feelings in the Soviet occupation zone and the GDR such as enthusiasm, *Heimatliebe* (love of one's home), confidence, trust, and pride. Against this background, the project draws out a selective comparison to West German pedagogical discourses and youth organizations like the *Falken* and *Pfadfinder*.

The conception of emotions of the state, which had remained remarkably consistent

from the 1960s to 1980s, increasingly clashed with the conception of feelings of youth cultures. What ensued was a deliberately induced clash of different emotional styles. One can show whether and how hegemonic conceptions of feeling become broken down and nuanced. The search for true, authentic feelings, mainly in punk music around 1980, filled the state with fear of uncontrolled youth feelings. This section of the project adopts a change in perspective from one of political, pedagogical ideas and concepts, to one of alternative dispositions of feelings in youth communities. The focus here too is on developments in the GDR, though by adopting similar perspectives, a similar comparison/contrasting with the Federal Republic of Germany (FRG) can be done. Here too it is important to consider song repertoires and also to examine the performativity of singing on the emotional repertoire. The project's goal is a monograph that offers a new interdisciplinary perspective on the history of childhood and youth in a divided Germany by analyzing strategies of cultivation of feelings through music.

Researcher

Juliane Brauer

Key References

Brauer, J. (2012b). Clash-
es of emotions: Punk
music, youth subculture,
and authority in the GDR
(1978–1983). *Social Jus-
tice: A Journal of Crime,
Conflict & World Order*,
38(4), 53–70.

Brauer, J. (2012d). "...
das Lied zum Ausdruck
der Empfindungen
werden kann": Singen
und Gefühlserziehung
in der frühen DDR. In
M. Caruso & U. Frevert
(Eds.), *Emotionen in
der Bildungsgeschichte*
(Jahrbuch für Historische
Bildungsforschung
No. 18) (pp. 126–146).
Bad Heilbrunn:
Klinkhardt.



Figure 12. The song book "We sing new songs" was published by the largest publishing house for children's and youth literature in the GDR.

Source. Cover, Verlag Junge Welt, 1952.

Researcher

Merih Erol

Key Reference

Erol, M. (2012). *Worship and liturgy in the Greek Orthodox community of Constantinople/Istanbul in the nineteenth century*. (Working Papers). Princeton, NJ: Seeger Center for Hellenic Studies.

Pious Emotions: The Formation of the "Ethical Self" in the Greek Orthodox Populations of the Ottoman Empire and Greece (1830–1922)

Research on religion in the context of 19th-century Ottoman and post-Ottoman Southeast Europe has often focused on the relations between institutionalized religion (the Church) and the State, while more recent research has turned its attention toward the sphere of religion, ideology, and politics. Yet little work has been done so far on personal belief and private worship. This project explored the formation of pious and moral selves in the Greek Orthodox urban populations in Ottoman Istanbul and Izmir, and Athens, the capital of the Kingdom of Greece, in the period 1830–1922, with a special interest in the role of emotions, attitudes, and dispositions linked to piety. Apart from the connectedness or the prominence of these three cities in terms of having significant Greek-speaking Orthodox populations, the specific focus on Athens, Istanbul, and Izmir provides comparative ground to observe the similarities and differences in piety and morality discourses and practices, both in a nation-state in the making and a multiethnic and multireligious empire.

This project drew on recent theoretical approaches in the anthropology of religion, which have considered pious and moral subjectivities to be formed through the reconstruction of emotions, desires, and dispositions. These studies were largely inspired by Michel Foucault's analysis of ethical formation. Foucault placed emphasis on "the forms of relations with the self, on the methods and techniques by which he works them out, on the exercises by which he makes of himself an object to be known, and on the practices that enable him to transform his own mode of being." Furthermore, by drawing on Bourdieu's concept of *habitus* and expanding their investigations into the body, these recent studies in the analysis of religion and ritual called for the study of the embodied experience of religion. Thus, based on these theoretical and methodological premises, this project analyzed the discourses and practices that were related to the cultivation of pious and moral selves among Greek Orthodox urban populations in 19th-century Athens, Istanbul, and Izmir.

With this aim, the project particularly examined first-person narratives (memoirs, autobiographies, and letters to family members from a private archive), biographies, and novels. In order to trace narratives describing the sensual experience of religion and descriptions of rituals, it also examined other primary sources, such as hagiographical literature (the lives of saints), sermons, ecclesiastical and theological journals, periodicals of religious societies and brotherhoods, newspapers, as well as European travelers' accounts. Moreover, one of the project's aims was to analyze the normative discourses on the control of passions, desires, and emotions that existed in the 19th-century religious and ethical texts to which the urban and educated Greek Orthodox had access. In doing so, it particularly looked at a body of ethical guides, written—mostly in modern Greek/*katharevousa* but also in *Karamanlidika* (Turkish written in Greek alphabet)—to be used in the education of youth and children, and the prominent monastic texts of the previous centuries whose newer editions were widely read among the Greek-speaking populations in the eastern Mediterranean in the 19th century.



Figure 13. Pious emotions described in Greek newspapers.

Source. Title page of "Akropolis," Easter, 1885.

Homosexuality and Emotional Life in Rural West Germany (1960–1990)

Focusing on emotions in the history of homo-sexualities helps to generate more accurate and multifaceted accounts than otherwise possible. Analyzing lesbian and gay publications from 1960 to 1990, as well as 32 oral history interviews from the perspective of emotions, time and again raises important objections against oversimplified narratives regarding queer liberation. Analyses of generation-specific scripts of fear and criticism toward the long-held belief concerning the contrast between gay-friendly cities and the homophobic countryside demonstrate this. Many commentators assume that, in the 1970s, postwar homosexual shame was supplanted by gay pride, with fear (of being discovered) simultaneously giving way to fearlessness. Comparing the narratives of Ms. Eitner (born 1951) and Ms. Otte (born 1967), however, rather reveals a qualitative change. In one typical passage, Ms. Eitner relates a fear story that leads from a bodily attack to a final gasp of relief (interview 2, sequence 172). Ms. Otte describes fear rather as an uneventful internal dialogue about what might happen if she, for example, visited a lesbian bar (interview 1, sequence 52). Ms. Eitner's attack-defense fear script corresponds with her memory of visiting a feminist seminar on violence against women in the 1970s where she had learned how female solidarity could help to overcome fear. Ms. Otte's self-reflexive timidity is instead exclusively focused on her personal development and learning to openly talk about her anxieties only once she started living in a stable partnership. If we view these diverging patterns as generation-specific, then it is not the disappearance, but the shifting patterns of fear that need to be addressed. In terms of the rural-urban divide, many observers assume that homosexuals can live happily only in large cities. Yet a closer look at the narratives of those interviewees who prefer rural habitats (see Figure 15) indicates that this metronormative stance ignores numerous opposing views. Mr. Wisneck, for example, praises rural openness over urban superficiality. Mr. Pohl claims that the longevity

of his partnership was primarily due to their life far away from the adulterous temptations of urban gay scenes. And Ms. Fischer who partook in the lesbian land movement claims that living in a rural cooperative allowed her to find her authentic self. Based on these and other articulations, one can argue that it was not so much the homosexual exodus into cities or the urbanization of the countryside that accelerated the normalization of homosexualities, but rather the manifold and continuous interactions between rural and urban lesbian and gay lifestyles.

The project has furthermore pursued three theoretical lines of enquiry. The first dwells upon the contact zones between queer theory and affect theory. The second explores the role of the researcher's emotions within the research process. The third finally engages with the interplay between spatial constellations and emotional practices. Paying attention to space-specific emotional styles allows—among other things—for an understanding of emotions as liminal phenomena that resolves the problematic dichotomies between bodily affect and verbal expression, as well as between subjective interiority and social conventions.

Remained in the countryside	Moved to town	Alternated more often
Mr. Schumann (1935)	Mr. Kuhn (1938) Mr. Weber (1943)	Ms. Schmidt (1943) Ms. Lippold (1943) Mr. Riedel (1943) Mr. Meyer (1944) Mrs. Fischer (1947)
Mr. Melling (1949)	Mr. Ückert (1945) Mr. Harrer (1951) Ms. Jäger (1955)	Ms. Schneider (1950) Ms. Eitner (1951) Ms. Gruberova (1952) Ms. Lehmann (1954) Ms. Opitz (1955)
Mr. Pohl (1956) Mr. Wisneck (1957)	Mr. Franke (1958) Mr. Albrecht (1960) Mr. Helminger (1963) Mr. Schubert (1965) Mr. Zimmermann (1966) Ms. Gehring (1967) Ms. Otte (1967) Ms. Brehme (1969) Ms. König (1970)	Ms. Voss (1962)
Mr. Gärtner (1963)	Mr. Uhl (1970)	
Ms. Jansen (1970)		

Figure 15. Interviewees with pseudonyms listed according to their year of birth (in brackets), their geobiographical patterns of mobility and their preferring urban residences (red), favoring rural habitats (green), valuing both equally (blue), or judging the differences between urban and rural settings ambivalently (grey).

© MPI for Human Development

Researcher

Benno Gammerl



Figure 14. Logo of the project "anders fühlen"—"feeling differently."

© Frank K. Schulz

Key References

Gammerl, B. (in press-b). Ist frei sein normal? Männliche Homosexualitäten seit den sechziger Jahren zwischen Emanzipation und Normalisierung. In P.-P. Bänziger, M. Beljan, F. X. Eder, & P. Eitler (Eds.), *Sexuelle Revolution? Zur Geschichte der Sexualität im deutschsprachigen Raum seit den 1960er Jahren* (1800|2000 Kulturgeschichte der Moderne). Bielefeld: transcript.

Gammerl, B. (in press-d). Transitory feelings? On challenges and trends within the history of emotions. *Contemporanea: Rivista di storia dell'800 e del '900*.

Researcher

Uffa Jensen

Key References

Jensen, U. (2012a). Neuere Forschungen zur Geschichte der Psychoanalyse. *Archiv für Sozialgeschichte*, 52, 765–800.

Tändler, M., & Jensen, U. (Eds.). (2012b). *Das Selbst zwischen Anpassung und Befreiung: Psychowissen und Politik im 20. Jahrhundert* (Veröffentlichungen des Zeitgeschichtlichen Arbeitskreises Niedersachsen No. 27). Göttingen: Wallstein.

Curing Emotions: A Transnational History of Psychoanalysis in Berlin, London, and Calcutta (1910–1940)

Curing Emotions studies the history of psychoanalysis with a special focus on its transnational character and emotional significance. The book will discuss the dissemination of psychoanalytic knowledge and practice in Berlin, London, and Calcutta. In all three of these cities, therapeutic cultures emerged in the early 20th century largely, though not exclusively, around psychoanalysis and its application in private practices, hospitals, or psychiatric clinics. These cultures also influenced the broader middle classes in these urban centers through its use in discussions about literature, art, religion, education, etc. While Berlin became one of the first and certainly the most developed therapeutic cultures after World War I, London proved important for the international dissemination of psychoanalytic knowledge. From here, psychoanalysis “traveled” into the colonized world. Consequently, the first non-Western branch of the psychoanalytical movement would emerge in Calcutta.

Psychoanalysis was not just a body of knowledge about the self and its psychological structure. It originated in—and continued to be bound up with—questions of therapeutic practice. Here, emotions (or, in the language of psychoanalysts, “affect”) played a major role on all levels: in the relation between patient and analyst (“transference,” “countertransference”), in the nature and origins of neurosis (infantile “Oedipus complex”), in the emotionalized setting of the psychotherapeutic sessions, etc. Moreover, important aspects of the biographies of early psychoanalysts, as well

as the turbulent history of the psychoanalytic movement, can be discussed only within the framework of the history of emotions.

As a transnational history of emotions, Curing Emotions asks about the patterns of application of psychoanalysis and its effects in different cultural settings. One of the results of the project is the surprising diversity of psychoanalytic practice, which the historiography usually explained, if at all, as forms of deviation from a Freudian norm.

Curing Emotions will instead focus on the plural origins of psychoanalysis in these different settings, thus explaining its relative global success with its very productivity and flexibility. A further set of questions explores the integration of psychoanalytic knowledge and practice into different notions of selfhood in various cultural settings. In the distinct urban cultures, dissimilar *psychoanalyses* emerged, in which emotions functioned as a marker of difference, because they depended heavily on culturally specific assumptions regarding selfhood and culture. At the same time, however, psychoanalysis also created a traveling culture. In this global dimension of psychoanalysis, the role of emotions is still open to debate: Did psychoanalysis also begin to create a transnational mode of experiencing and thinking about emotions?

Curing Emotions will thus provide a new historical account of psychoanalysis. By studying the non-Western part of its global dissemination on equal basis with the European “original” setting, a new perspective *from the margins* becomes evident. Thus, many assumptions about the essentially Western nature of psychoanalysis are called into question. By foregrounding emotions within the theory and practice of psychoanalysis, its history can be retold without the usual focus on Freud as the innovator of a new scientific discipline. Hence, questions about the truth-status of psychoanalysis, which have informed much of the historical literature—and, to some degree, continue to do so—become less important. Instead, one can appreciate the wide-ranging cultural and regional applications of psychoanalytical knowledge as well as the therapeutic and emotional effects it had in a global dimension.



Figure 16. Lumbini Clinic.

Source. Anonym, Lumbini Park Silver Jubilee, Calcutta 1966.

Friendship, Love, Loyalty: Persianate Ethics of Self and Community Before Nationalism

This project focuses on how notions of friendship, love, and loyalty were formulated and expressed in the period just before and during the early phases of colonial expansion in South Asia (1739–1835). Shifting social relations and political loyalties in this period have often been considered from perspectives that assume ahistorical protonationalist sensibilities. By contrast, the project argues that a particular type of basic education among Persians contained a notion of ethics that created modes of practicing affiliation, conceiving of difference, and imagining community. This ethics of proper conduct (*adab*) structured perceptions and practices of affiliation and difference and can elucidate loyalties in the intertwined interpersonal relations of society and politics. The perception and expression of virtuous and ignoble emotions were indivisibly bound up in the perception and expression of ethical conduct. This study interrogates assumed analytic terms and concepts, like emotions, as internally located and separate from their outward expression. Proper conduct and moral substance (*akhlaq*) are deeply interrelated, demanding new readings of source materials that acknowledge the role of the body and social interactions as central sites of emotion in Persianate South Asia. Ideas of ethics, virtue, and the emotions in normative texts of education serve as a starting point for understanding what animated notions of loyalty and friendship. The project then analyzes the ways these ideas play out in social praxis by examining letters, poetry, travelogues, memoirs, and biographical texts. In particular, there was an explosion of biographical writing in this period, and these sources have often been ignored in social and cultural historical scholarship. Many socially and politically significant relationships were called friendships, highlighting the way in which the ideals of friendship were considered the model for relations in multiple social and political contexts. An understanding of loyalty based on a valorized notion of homosocial love cemented these relationships between rulers and their subjects, patrons and clients, and teachers and students. Since

the ideal virtuous Persianate self was male, Muslim and of Middle East descent, this project also explores the way in which people who did not fit this ideal were able to negotiate differences of gender, place of origin, and religion using the ethical language of *adab*. As such, this project also historicizes concepts of difference and their role in the conception and practice of social and political affiliation in this pivotal period between the decentralization of Mughal imperial power and the British colonial domination of South Asia. As the 18th century waned, Europeans, often representing colonial interests if not outright office holders of various East India Companies, entered into these Persianate forms of friendship. The project argues that it was precisely the cosmopolitan nature of these homosocial relationships, which embraced those who could master *adab* regardless of parochial affiliations, that partly enabled the rise of British colonial rule.



Figure 17. Humayun received by Shah Tahmasp (1544).

Source. Illustration from the Akbarnama, Vol. 1, by Abu'l-Fazl ibn Mubarak, ca. 1603–1604.

© British Library

Researcher

Mana Kia

Key References

Kia, M. (in press-a). *Adab as literary form and social conduct: Reading the Gulistan in late Mughal India*. In A. Korangy & D. J. Sheffield (Eds.), *No tapping around philology: A Festschrift in celebration and honor of Wheeler McIntosh Thackston Jr.'s 70th birthday*. Wiesbaden: Harrassowitz.

Kia, M. (2013). *Limning the land: Social encounters and historical meaning in early nineteenth-century travelogues between Iran and India*. In R. Micallef & S. Sharma (Eds.), *On the wonders of land and sea: Persianate travel writing* (Ilex Foundation Series No. 10) (pp. 44–67). Boston: Ilex.

Researcher

Anja Laukötter

Key References

Laukötter, A. (2013d). Wissen als Animation: Zur Transformation der Anschaulichkeit im Gesundheitsaufklärungsfilm. *Montage, AV: Zeitschrift für Theorie und Geschichte audiovisueller Kommunikation*, 22(2), 79–96.

Laukötter, A. (2011b). (Film-)Bilder und medizinische Aufklärung im beginnenden 20. Jahrhundert: Evidenz und Emotionen. In K. Friedrich & S. Stollfuß (Eds.), *Blickwechsel: Bildpraxen zwischen Wissenschafts- und Populärkultur* (Augen-Blick: Marburger Hefte zur Medienwissenschaft No. 50) (pp. 24–38). Marburg: Schüren.

Emotions and Knowledge in Health Education Films, 1910–1990

Science has long been interested in the research and analysis of emotions and has significantly molded the way that they are overall perceived. At the same time, emotions are often enlisted in the production and circulation of scientific knowledge, in theories, methods, practices, and media coverage. On this basis, the project examines the relationship between emotions and knowledge, focusing specifically on the medium of health education films in the period from 1910 to 1990.

Throughout the 20th century, particularly in countries such as Germany (and later the German Democratic Republic [GDR]), France, and the United States, many health education films were produced with the intention to change the attitudes of the broader public toward health. Accordingly, the project aims to show in which ways emotions such as disgust, fear, empathy, and trust were inscribed into the production and conveyance of scientific knowledge within these films. Moreover, the project questions the ways in which the films significantly changed scientific discourses, scientific practices, and the relationship between science and the public.

The project focuses on films that dealt with sexually transmitted diseases that were widely seen and discussed by the public. Moreover, these films appeared from the very beginning of film production: from films about gonorrhea in the Weimar period, to French and American films that aimed to prevent the spread of syphilis among the armed forces, to GDR HIV/AIDS films in the 1980s. Alongside many differences, we find strongly comparable developments and manifold

transfers in the history of medical films in Germany, France, and the United States. The project attempts to connect a discursivization of emotions and knowledge with practice-oriented approaches through an analysis on three levels.

Film in discourse: An analysis of the international discourse on this important instrument of health education shows how and why both proponents and opponents of this educational tool used the linkage between knowledge and emotions in their argumentation. Moreover, the analysis shows that contemporary medical concepts of prevention and the “preventive self” influenced these discourses, as well as emotional approaches of film theorists and philosophical and psychological approaches, some of which continue even today and have shaped fundamentally our understanding of knowledge transfer through the media.

Film as practice: By examining case studies of health education films in Germany, France, the United States, and later the GDR, the project illuminates how a specific, varied form of the “scientifically emotionalized moral tales” was created through different film techniques (e.g., montage, animations, narrative structures) to prevent the spread of contagious diseases among the population. Several of these films were not only used within national borders but were circulated internationally. This (transnational) dimension of knowledge and emotions is analyzed against the background of contemporary medical and societal developments. In this sense, changes and continuities in strategies and techniques of the knowledge transfer process are identified.

Film as a research objective: The question of whether, how, and under what conditions health education films on the prevention of diseases influenced the attitude of viewers was not only a question discussed among experts but also a research topic. Throughout the 20th century, psychologists attempted to measure the emotional and knowledge transfer impact of these films through audience research studies. An analysis of these experiments shows how perceptions of emotions and knowledge are embedded into research methods, practices, and settings, and in which ways this remains operative even today.



Figure 18. Film still: Soldiers in an educational film screening.

Source. *Sex Hygiene* (US, 1942, John Ford/Otto Brower).

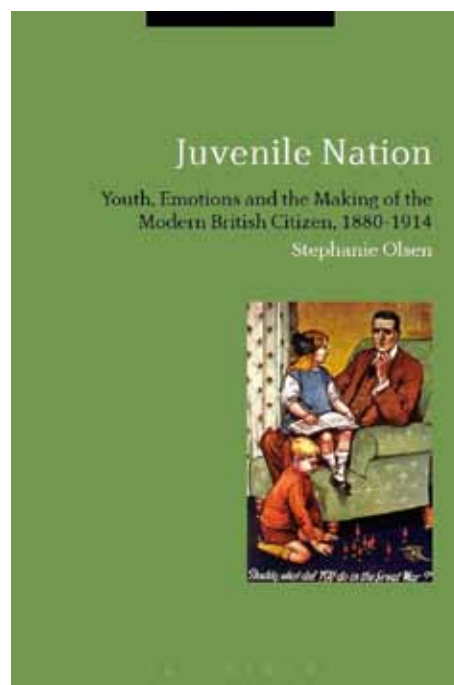
Emotional Manhood: Adolescence, Informal Education, and the Male Citizen in Britain, 1880–1914

In the first 5 months of the Great War, one million men volunteered to fight. Yet, by the end of 1915, the British government realized that conscription would be required. Why did so many enlist, and conversely, why so few? Focusing on analyses of widely felt emotions related to moral and domestic duty, *Emotional Manhood* broaches these questions in new ways. In the context of a widespread consensus on the ways to make men out of boys, an informal curriculum of emotional control, key to shaping the future citizenry of Britain and the Empire, is revealed. The project demonstrates that the militaristic fervor of 1914 was an emotional outpouring based on association to family, to community, and to Christian cultural continuity. Significantly, the same emotional response explains why so many men did not volunteer, with duty to family and community perhaps thought to have been best carried out at home.

Specifically, the project deals with how children and youth were *informally* educated, through influential popular media and youth groups in Britain and its Empire, in the generations before World War I (1880–1914). Appeals to emotion and the shaping of “correct” emotional responses on these important issues were thought key to the shaping of the next generation of men. Religious organizations that focused on the temperate and manly upbringing of boys, from the Religious Tract Society, to the Church of England Temperance Society, and the Band of Hope are a main focus, while ideological similarities between these groups and for-profit, “secular” publishers, like the Amalgamated Press, are established. All of these publishers promoted their ideas through the youth groups they organized and, perhaps even more pervasively, through the written word.

The historical study of emotions is tied to an examination of some of the fundamentals of society and the individual's place in it: family, religion, and citizenship. The project defines citizenship to represent the historical multivalence of the term, including its emotional resonance. Crucially, it was associated

with future fatherhood: Good heads of families would be good citizens. In addition, the increasing professionalization of disciplines related to childhood—education, social work, and especially psychology—is shown to have changed the nature of informal education for boys and impacted popular conceptions of boyhood and adolescence. One component of the project relates to the transmission and adaptation of British religious and missionary views on emotional education for elite boys in India. The project as a whole demonstrates that masculinity was not only about patriarchal or imperial outlooks in this era but also about emotional attachment and loyalty to family and community, in peacetime and in war.



The project's core is a monograph, *Juvenile Nation: Youth, Emotions and the Making of the Modern British Citizen, 1880–1914* (London: Bloomsbury, 2014). The central themes have been explored broadly in the international conference *Childhood, Youth and Emotions in Modern History*, hosted at the Institute and related significantly to the group project *Learning How to Feel*. The proceedings of the conference are now being edited and augmented.

Researcher

Stephanie Olsen

Key References

Olsen, S. (2014). *Juvenile nation: Youth, emotions and the making of the modern British citizen, 1880–1914*. London: Bloomsbury.

Olsen, S. (2012b). Informal education: Emotional conditioning and enculturation in British Bands of Hope 1880–1914. In M. Caruso & U. Frevert (Eds.), *Emotionen in der Bildungsgeschichte* (Jahrbuch für Historische Bildungsforschung No. 18) (pp. 110–125). Bad Heilbrunn: Klinkhardt.

Researcher

Monika Freier

Key Reference

Freier, M. (2012). Cultivating emotions: The Gita Press and its agenda of social and spiritual reform. *South Asian History and Culture*, 3, 397–413. doi:10.1080/19472498.2012.693711

Cultivating Emotions—Hindi Advice Literature in Late Colonial India

With its focus on normative literature, this dissertation project investigated the creation of culturally and historically situated knowledge about emotions and the evolvment of norms, which are styled as moral markers of excellence. The dissertation project consisted of three case studies, each centering on a different subgenre of advice books published from the late 19th to the middle of the 20th century: (1) works on ethics and etiquette, (2) religious advice literature, and (3) domestic manuals centering on marital advice, home science, and sexual hygiene. Official reports from the British colonial government, journal articles, and autobiographical material formed additional source material for the study. Archival sources were accessed in public libraries and archives in India as well as in the India Office collections

of the British Library, thanks to the financial support of the Max Planck Society and a scholarship from the German Historical Institute London.

Hindi advice literature started off in the 1870s as a genre promoted through patronage. The production of Hindi literature in the late 19th century was further fostered by a politically inspired language movement. Toward the middle of the 20th century, however, authors of advice literature had to increasingly employ effective strategies to position their works on the competitive commercial market.

Qualitative content analysis of the source material indicates the shifting and increasing role that emotions were given in normative literature. Advice books condemned anger, greed, and lust as moral vices and appealed to their readers to control, eradicate, or domesticate them. In contrast, emotional norms and styles were propagated as necessities for individual and social refinement. The Enlightenment ideal of sympathy (variously translated as *saṃvedanśīltā*, *suśīltā*, *sahānabhūti*, etc.) became styled as a universal marker of civility. Hindi self-help books and etiquette manuals reclaimed this emotional style in order to postulate the excellence of morally educated Indians and their subsequent right to cultural (and political) leadership. The popularization and ongoing reinterpretation of religious scriptures became central for Hindu reform groups, including proponents of the "orthodox" Sanatan Dharm movement. The latter promoted dispassionate feeling (*nīṣkāmbhāv*) as a comprehensive emotional ideal that could unify all Hindus across sectarian boundaries. Ethical, sexual-pathological, and eugenic approaches began to inform ongoing discussion celibacy and emotional and sexual abstinence (*brahmacārya*) in the 20th-century India. This led to the propagation of a rigid lifestyle, characterized by sexual, bodily, and emotional celibacy. Hindi domestic advice manuals, however, also promoted (bodily) love as a virtue that made the success of a marriage and that would ultimately secure the future of the nation. Hindi advice literature thus formulated prescriptive rules for the cultivation of emotions. These became markers of identification for emotional communities, formed on the basis of an education of the heart, (Hindu) religion, and political independence. Findings from the research project have been discussed with a peer audience at conferences such as the *22nd European Conference on South Asian Studies* (Lisbon, 2012) and the *8th South Asia Graduate Students Conference* (University of Chicago, 2013), and also published in a peer-reviewed journal. The dissertation was submitted to the Freie Universität Berlin in March 2013, the thesis defence was in June 2013.

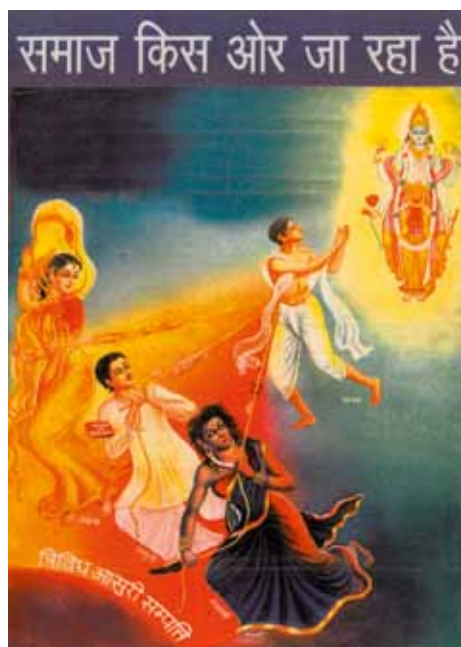


Figure 19. This book cover from an advice manual depicts three demons personifying lust, greed, and anger (left side, top to bottom). They try to morally and emotionally deteriorate a traditionally clad Hindu by pulling him away from god (right side, top) and toward the earth, which is described as the "possession of the three-fold demons."

Source. Poddar, H., *Samāj kis or jā rahā hai* [Which direction does society move?]. Gorakhpur, n.d.

© Gita Vatika, Gorakhpur

Loving the Master? The Debate on Appropriate Emotions in North India (ca. 1750–1830)

This doctoral project started in October 2008 and was successfully defended on 21 December 2012. It explored the debate on appropriate emotions within the Sufi circles in North India during the late 18th and early 19th centuries, focusing on the love relationship between the Sufi master and the disciple, as well as the practices prescribed by the Sufis to cultivate emotions. Various groups during this period intensely discussed questions regarding how to cultivate divine love and examined the role of emotions in the master–disciple relationship. They privileged emotional styles that were grounded in emotion knowledge derived from different disciplinary traditions—moral philosophy, medical discourse, theology, and Sufi ideas and beliefs. Instead of explicitly contesting established concepts, Sufi scholars emphasized the need to interpret them. Some of them intended to implicitly substantiate the ideological positions of their respective Sufi orders while others laid emphasis upon bringing reconciliation among various religious groups by giving inclusive and different interpretations. This study argues that the Sufi practices were debated for their “emotional effects,” which were held by some to be the means to cultivate divine love, while others argued that the emotions generated by them were not required by the *shari’a*. However, both of these groups claimed to support “normative and doctrinal Islam.” Thus, even “normative Islam” was subject to contestation. The analysis of the individual intellectual projects of this period proves that, despite their call for renewal and reform, Muslim scholars of this period do not fall neatly into categories of reformist Islam and traditional Islam. This project thus proposes that, instead of essentializing an antagonism between Sufism and doctrinal Islam or a dichotomy between “folk syncretic practices” and “normative high Islam,” reform should be studied as a complex process. Most Sufi scholars believed in the meditational role of the Sufi masters, in seeking help from dead saints and in miracles, and they also condoned the celebration of death anniversaries. However, concerns regarding excesses—the

violation of the injunctions of the *shari’a*, wastage of money and time, negligence of the proper ways of performing the practices—are also found in the Sufi texts. The opposition to these practices resulted in the division of Muslims in India into sects which are now known as *masalik* (schools). This division, as the dissertation argues, needs to be studied from the perspective of emotions as much as it has been studied from the perspective of the *shari’a*. Sufi practices were justified by some Sufi scholars associated with “reformist” Islam on both legal and emotional grounds. Others considered these practices to be accretions and cultural borrowings and drew a line between faith and infidelity to form a distinct religious identity by excluding not just Hindus, but also those Muslims who participated in these practices. This contestation reveals that the reformist discourse remained a contested subject with various interpretations among the proponents of normative and doctrinal Islam.

Researcher

Mohammad Sajjad



Figure 20. Cover of *Ma'mulat-I Mazhariyya Va Mahbub Al-Arifin*, written by Na'imullah Bahraichi. Besides biographical details about Mirza Mazhar (d. 1781), this book deals with the subtle components of the soul, master-disciple relationship, celebration of birth anniversary, and other mystical practices.

Source. *Ma'mulat-I Mazhariyya Va Mahbub Al-Arifin* (The Prayer Formula and Practices of Mirza Mazhar [Persian]). Lahore: Matba' Muhammadi, n.d.

Researchers

Margrit Pernau
Magdalena Beljan
Pascal Eitler
Bettina Hitzer
Uffa Jensen
Jan Plamper
Monique Scheer
Yuthika Sharma
Gian Marco Vidor
Claudia Wassmann
Moritz Buchner

Research Area: Emotions and the Body

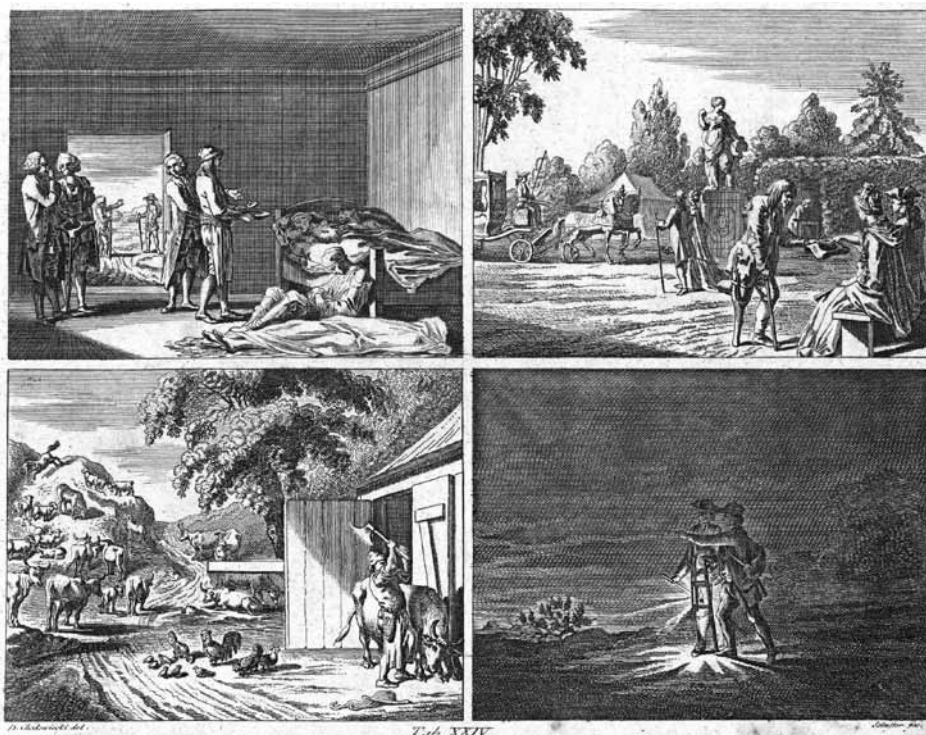


Figure 21. Engraving by Daniel Chodowiecki.

Source. Kupfersammlung zu J. B. Basedows Elementarwerke für die Jugend und ihre Freunde, Berlin/Dessau, 1774, Tab. XXIV. /SUB Göttingen.

Projects within this research area take special account of the fact that emotions are embodied. Body language, particularly mimics and gestures, are seen not only as expressions of emotions, but also as social practices encoding and “impressing” emotions. Apart from social conventions and educational efforts, changing concepts of the body influence the way in which emotions are felt and expressed, evoked and tempered. Historical analyses of emotions that consider the biological-physiological substrate of body language can and do draw on findings from the natural and life sciences. At the same time though, they historicize those findings by placing them firmly into their social, political, religious, and aesthetic contexts.

Collaborative Research Activities (selected)

From 22–24 September 2011, Bettina Hitzer and Anja Laukötter organized an international conference on *Emotions and Medicine in the 20th Century*. Combining historical perspectives and contemporary surveys, 15 talks were offered to an audience of historians, psychologists, neuroscientists, sociologists, and representatives of public health institutions. External participants such as Otniel E. Dror (Jerusalem), Christine Holmberg (Berlin/Washington D.C.), Christopher Lane (Chicago), Patrice Pinell (Paris), Rhodri Hayward

(London), as well as members of other Centers at the Institute such as Wolfgang Gaissmaier (ABC) addressed the conceptualization and use of emotions in medical and public health discourses and practices.

The first panel explored how emotions were conceptualized in the course of the 20th century, mainly in the disciplines of psychiatry, physiology, and psychology. Research here focused on how emotions worked and if they were more closely linked to the body or to the mind and soul. Those active in the field either attempted to draw the line between “normal”

and “pathological” emotions or to defer and even blur the line. How did medical staff refer to this kind of research, if at all? Were other models or assessments of emotions equally or even more important—for instance, those provided by sociology, theology, psychotherapy, political ideology, or what we could call public morale? These were some of the questions addressed by the second panel, which focused on the role of emotions in medical research and practice. It investigated not so much emotions in general, but rather networks of specific emotions that were thought to structure the work and professional relationships of researchers, doctors, nurses, and patients. Moral assessments and political uses of those emotions came to the fore in the third panel, which presented three different case studies of emotional campaigning. The fourth panel took up a question that has been tackled for centuries: Are there any emotions, emotional states, or a certain handling of emotions which have a pathologizing effect on the body? And—in reverse—could some emotions contribute to staying healthy or even cure diseases? This conference was a starting point for further international cooperation with historians Otniel E. Dror (Hebrew University,

Jerusalem) and Pilar León-Sanz (University of Navarra, Pamplona). The perspective was widened so as to encompass a more general history of science stretching back to the Middle Ages. Results have been accepted for publication in the highly ranked journal *OSIRIS* (in 2016) (*History of Science and the Emotions*, eds. Otniel E. Dror, Bettina Hitzer, Anja Laukötter, Pilar León-Sanz), with contributions from a wide range of scholars from Canada, France, Germany, Israel, Spain, Switzerland, the United Kingdom, and the United States.

BODY POLITICS

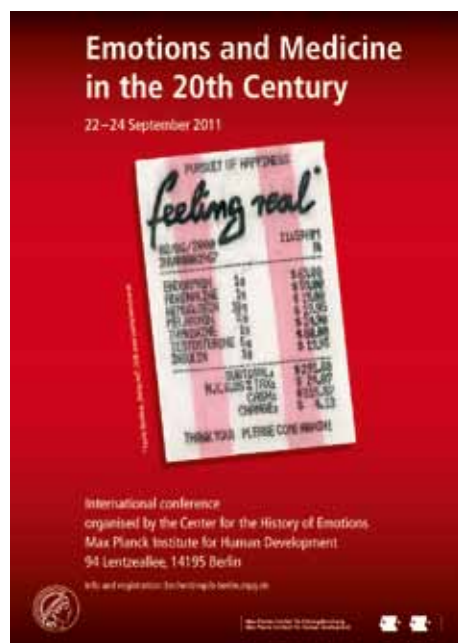
Zeitschrift für Körpergeschichte

One of the longer ranging initiatives has been the launch of the new online journal *Body Politics*. It is dedicated to the history of the body from the 18th to the 21st century, available free of charge and in open access format (using double-blind peer reviews). The first volume with two issues, on the topics of *Fordism* and *Violence*, appeared in 2013. Henceforth, articles in German or English will be published three times per year. The project is done in collaboration with the University and Research Library, Erfurt/Gotha, simultaneously published in the Digital Library of Thuringia, and financially supported by the German Research Foundation (DFG). Pascal Eitler, founder and member of the Editorial Board, which also includes Magdalena Beljan and Monique Scheer, is currently managing editor together with Maren Möhring (Potsdam) and Marcus Otto (Braunschweig). The Scientific Advisory Board consists of international scholars from various disciplines, including Ute Frevert, Dagmar Herzog (New York), Jakob Tanner and Philipp Sarasin (Zurich), as well as Franz Xaver Eder (Vienna). The launch of this new journal reflects the particular attention scholars have paid to the history of the body during the past 20 years. The research team on *Emotions and the Body* has widely contributed to this emerging field.

Key References

- Eitler, P. (2013a). Einführung: Gewaltverhältnisse—eine körpergeschichtliche Perspektive. *Body Politics: Zeitschrift für Körpergeschichte*, 1(2).
- Eitler, P. (2013c). Im “Reich der Sinne”? Pornografie, Philosophie und die Brutalisierung der Sexualität (1968–1988). *Body Politics: Zeitschrift für Körpergeschichte*, 1(2).

www.bodypolitics.de/en



Researcher

Margrit Pernau

Key Reference

Pernau, M. (in press-c).
Space and emotion:
Building to feel. *History
Compass*.

Space and Emotion

Emotions are mediated through the senses and the body, and hence situated in space. Landscapes, building styles, and urban settings evoke emotions—people draw on a different register of emotions when traveling through a wild mountainous region or strolling through a garden, when walking through the lanes of their neighborhood or visiting a shrine. At the center of the project is the question of how emotions in space are brought about: On the one hand, emotions do not inhere to space itself, but are culturally learned and hence subject to historical change. On the other hand, natural and built spaces also set a certain material frame which is neither wholly malleable, nor devoid of a need for interpretation.

This project focuses on the urban history of Delhi from the foundation of the city of Shahjahanabad from the 17th to the 20th century. In order to explore the processes through which certain spaces are made to evoke certain emotions, it brings together approaches from the history of emotions, art history, cultural geography, and urban studies. Possibilities are currently being explored for linking written, visual, and oral sources to a digital map of Delhi, permitting a reorganization of the historical archive around

localities. Collaboration with the universities of Copenhagen and Aarhus is under negotiation.

Within the history of emotions team, it is linked with the projects of Benno Gammerl and Joseph Prestel. In collaboration with the Centre Marc Bloch in Berlin, the three researchers organized the workshop *Feelings in the City: Emotions and Urban Space* (November 2011).



Figure 22. Details of a map of Delhi (ca. 1840).

Source. British Library.



Figure 23. Divan-i Khass (private audience chamber) at Delhi, part of *Amal-i Salih*, a history of Shah Jahan by Muhammad Salih Kanbu, ca. 1830.

Source. British Library.

Intermediality

This project draws together two other projects which have until now been pursued separately: *Expressing Emotions: Music, Film, and Literature in India*, which brought together a number of guest researchers at the Institute, and an ongoing engagement in the field of the history of concepts, mainly in the institutional framework of the History of Concepts Group (the international association for conceptual history), Concepta (the association for the training of young conceptual historians, board member since 2009), and the journal *Contributions to the History of Concepts* (editor 2009–2012, member of the Editorial Board since 2012).

"Intermediality" pursues a twofold goal. First, it aims at overcoming the latent logo-centrism of the history of emotions by systematically focusing on the interface between language, images, films, and auditive media. Possibilities for this were explored in a reading group that brought together scholars from South Asia and Europe. Second, this approach shall lead to a revisiting of some of the basic assumptions of conceptual history by bringing the history of the body and the senses into a dialogue with more language centered approaches. This can lead to the exploration of possibilities of investigating the iconic qualities not only of metaphors, but also of concepts and integrating a new set of sources into conceptual history projects. In the India group, this project is also central for the work of Yuthika Sharma (postdoctoral fellow 2013) and Imke Rajamani (predoctoral fellow, financed by Studienstiftung des Deutschen Volkes). Shweta Sachdeva (Max Planck Junior Research Fellow, New Delhi) is presently on maternity leave, but will join the group again in 2014.

Imke Rajamani (Dissertation Project)

Angry Young Man: The History of Anger in Popular Indian Films, ca. 1970–1990

The "angry young man" conquered the Indian cinema screens in the 1970s. The underdog hero, who fought in action-packed films against a criminal and corrupt establishment, is still remembered today as the most prominent cinematic icon of the 1970s and

1980s. This dissertation project explores the change in the concept of anger in Indian popular discourse by means of Hindi and Telugu films and other film-related media such as film magazines. First results on how the knowledge, moral evaluation, bodily expressions, and aesthetics of anger were changed in the audiovisual mode and in the interplay of different media in cinema as a cultural circle have been published in an article. A methodological approach for the analysis of cinema as a site of doing emotions and emotion concepts as multimedial semantic nets has been formulated in a chapter for the dissertation. The work for the main analytical chapter on the change of the angry male body in popular Hindi and Telugu films has been completed. Further research will focus on the conceptual change of anger from vice to virtue in the course of its politicization, the social implications of this moral reframing and the meaning of anger's changing audiovisual aesthetics. A paper on how anger in popular Indian cinema facilitated notions of political mobilization was presented at CEIAS (Centre d'Études de l'Inde et de l'Asie du Sud)/EHESS in Paris in May 2013. The research of anger as a concept linking electoral politics and popular culture in India to the present day will further be pursued in the context of the international research project EMOPOLIS: Emotions and Political Mobilizations in the Indian Subcontinent, based at CEIAS.

Researchers

Margrit Pernau
Imke Rajamani

Key Reference

Rajamani, I. (2012). Pictures, emotions, conceptual change: Anger in popular Hindi cinema. *Contributions to the History of Concepts*, 7(2), 52–77. doi:10.3167/choc.2012.070203



Figure 24. The Angry Young Man as an Indian working class hero: Famous actor Amitabh Bachchan as Iqbal in *Coolie*.

Source. Film still from the Hindi movie *Coolie* (1983).

Researcher

Magdalena Beljan

Key Reference

Beljan, M. (in press-c). "Unlust bei der Lust?": Aids, HIV & Sexualität in der BRD. In P.-P. Bänziger, M. Beljan, F. X. Eder, & P. Eitler (Eds.), *Sexuelle Revolution? Zur Geschichte der Sexualität im deutschsprachigen Raum seit den 1960er Jahren (1800|2000 Kulturgeschichten der Moderne)*. Bielefeld: transcript.

Ambivalent Emotions: Conflicts and Convergences in Dealing With HIV/AIDS

Being diagnosed with AIDS in the early 1980s meant being diagnosed with a fatal disease. There was no hope, no efficient therapy, and almost no knowledge about the disease, the infection, and its transmission. Official politics seemed to ignore the problem, while mass media reported in a dramatic way about the unknown and "scary" disease. Much has been said in scientific research about the "AIDS hysteria" in the 1980s in Western countries. The common underlying assumption is that mass media had a huge impact on emotions—that is, on forming and producing emotions—and that they fostered an atmosphere of fear. But instead of reproducing this idea, this research project questions it and discusses the ambivalence of emotions. During the last 30 years, the AIDS issue has undergone a radical change in Western countries, which can be described as a process of normalization. It is no longer a mortal threat, but a treatable though not curable infection. How did this shift happen? And what role did emotions play in this process?

Though this project concentrates on Germany in the 1980s and 1990s, the analysis also includes a wider perspective on the history of the body, on the self, on self-help organiza-

tions, on the sexual revolution, and on developments related to the public health system. Major sources for the project are different print media and publications of self-help organizations (Deutsche AIDS Hilfe e.V.), but also material from the prevention work of the German Federal Centre for Health Education (Bundeszentrale für gesundheitliche Aufklärung). Furthermore, the project includes and ana-

lyzes popular books written by politicians, scientists, journalists, and AIDS activists. In addition, it integrates archive material of the AIDS movement organization ACT UP, movies, documentaries, and ego documents.

The project shows how the media was part of a system that constructed different groups of victims. "Risk groups," especially gay men, were blamed for the infection and for the quick spread of the disease. They were described as promiscuous and careless, while hemophiliacs and children were pictured as "innocent victims." Gay magazines also picked up the question of whether gay men should change their sex life and partnerships. Nonetheless, they still made it clear that homosexuals were victims and not guilty.

The turn in the late 1980s from looking at "risk groups" to focusing on "risk practices" seemed to de-emotionalize the discourse about the spread of the infection. But as the project explores, even this shift did not entirely expel the notion and model of guilt. The liberal AIDS policy in Germany, with its concept of responsibility and its idea of "you don't get AIDS—you catch it" ("AIDS bekommt man nicht, man holt es sich"), reinforced the notion that people were responsible for their own fate.

This idea of being responsible for one's own disease may not be new. But AIDS, in contrast to other diseases, was an "embarrassing" disease, not only because it has been characterized as a "gay disease" but also because of its classification and description as a "sexually transmitted disease" (STD). People were ashamed at being diagnosed HIV positive because being infected meant one had too much sex; or at least the "wrong" kind of sex. Nevertheless, a central strategy in official HIV/AIDS politics and prevention was to produce the feeling of responsibility and of being concerned (*Betroffenheit*) about HIV/AIDS in the population. Rita Süßmuth, German Federal Minister of Health (1985–1988), described this in 1987 as "producing the feeling that AIDS bothers everybody" (AIDS. Wege aus der Angst, 1987, p. 76). The project finally shows the rise and decline of this concept and its crucial role in normalizing and emotionalizing HIV/AIDS.



Figure 25. The magazine *aktuell* provided a portrait of the German artist Jürgen Baldiga (1959–1993), gay and HIV positive, who documented his suffering from the disease in his art.

Source. Cover of *aktuell—das Magazin der Deutschen AIDS-Hilfe*, No. 8, Nov. 1994, special issue on guilt.

The Love of Animals

Animals play a much larger role in the research on emotions than one would initially suspect. Not only within scientific and psychological research are feelings or affects considered something that connects humans and certain animals on an evolutionary level, and which points to a collectively acquired ability of the body and especially of the brain. Emotions (particularly fear or anger) have long appeared in cultural studies' research as virtually ahistorical; they were seen as eruptive, and in this sense animalistic.

This research project attempts by contrast to show how the attribution of feelings to certain animals should be historicized and contextualized. The notion that animals possess feelings (and not merely sensations) is a conception that took hold both scientifically and within society at large, in the case of Europe and North America, only over the course of the last 150 years. In this regard it is essential to address a somatization of emotions and thereby an emotionalization of animals.

Furthermore, the project attempts to show how what one would generally term the "love of animals" emerged and disseminated within this emotionalization process. The attribution of feelings to certain animals increasingly led to showing these animals feelings of love and affection, empathy and compassion. The history and presence of mutual cohabitation with so-called "pets" is only conceivable within the framework of the emotionalization of human-animal relations.

Thirdly, the attribution of feelings to animals not only went hand in hand with the consequential emotionalization of human-animal-relations, mainly in the framework of the family; from the 19th century (in Great Britain, Germany, France, and the United States) this attribution headed strongly toward a moralization and politicization of human animal relations and led to the rapid development of an internationally linked animal-protection movement. Meanwhile, in Germany, animal welfare had even attained constitutional status.

In this sense the project at hand traces multidimensional transformation of emotional

and political-historical questions, while at the same time delving into the booming interdisciplinary realm of human-animal studies; a sphere which continues to probe the emotionalization and politicization of animals and human-animal relations without reflecting upon its historical origins and its understanding of the body.

Over the past 5 years, this project has developed these three aspects relating to the past 200 years, basing itself on Germany and undergoing comparisons with Great Britain, France, and the United States, and is founded on a broad resource framework (sources from advice literature and lexicons, to films and pictures, novels, children's literature, scientific studies, legal legislation, and animal welfare literature). The first results were put up for discussion in the form of articles and essays.

The project is presently in its final stages and now turns itself to the concluding question of whether one can actually historically substantiate and adequately analyze (with the help of which sources?) the acquisition of certain feelings in certain animals against the background of this comprehensive emotionalization process (and not by nature!). Though this question can easily be sentimentally misinterpreted, it should still be understood heuristically. Indeed, if one conceives feelings as not simply given, but rather from the perspective of the history of the body as acquired, incorporated, and capable of alteration then this as yet unsolved question should be examined. The project will be completed in 2014 in the form of a monograph.

Researcher

Pascal Eitler

Key References

Eitler, P. (2014). The "origin" of emotions: Sensitive humans, sensitive animals. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 91–117). Oxford: Oxford University Press.

Eitler, P. (2013e). Der Schutz der Tiere und die Transformation des Politischen im 19. und 20. Jahrhundert. In F. Bösch & M. Sabrow (Eds.), *ZeitRäume 2012/13: Potsdamer Almanach des Zentrums für Zeithistorische Forschung* (pp. 87–97). Göttingen: Wallstein.



Figure 26. 1972 German Yearbook on Animal Protection (Vol. 17).

Source. Tierschutzverlag (Buberl und Co.), Munich.

Researcher

Pascal Eitler

Key References

Eitler, P. (2013d). "Orte der Kraft": Körper, Gefühle und die religiöse Topologie im "New Age." In F. Bösch & L. Hölscher (Eds.), *Jenseits der Kirche: Die Öffnung religiöser Räume seit den 1950er Jahren* (Geschichte der Religion in der Neuzeit No. 5) (pp. 176–199). Göttingen: Wallstein.

Eitler, P. (2011b). "Selbstheilung": Zur Somatisierung und Sakralisierung von Selbstverhältnissen im New Age (Westdeutschland 1970–1990). In S. Maasen, J. Elberfeld, P. Eitler, & M. Tändler (Eds.), *Das beratene Selbst: Zur Genealogie der Therapeutisierung in den "langen" Siebzigern* (1800|2000 Kulturgeschichten der Moderne No. 7) (pp. 161–181). Bielefeld: transcript.

Emotion and Religion in the New Age Movement

Since their beginnings in the 19th century, the social sciences have analyzed or postulated a close connection between religion and emotions. However, within the framework of secularization (*Säkularisierungsthese*), this assumed connection was rarely brought under unbiased investigation. This project examines one of the most recent religious histories: the New Age movement of the 1970s and 1980s. Even today, this movement is often rashly marginalized as *cultish*, rather than seriously reconstructed as a part of *culture*, due to its alleged irrational—and indeed, emotional—foundations.

The project explores the emotionalization of religious practices and discourses in the West German New Age movement, emphasizing the importance of the body and focusing on four different spheres. (1) The project first addressed the crucial significance of emotions within the much-discussed "new" gender order of the New Age movement, especially concerning the so-called "New Man". (2) Based on this research, the project pro-

ceeds to question the relevance of feelings within the multifaceted politicization of the New Age movement, elucidating the affirmative relationship to the so-called "alternative milieu" of the Women's Movement and the Green Party. (3) Over the past 3 years, the project has closely examined from an emotional-historical perspective esoteric discourses on health and alternative medicine in the 1970s and 1980s, particularly within the framework of the long-lasting success

of Yoga and the more short-lived boom in so-called Biofeedback therapy. The New Age movement was, in this sense, not simply an important component of an "alternative" lifestyle; it rather drastically promoted a type of body-centered "therapeutization" that affects virtually all lifestyles across the board. "Holistic" medicine and emotional "self-realization" have, if nothing else, evolved more and more into the standard benchmark of a "fulfilled" life, be it private or public, in relationships or in careers.

The project could put its research findings up for a variety of discussions in its numerous contexts. Stemming from diverse guidebooks to keynote texts, from illustrated pictures in esoteric trade magazines to the reception in the mass media, it is possible to reconstruct the central role of the body in each different sphere—not only regarding the *acquisition* of feelings but also for their *preservation* and *assessment*. From the perspective of the history of the body, the developments within the New Age movement indicate that "real," "deep" feelings must not only be advertised or explained; they must rather be gradually incorporated and rehearsed. And they are by no means always successfully realized. Against this background, the project also undertakes a historically sharpened, critical reflection of the ever-increasing emphasis on "authentic" feelings and "self-realization."

In this context, the New Age movement first illustrates that such a multifaceted emotionalization process harkens back to specific foundations and diverse resources. In this case, so-called "oriental" techniques of the body and religions, or philosophies like Buddhism or Hinduism, played a critical role. Additionally, the New Age movement thereby emerged not as an allegedly irrational cult, but rather as a historical, highly interesting prism, which allows for the observation of the rapidly changing meaning of emotions in the 1970s and 1980s. (4) Finally, the project will turn to the spacial dimension of the New Age movement and the media's imparting of "sacred" feelings. The project is to be completed in 2015 in the form of a small monograph.



Figure 27. Advice manual (Know yourself: Your health and your body) published in Munich in 1987.

Source. Wilhelm Goldmann Verlag.

Oncomotions: New Perspectives on the History of Cancer in the 20th Century

"Illness is the night-side of life, a more onerous citizenship. Everyone who is born holds dual citizenship, in the kingdom of the well and in the kingdom of the sick. Although we all prefer to use only the good passport, sooner or later each of us is obliged, at least for a spell, to identify ourselves as citizens of that other place". (Susan Sontag, 1978)

Throughout the 20th century, countless citizens of Sontag's kingdom of the sick had to live with, and more often die of cancer. But the encounter with cancer also shaped debates and experiences of talking about, explaining, enduring, and acting upon disease and dying, the vulnerable body and our Selves. These debates not only spoke to the emotions of many people, but emotions were frequently at their center. Thus, in discussing and implementing cancer awareness campaigns, treatment options and coping strategies, as well as palliative and terminal care, people also reasoned about the meaning and moral value of emotions, about the way to express, talk, or keep still about them, and, ultimately, about the potential impact of these emotions on the body. This history of what could be termed as *oncomotions* focuses on Germany from the 1910s until the 1990s. The following two short paragraphs sum up some of the findings. First attempts at raising cancer awareness in Germany started around 1900. While these campaigns were constructed upon the conviction that spreading knowledge was sufficient, fear soon became a topic of heated debate. As notions of fear oscillated between its motivating and its paralyzing effects, public health workers tried to promote a form of rationalized concern. This trend toward blocking fear in favor of a feeling of concern and duty gained momentum during the National Socialism era. Easy-access detection procedures and condemning cancer fear as cowardice and irresponsibility toward one's own children and the *Volk* served this purpose. But experienced against the backdrop of exterminating chronically ill people, this strategy nevertheless used an underlying logic of fear. In the postwar era, evoking fear was anxiously avoided since it was perceived as a dangerous, irrational,

and harmful emotion. This changed during the 1960s in the wake of a larger reevaluation of emotions. Fear gained new currency as a powerful means to deter people from an unhealthy lifestyle until the 1980s when cancer education favored the conviction that people had to be encouraged through the use of positive images, feelings, and hope. The emotion models employed by cancer awareness campaigns were informed by psychological and medical theories that also played a role in explaining and treating cancer. While older humoral cancer etiologies claimed that there was a close connection between melancholy and cancer growth, emotions vanished from oncology in the late 19th century as a result of the commitment to cellular pathology. The new psychosomatic medicine that first emerged during the 1920s reintroduced emotions into oncology. Personality studies tried to substantiate the assumption that specific ways to handle emotions made people prone to cancer. This model of a cancer personality soon found its way into popular self-help books. Moreover, it influenced and modified the way in which cancer patients were treated and cared for by establishing the new discipline of psycho-oncology that emphasized the role of emotions in curing cancer or enhancing a patient's quality of life.



Figure 28. Cover of a German magazine dedicated to the topic *Cancer: A Disease of the Soul?*

Source. Der Spiegel 45/1977.

Researcher

Bettina Hitzer

Key References

Hitzer, B. (in press-e). Oncomotions: Experience and debates in West Germany and the United States after 1945. In F. Biess & D. M. Gross (Eds.), *Science and emotions after 1945: A transatlantic perspective*. Chicago: University of Chicago Press.

Hitzer, B. (2013). Körper-Sorge(n): Gesundheitspolitik mit Gefühl. In C. Jarzebowski & A. Kwaschik (Eds.), *Performing Emotions: Interdisziplinäre Perspektiven auf das Verhältnis von Politik und Emotion in der Frühen Neuzeit und in der Moderne* (pp. 43–68). Göttingen: V&R unipress.

Researcher

Uffa Jensen

Key References

Jensen, U. (2013c). *Politik und Recht*. Paderborn: Schöningh.

Jensen, U., & Schüler-Springorum, S. (2013a). Einführung: Gefühle gegen Juden. Die Emotionsgeschichte des modernen Antisemitismus. *Geschichte und Gesellschaft*, 39, 413–442.

Feelings Against Jews: The Emotional History of Modern Anti-Semitism

Anti-Semitism is an emotionally laden phenomenon. Ever since Richard Wagner in his infamous *Judaism in Music* (1850, reissued in 1869) spoke of an "unconscious feeling," "a rooted dislike of the Jewish nature," even an "involuntary repulsion" against Jews, such emotionalized language has appeared in anti-Semitic discourse. Anti-Jewish texts, speeches, slogans, films, images, etc., quite frequently relied on various emotions like hatred, anger, fear, disgust, resentment, envy, pride, etc. These forms of communication could have social effects, mainly through group formation by emotional synchronization. Moreover, violence against Jews was often coordinated by complex forms of emotional mobilization. Finally, Jewish reactions to anti-Semitism habitually included an emotional involvement, among them moral feelings of condemnation and indignation, but also fear, anger, pride, etc. Consequently, the French philosopher Jean-Paul Sartre (1905–1980) described anti-Semitism, in *Anti-Semite and Jew* (1946), as "something quite other than an idea": as a

"passion." Yet much of the literature in the social sciences and in history has focused on cognitive aspects of racism and anti-Semitism. Indeed, many European languages imply cognitive connotation with words like *prejudice*, *préjugé*, or *Vorurteil*. Ultimately, such an understanding of anti-Semitism relies on the persuasiveness of rational arguments to oppose such phenomena. This project argues, however, that important aspects like the endurance, strength, and intensity of

modern anti-Semitism can more easily be comprehended by using the tools that the recent literature on emotions and their history has developed.

In this context, two theoretical developments prove to be profitable for historical research on modern anti-Semitism. Firstly, by challenging the distinctions between cognition and emotion as historically and culturally dependent, it becomes possible to move beyond them and to investigate their interplay in the formation of anti-Semitism. Secondly, this interplay takes place within the human body, which recent proposals for the history of emotions put at the heart of their endeavor. In this way, anti-Semitism can be shown to mobilize the body in particular ways. However, the argument is not that the body of the anti-Semite harbors essentialized anti-Jewish emotions, but that historical anti-Semitism relies upon specific bodily practices in the form of emotions.

The project intends to reopen and refocus historical and conceptual discussions about modern anti-Semitism by using the historical, sociological, psychological, and neurological scholarship on emotions. It also proposes to investigate the available historical sources anew by focusing on their emotional aspects: What kind of emotions were involved when historical actors, groups, or institutions embraced anti-Semitic notions, for example, fear, anger, resentment, envy, etc.? How and when did an emotionalized language of anti-Semitism emerge? What kind of emotional styles or even different emotional habitus are visible in these sources? How did the emotional synchronization within groups work and to what effects? Along these lines, the project will result in a wealth of new data, insights, and historical arguments, which promises to substantially enrich the historical research on modern anti-Semitism. As a starting point, the project has led to an extensive conceptual, theoretical, and historiographical essay which introduces the volume *Feelings Against Jews* in the leading German journal *Geschichte und Gesellschaft* that Uffa Jensen has coedited together with Stefanie Schüler-Springorum, the director of the Center for Research on Anti-Semitism (Berlin).



Figure 29. Feelings Against Jews: Richard Wagner's "Judaism in Music" (1869).

Source. Verlag J. J. Weber.

History and Feeling: Foundations of the History of Emotions

This book grew out of the Thyssen Foundation funded Diltthey Fellowship project *Fear: Soldiers and Emotion in Russia, 1800–2000* (funding period: 2008–2012). While working on soldierly fear in Russia and on general multidisciplinary research on fear (Plamper & Lazier, 2012), conceptual problems began piling up so fast that at some point a pause seemed warranted in order to think some of them through: The result is the prize-winning *Geschichte und Gefühl*. The book has a dual function. On the one hand, it synthesizes the history of emotions, including relevant research in adjacent fields, such as philosophy, anthropology, sociology, linguistics, and the life sciences. It attempts to present as broad and as balanced as possible an overview of—highly complex—thinking about the emotions, from Plato to the latest affective neuroscience in user-friendly language and in the form of narrative exposition. On the other hand, *Geschichte und Gefühl* intervenes in a rapidly expanding field of research. It makes plain its skepticism about facile borrowings from the neurosciences, without ruling out the usefulness of such borrowings per se. Its argument is that historians who do borrow need to develop a deeper familiarity with the universalizing neuroscience findings on which they base their histories. Specifically and firstly, these historians should ask how robust a finding is: For instance, at the time of this writing in fall 2013, it looks like none of the three neuroscientific hypotheses about emotions most popular in the humanities, Joseph LeDoux et al.'s two roads to fear, Antonio Damasio et al.'s Somatic Marker Hypothesis (SMH), and Giacomo Rizzolatti et al.'s mirror neuron hypothesis will stand the test of time. Secondly, historians who do use neuroscience findings should do so in full awareness of their specific epistemology, which includes reductionist experimental designs, iron distinctions between true/false, and universal claims to truth. At the same time, *Geschichte und Gefühl* sketches promising areas of a future history of emotions, thereby showing how several areas of neuroscience—functional integration, neuroplasticity, and social

neuroscience—seem promising for a genuine cooperation with historians.

The book, especially its chapter on experimental psychology/life science, has benefited enormously from the multidisciplinary setup of the Institute through institute-wide conferences, advice on literature, and critical readings of drafts by colleagues from the other research centers. A placement in the January 2013 NDR list for the best nonfiction (place 5–6), significant media attention, an invitation to participate in an *American Historical Review* conversation on the emotions (Nicole Eustace, Eugenia Lean, Julie Livingston, Jan Plamper, William M. Reddy, and Barbara H. Rosenwein, 2012), an April 2013 *Geisteswissenschaften International* prize to fund the translation into English (rights acquired by Oxford University Press), as well as a license sold to Il Mulino publishers for an Italian translation, show that *Geschichte und Gefühl* accomplishes the mission of the Institute to produce internationally visible multidisciplinary basic science that, at its best, manages to bridge the natural sciences/humanities divide.

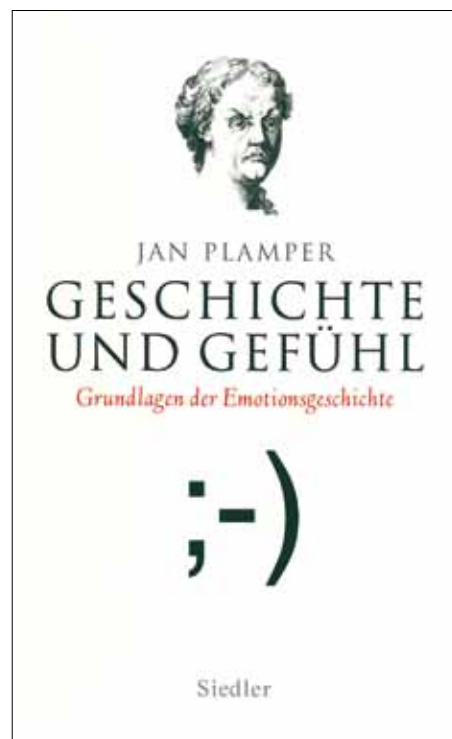
Researcher

Jan Plamper

Key References

Plamper, J. (2012a). *Geschichte und Gefühl: Grundlagen der Emotionsgeschichte*. München: Siedler.

Plamper, J., & Lazier, B. (Eds.). (2012). *Fear: Across the disciplines*. Pittsburgh, PA: University of Pittsburgh Press.



Researcher

Monique Scheer

Key References

Scheer, M. (2012a). Are emotions a kind of practice (and is that what makes them have a history)? A Bourdieuan approach to understanding emotion. *History and Theory*, 51, 193–220. doi:10.1111/j.1468-2303.2012.00621.x

Scheer, M. (2012c). Protestantisch fühlen lernen: Überlegungen zur emotionalen Praxis der Innerlichkeit. In U. Frevert & C. Wulf (Eds.), *Die Bildung der Gefühle* (Zeitschrift für Erziehungswissenschaft, Sonderheft No. 16) (pp. 179–193). Wiesbaden: Springer VS. doi:10.1007/s11618-012-0300-1

Religious Enthusiasm: Emotional Practices Among Revivalist Protestant Groups in the United States and Germany

The works of early 20th-century sociologists, such as Max Weber and Norbert Elias, have taught generations of students of German culture to view the Reformation and the development of Protestant pieties as an important step along the road to rationalization. Progressively, Christian belief was becoming not only less supernatural but also less emotional. This study offers a different view: Emotions are central to modern Protestantism and, for this reason, they are hotly contested, highly regulated, and constantly cultivated. The reason why emotions are so central lies in the core tenet of Protestant spirituality: the elimination of mediators between God and the individual soul.

The Protestant doctrine of universal priesthood, its rejection of the veneration of the saints, and its reduction of the number of sacraments and symbolic interpretation of Communion meant that far less was allowed to generate or support the experience of God's presence. But that was indeed the point: Communication with God was not to be dependent on media, it was to be direct. God looks directly into people's hearts and they interact or communicate with Him directly, from the heart.



Figure 30. Bodily postures shape the emotions which mediate interaction with God in Protestant settings.

Source. Open Doors Deutschland e.V.

© Adam Rozanas

The central claim of this study is that this interaction, and with it the experience of God's presence and the knowledge (or hope) that He exists, is mediated for Protestants at least as much by feelings as it is by the word. Because of this, Protestant emotions have been the object of intense scrutiny and policing as part of the process of discernment: that is, determining whether feelings are actually mediating the supernatural or not. The study combines anthropological and historical methods in a comparative approach. Fieldwork among neo-Pentecostals—known for the intensity of their emotional practices—and among mainline Protestants focuses on how they talk about emotions in relation to their religious practice. This information is situated in broader historical contexts through the examination of sources that deal with the same issues in the 19th century, including polemics against revivalist groups, apologetic writings defending the cultivation of intense emotional states in church, and first-person conversion accounts that discuss religious experience in terms of emotions. A theoretical foundation for the study was laid in the development of the concept of "emotion as practice" and a methodological outline for studying "emotional practices." Rather than viewing religious feelings as "arising" when they are "triggered" by religious practices, such as singing a hymn, murmuring a prayer, or listening to a sermon, this approach assumes that emotions (and their absence) are learned and practiced as a "technique of the body" (M. Mauss) and stored as overlearned habits in the "habitus" (P. Bourdieu). The religious practices of a particular group are bound up with the emotional practices they cultivate; they are designed to produce certain feelings, which are nevertheless experienced as involuntary, adding to their persuasive force. The practice-theory approach provides a vantage point from which both the "folk theory" as well as the scientific discourse of the protagonists can be analyzed. From this perspective, the primacy of interiority that they share is not only shown to have its roots in Protestant practice, but also to engage moral dimensions of selfhood.

Visual Culture of Hindustani Entertainments in Early Colonial India 1748–1858

Pictures of Hindustani entertainments in early colonial India embodied an artist/viewer exchange of a homogenized idea of pleasure, the visual and sensorial codes of which were accessible by a wide segment of North Indian society. This research offers a historical trajectory of the visual culture of *rag'o rang*, the Indo-Persian concept of "pleasurable entertainment," from its fairly aristocratic sensibility of a connoisseurship-based appreciation of the arts in the 18th century to its communal interactive format as popular entertainment in 19th-century India. Entertainment pictures thus offer a unique perspective into the making of mass culture at the fundamental juncture when courtly pleasures were disseminating into the public realm.

Literature review summary: The project is an interdisciplinary investigation that aims at exploring the role of emotions as a tool of cultural analysis. The relationship between emotion and cultural practice remains an area of fruitful beginnings in the context of South Asia (Lynch, 1990; Kaviraj, 2000; Ali, 2002; Orsini, 2007; Dehejia, 2002), even as its methods are in the process of being defined by scholars (Matt, 2011; Rosenwein, 2006; Stearns, 1985; Reddy, 2001). This study especially benefits from a recent scholarship on the relationship between emotions and the arts, particularly painting and music, using an interdisciplinary approach to the study of emotions in history (Couk & Mills, 2005). In particular, recent work on the role of pleasure as a signifier of power in French court culture (Cowart, 2008; Frevert, 2012) offers useful parallels for this research on the relationship between power and politics of pleasure in Anglo-Mughal India.

Methodology and source material: Through a study of two foundational texts and accompanying images from the late Mughal court and the Anglo-Indian public sphere, this project charts transitions within popular culture and taste in Delhi society. It proposes a *longue durée* analysis of the performance and visual culture of *rag'o rang*, under two Mughal rulers Muhammad Shah "Rangila" (r. 1719–1748)

and Shah Alam II (r. 1759–1806), whose reigns span the transitional era of the Mughal State (18th and early 19th century) as it came under the control of the British East India Company.

Research outcome: This research foregrounds the role of visual culture in mediating collective thought and suggest ways to reinterpret the political and intellectual history of this period through the lens of emotions. The aim here is to contextualize pleasure in elite performance culture in order to demonstrate its changing structure as a form of public entertainment. Overall, this study contributes to the intellectual history of the modern South Asia by considering the role of pleasure, a central category of emotion, and visual culture in writing history.

Researcher

Yuthika Sharma



Figure 31. Muhammad Shah and female companions on a terrace at night (ca. 1720–1725).

Source. V&A Museum, IS.133:64/B-1964.

Researcher

Gian Marco Vidor

Key References

Vidor, G. M. (in press-b). The departure of an angel: Writing about the loss of the child in late nineteenth and early twentieth century Italy. In M. Sonzogni & E. Towl (Eds.), *Writing separation*. Edinburgh: Edinburgh University Press.

Vidor, G. M. (in press-f). Satisfying the mind and inflaming the heart: Emotions and funerary epigraphy in nineteenth century Italy. *Mortality*.

Grieving for Children in Italy in the Long 19th Century

During the long 19th century, Italian middle and upper classes allowed for more and more space for the communication of emotions linked to the loss of infants, children, and young adults. The final event was often accompanied by a plethora of written texts of different kinds that were occasionally collected, printed, and distributed. In the new cemeteries, which were perceived and used as important public and social spaces, an ever-increasing number of monuments were dedicated to children. Grieving had manifold public dimensions that were considered crucial in the long and complex process of what may be regarded as the formation of a collective emotional community, in a historical period marked by efforts of the elites—in particular after the unification of the country in 1861—to construct a shared Italian culture. Communicating the feelings for the loss of a loved one, even when this happened to be a child, was perceived as a learning experience. Emotions were deemed an important element in enabling the transmission of certain values, especially through funerary epigraphy. At the same time, sharing feelings as well as reading about the feelings of others was supposed to help the living cope with their own grief.

In 19th-century Italy, death also had an important educational function for children, particularly when it struck a member of the peer group, both in real life and in literary fiction. What specifically characterized the emotional repertoire linked to the death of a child was the influence of certain elements, which had a great importance in soothing the negative feelings caused to the family by the tragic event: the “metamorphosis” of the dead child into an angel, the peace achieved by the cult of memories, and the very strong albeit not quite dogmatic belief in a reunion in the afterworld. Furthermore, these elements seem to play a significant role in shaping what emerged as a homogeneous emotional style of dying for some of these children. Described in the texts as a good Christian death, written accounts of sickness, including the final event of dying, followed a common hagiographic narrative in which the body played an important role. Through their gestures, their way of looking and speaking with the people surrounding them, these children showed a sense of serenity, of patience, and a spirit of resignation, without too much apprehension about their destiny, but with great empathy for their family. In addition to the consolatory and pedagogical function of such descriptions and this sort of postmortem emotional “embellishing,” it seems plausible that, at a certain level, some of these children performed or tried to perform a set of positive emotions perceived as normative, through the control of their body language and the avoidance of any excess. Finally, working on the funerary material culture for children offered the opportunity to explore *postmortem* photography; a historiographical topic that has been neglected in Italy. Focused specifically on children, this research relates to Moritz Buchner’s wider analysis of the mourning culture of liberal Italy.



Figure 32. Treatises and manuals for writing various types of inscriptions and printed anthologies of epitaphs (19th–20th century).

© Gian Marco Vidor

A Genealogy of Science of Emotion, 1860–2000

This project investigates the genealogy of contemporary terminology of emotion from a historical perspective. The term *emotion* is used here as a shortcut to encompass emotional, affective, and feeling states. The project makes two claims: Firstly, that *emotion* was understood in the late 19th century as a cognitive concept that united mind and body, rather than dichotomizing them, and secondly, that we need to consider *emotion* as an international concept rather than a "British term." Indeed, the German *Gefühl* and the French *émotion* provided crucial elements in the conceptualization of *emotion* in psychology at the turn of the 20th century. This history of science traces the genealogy of our contemporary terminology of emotion back to two contexts: Firstly, to the mid-19th century German psychophysiological literature and its reception and transformation in French psychological writings and, secondly, to the debate about "the nature of emotion" that revolved around William James' "theory of emotion" after the publishing of the *Principles of Psychology* (1890). Widening the perspective both beyond the Anglo-American context and beyond laboratory procedures shows that the understanding of *emotion* in physiological psychology was much more complex and less exclusively concerned with bodily aspects of emotion than was hitherto assumed. Indeed, physiological psychologists not only worked out fundamental features of the body's physiology, which were unknown at the time, they also studied *emotion* as a cognitive concept. Analyzing the cognitive aspects of emotions, such as the role of *emotion* in cognition, volition, and decision making, was just as essential to them as studying the regulation of the physiological changes in the heart's rhythm and in respiration. Most importantly, central to their aims was to comprehend *emotion* in terms of brain function, like vision and language. This research thus laid the groundwork for numerous themes that emotion research in the neurosciences has taken up once more today. Framing *emotion* as an international concept informed by German and French research is

crucial for understanding the contemporary debates both in the late 19th century and today. Not only were the paths laid out for the ways in which psychology, medicine, and psychoanalysis, respectively, have treated and studied the emotions throughout the 20th century, but experimental methods were also developed that anticipated the formats used in psychological laboratories today. For instance, French research provided fine case studies of "depressed patients" and introduced the term "depression" long before it became a diagnosis in the Diagnostic and Statistical Manual of Mental Disorders (DSM). And German psychophysicists and pedagogues invented complex designs for the experimental study of emotions in the laboratory that made innovative use of pictorial images, photography, and film. In light of these reasons, this project argues that the concept of *emotion*, as it is framed by the natural sciences, cannot be explained by British and American sources only, as do recent studies on this aspect of the history of science. Because the German and French language literature from the 19th century has received comparably little attention in historiography, the project gives voice to these sources. It also widened the scope to include applied research on emotion in pedagogy in France and Germany at the turn of the 20th century.

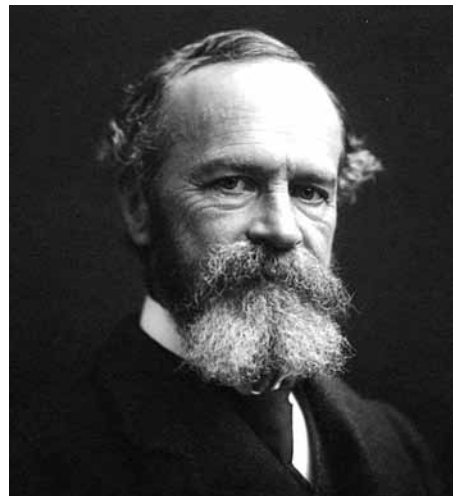


Figure 33. William James (1842–1910), author of the epoch-making article *What is an emotion?*, reprinted in *The principles of psychology*, 1890.

Source. Wikimedia Commons/Public Domain.

Researcher

Claudia Wassmann

Key References

Wassmann, C. (2014). Picturesque incisiveness: Explaining the celebrity of James' theory of emotion. *Journal of the History of the Behavioral Sciences*, 50(2), 1–23. doi:10.1002/jhbs.21651

Wassmann, C. (2012a). On emotion and the emotions: A comment to Dixon, Mulligan and Scherer, and Scarantino. *Emotion Review*, 4(4), 385–386. doi:10.1177/1754073912445821

Researcher

Moritz Buchner

Grief and Mourning in Middle-Class Italy (1860–1915)

This research project explores the practices of grief and mourning in liberal Italy before World War I. The project argues that, in the late 19th century, a characteristically bourgeois culture of mourning was established and became more clearly defined, but was soon contested by new social dynamics. Methodologically, grief and mourning are considered social and emotional practices of the upper and middle classes that deliberately set them apart from the traditions of other groups; specifically, the lower social classes, the population of southern Italy and the countryside, as well as those whose practices were perceived as outdated. These “wrong” ways of grieving were closely connected to body language considered as excessive and

repugnant. In contrast, “modern” and “civilized” styles were characterized by the control of mimics, gestures, and voices. Main sources include scientific and literary texts, obituary publications, newspaper articles, advice literature, public instructions, as well as letters and diaries. They testify to grief being strongly identified with the loss of interpersonal relations. According to bourgeois ideas, these bonds were essentially founded on emotional affection. In the moment of death, the “pleasurable” feelings of sympathy converted into “painful” emotions like sorrow and anguish. These sentiments were highly appreciated because they reinforced bourgeois values and, beyond that, the social order.

However, not every expression of love and sorrow was “right.” Bourgeois emotional styles tended to contain emotions, implying a nonimpulsive and nonphysical way of conduct. Mourning practices tended to disembodied feelings. For instance, women and men were ascribed different emotional spaces, and hygienic measures were intended to prevent physical agitation. Additionally, emotional practices were outsourced to professionals, and feelings were expressed through texts and objects.

Finally, the aesthetic expression of emotions was crucial. “Wrong” practices were judged as ugly, either because they were “excessive” or because they lacked “proper” emotionality. Only expressions that were moderate and empathic were considered “decent.” This was relevant for bodily expressed emotions but also for the shaping of graveyards or funeral processions. By investigating those rites and practices, the project is closely related to Gian Marco Vidor’s work in this research team.



Figure 34. Funeral service for Guido Visconti di Modrone, 18 November 1902 in Milan (Italy).

Source. Archive of the Visconti di Modrone family, Milan (Italy).

Research Area: Emotions and Power

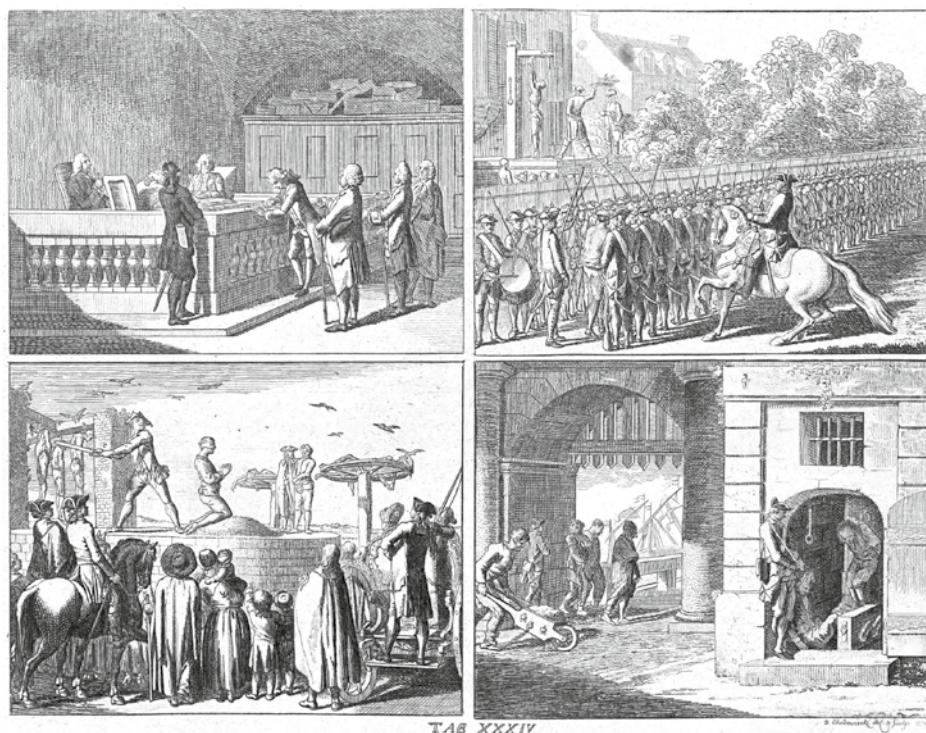


Figure 35. Engraving by Daniel Chodowiecki.

Source. Kupfersammlung zu J. B. Basedows Elementarwerke für die Jugend und ihre Freunde, Berlin/Dessau, 1774, Tab. XXXIV. /SUB Göttingen.

We often talk about powerful emotions—emotions that overwhelm us, that prompt us to do things and act in a certain way. Much less frequently though do we talk about how power is emotionally cast, how it utilizes, elicits, and manipulates emotions. The why, when, and where are as important as the how. The projects sharing this research focus explore the interrelations between power and emotions in two major fields: politics and the economy. They analyze crucial emotional concepts of national and international policy (such as honor and shame, or loyalty and trust), and they investigate how the carefully observed and controlled importance of feelings unfolded in the world of human capital management and the consumer society.

Collaborative Research Activities (selected)

The major conference within this research team took place on 28–30 June 2012 on *Emotions and Capitalism*. It was organized by Sabine Donauer and Anne Schmidt in cooperation with Christoph Conrad (University of Geneva). Ute Frevert and the Center's visiting researchers Helena Flam (Leipzig University) and Daniela Saxer (University of Zurich) participated as chairs and speakers. The timeliness and importance of the topic is evident in the large number of proposals (140) responding to the call for papers.

While it seems easy to affirm the interconnection of emotions and capitalism, the questions of how capitalist cultures are shaped through emotional discourses and practices, and how emotions have been shaped through capitalist cultures, are rarely explored in detail. In their introduction, Anne Schmidt and Sabine Donauer outlined the different ways in which capitalist and emotional practices are mutually constituted and changed, using examples from advertising and debates about the meaning of emotions at the industrial workplace.

Researchers

Ute Frevert
Dagmar Ellerbrock
Daniel Brückenhaus
Joachim C. Häberlen
Philipp Nielsen
Anne Schmidt
Sabine Donauer
Joseph Ben Prestel
Maritta Schleyer



Figure 36. Devotional objects of emotional power: Pipe bowl with portraits of Marx and Lassalle.

© Deutsches Historisches Museum, Berlin/A. Psille

Key Reference

Frevert, U. (in press-a). Passions, preferences, and animal spirits: How does Homo Oeconomicus cope with emotions? In F. Biess & D. M. Gross (Eds.), *Science and emotions after 1945: A transatlantic perspective*. Chicago: University of Chicago Press.

Karin Knorr Cetina (University of Chicago), who gave the opening talk, examined the strong emotional attachment of currency traders to the market. By closely analyzing the everyday practices on the trading floors, she provided deep insights into the structures of today's financial capitalism.

The following 17 talks were grouped into four panels: *Financial and Trade Markets, Habitus and Consumption, Workplace, and Postsocialism as a Capitalist Laboratory*. Historians, sociologists, and economists, among them Avner Offer, Thomas Welskopp, and Anna Temkina, discussed numerous case studies. The talks explored, for example, how the privatization of multiple liferisks brought about a "speculative habitus" in neoliberal Australian society, how a new emotional type emerged with the advent of capitalism in the Russian urban middle class, and how the inmates of World War II prisoner-of-war camps organized their daily material exchanges according to the emotional economy they had acquired in their country of origin.

This broad range of empirical material opened up fruitful perspectives on how to overcome the ahistorical analytical categories of capitalist "rationality" and "interests." Moreover, they suggested ways of systematically connecting the macro- and microlevel of capitalist practices, such as linking the history of production and consumption regimes, wealth and income distribution with the lived experience of class, subjectivity, and ways

of becoming an emotional being in different stages of capitalism.

The organizers are currently editing a volume with English and German contributions to be published by Mohr Siebeck in 2014.

From 14–15 November 2013, Philipp Nielsen organized an interdisciplinary conference on *I, the People: Negotiating Individual and Collective Emotions in Democratic Societies*. In recognition of the fact that emotions are social practices, just as democracy, and considering the breadth of both domains, the conference brought together scholars from five fields: political theory, law, sociology, history, and architecture/media studies. The participants discussed the meaning of emotional practices and regimes for democratic settings in the 20th and 21st centuries. They queried the ways in which the borders between individual identity and public politics are produced, shaped, or destroyed. Here, the conference built on new research of the last decade that has moved beyond the dictum that emotions are primarily harmful for a supposedly rational democratic discourse. This new research has instead stressed their importance for social movements, political participation, and collective identity. Alongside experts from six countries, Sarah Zalfen from the Institute's Max Planck Research Group Felt Communities gave a talk, and the Center's Minerva Research Group leader Dagmar Ellerbrock chaired a panel on *Emotions, Democracy, and Identity in Law*.



Figure 37. Opening remarks by Philipp Nielsen for the conference *I, the People: Negotiating Individual and Collective Emotions in Democratic Societies* (November 2013).

© MPI for Human Development

Emotional Citizens: Love, Loyalty, and Trust in Politics

Building on earlier publications on trust, research carried out between 2011 and 2013 focused on three projects:

- (1) the early modern structure of politics and its notions of love and loyalty,
- (2) emotional politics during the long 19th century, and
- (3) trust as a political promise/challenge in modern politics (19th and 20th centuries).

As to the structure and practice of politics in the absence of modern, constitutional, and parliamentary regimes of power sharing, research concentrated on the reign of the Prussian king Frederick II (1740–1786), whose 300th birthday was celebrated in 2012. As an absolutist ruler, Frederick had no reason to try to win his subjects' hearts and campaign for their love, trust, and loyalty. Subjects had no share in government, and they obeyed orders from above rather than taking initiative from below. Still, the king was not content with gaining his subjects' obedient compliance: He also sought their reverence, gratefulness, and kind feelings. As an "enlightened" ruler, he was well aware that this kind of positive emotions could turn passive "slaves" into active and productive citizens who would work

eagerly to enhance individual and national wealth. This rather modern notion of citizenship did not translate into political rights and power sharing; it did, however, bring forth a type of "emotional politics" that tried to form a personal bond between the king and his subjects. The project examined how that politics was designed and applied, as well as the way that it was received, challenged, and demanded by different groups of subjects. It was not so much words and texts that were studied in this regard, but rather practices, rituals, and performances. Although words and texts were a central element of political communication, images, celebrations, and direct encounters were ultimately much more influential in translating political goals into visible action.

Unsurprisingly, emotional politics received a huge boost after the French Revolution that introduced political power sharing into the European agenda. As subjects became citizens, they gradually learned to voice political interests. Yet, they remained susceptible to a language of emotions that directly influenced their relationship with the monarchy. They framed their demands in terms that built an emotional bridge toward the king and queen. But they also became accustomed to voicing dissent, making claims and threatening to withhold their emotional support should those claims not be met. At the same time, the monarchy intensified its emotional approach and eagerly presented itself as a close friend, approachable and concerned about the needs and woes of the citizens. In this instance, too, words were insufficient to convey the message: Personal appearances, media images, and symbolic actions became increasingly important in the efforts of the monarchy to appear close to the people. On another note, the emotional lexicon of politics underwent a number of crucial shifts and transformations. Loyalty, the key notion of premodern political communication, gradually lost its relevance, although it remained present well into the 20th century. Concomitantly, trust gained in symbolic weight and actual importance: as a conditional offer and as one that demanded reciprocity. Trust talk abounded during the

Researcher

Ute Frevert

Key References

Frevert, U. (2013a). La politique des sentiments au XIXe siècle. *Revue d'Histoire du XIXe Siècle*, 46, 51–72.

Frevert, U. (2012b). *Gefühlspolitik: Friedrich II. als Herr über die Herzen?* Göttingen: Wallstein.

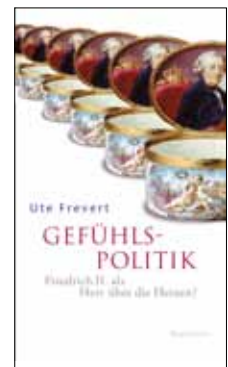


Figure 38. Ring commemorating Frederick II.

Source. Gleimhaus Halberstadt.

Key References

Frevert, U. (2014c). *Über Vertrauen reden: Historisch-kritische Beobachtungen*. In J. Baberowski (Ed.), *Was ist Vertrauen? Ein interdisziplinäres Gespräch* (Eigene und fremde Welten: Repräsentationen sozialer Ordnungen im Wandel No. 30) (pp. 31–47). Frankfurt a. M.: Campus.

Frevert, U. (2013b). *Vergängliche Gefühle* (Historische Geisteswissenschaften: Frankfurter Vorträge No. 4). Göttingen: Wallstein.

1848 revolution when citizens challenged the royal monopoly of power. From then on, trust gradually crept into the language of politics and found multiple expressions both in constitutional procedures and in power negotiations.

The reason why trust became such a powerful political concept during the 19th and 20th (and 21st) centuries has been explored in greater depth in the third research project under this heading. It started in the 18th century when trust emerged as an affective state that gained more and more approval. In addition to institutions like family and friendship, trust was also introduced as a governing principle in political and economic relations. This was explored both through texts and social practices, ranging from love and courtship to social bonding experiences in youth groups and associations, from teacher–student relations to factory councils, from sending poems to honor the Emperor’s birthday to promising trust (and confidence) on election posters.

Honor and Shame: An Emotional History of Power

In continuation of a long-standing interest in the micro- and macropolitics of honor and shame, research has mainly concentrated on three aspects:

- (1) the role of honor in preparing and negotiating World War I,
- (2) the gradual delegitimation of honor talk and practices in Europe during the 20th century, and
- (3) the importance of shame and shaming practices in premodern and modern times.

In contrast to present-day popular notions about honor, former generations of Europeans were convinced about honor’s emotional thrust since they had experienced it in manifold ways. Honor and the accompanying sense of pride and self-assurance were firmly built into the self-perception and self-fashioning of the upper classes (nobility and educated middle classes). Honor was also crucial for artisans, journeymen, and workers, and it increasingly pervaded international relations, as could be witnessed during the 19th century. As much as nations replaced monarchs as the primer bearers of sovereignty, national honor (rather than royal or princely honor) became a major token of foreign and imperial/colonial politics. National honor was at stake when conflicting interests had to be sorted out, and it was deliberately and strategically invoked to gather popular support for government policies.

The July 1914 crisis highlights how honor was called upon in order to legitimize, make sense of, and give credence to each stance. All major players referred to national honor as that which had compelled them to go to war. Honor here was generally linked to notions of chivalry that prompted a large power (e. g., Russia or Great Britain) to rescue smaller powers (Serbia, Belgium) from the violating hands of others. Gender images were paramount in ordering the landscape of European politics. The language spoken in July 1914 (and during the war) thus borrowed heavily from the language of honor as it had been inscribed in common social practices since the late 18th century. This is what made it easily comprehensible by wider



Figure 39. Election posters, 1946.

Source. Bundesarchiv Koblenz.

parts of the national public. But it would be misleading to conclude that this language contributed to the inevitability of war. Honor and its practices were much less aggressive than generally assumed. On the contrary, they offered options of peaceful deliberation and conflict solution. The fact that these options were not explored and used in 1914 can be attributed to the power of a different language that had become popular from the 1880s: the language of radical competition and enmity favored by nationalist circles. In contrast to the proponents of honor, those radicals no longer acknowledged equality as a basic principle of the European state system. Instead, they applied the logic of "my gain, another's loss," that is, the logic of destruction and annihilation. Within this logic, respectful, honor-based politics was a matter of the past.

While this project focused on 1914 as a case study, the second project examined honor more broadly as a "lost" emotion, that is, as an emotional style and practice that lost its appeal in Europe during the 20th century. Re-kindled by the powers that had lost the war in 1918, it experienced a propagandistic revival during the 1930s and early 1940s. The way in which the next war was fought, however, completely discarded older concepts of honor and was rather oriented toward the logic of annihilation. After 1945, the language of national honor largely disappeared alongside notions of masculine or family honor that had been prominent in earlier times, mainly as a result of changes in gender relations. It is interesting to note, however, that this development has been challenged in recent years by the so-called crimes of honor occasionally committed by male members of immigrant (Muslim) communities. Further research predominantly in the field of criminal law and jurisprudence will shed light on how this challenge has been conceptualized and negotiated.

The third project examined the opposite of honor: shame. It explored how shame figured on the list of predominantly female virtues, becoming one of women's most valued assets: Whereas men lost their honor through dishonest and cowardly behavior, women were

dishonored if they behaved in a shameless fashion. A survey of lexicon articles on shame published between the mid-18th and the early 21st century revealed that the meaning of shame has changed significantly. While it had initially been considered as a complex social emotion, it was increasingly tied to sexual and bodily shame and, as such, heavily feminized. This was radically challenged by the second wave of feminism, with slogans such as "shame was yesterday." At the same time, shaming processes that had been commonly used in legal and educational practices were called into question as they contradicted the notion of human dignity (that was increasingly invoked and referred to from the 1960s onward). While public shaming experienced a politically orchestrated upheaval in the 1930s and 1940s, it later retreated to the classroom (and is currently experiencing a new revival in the legal practice of the United States).



Figure 40. Propaganda campaign, 1917.

Source. Library of Congress.

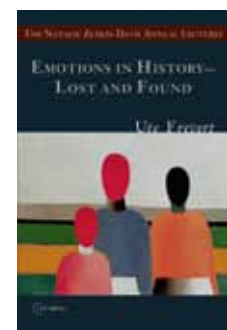
Key References

Frevert, U. (in press-b). Piggy's shame. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Frevert, U. (2013e). *Vertrauensfragen: Eine Obsession der Moderne* (Beck'sche Reihe No. 6104). München: Beck.



Frevert, U. (2011b). *Emotions in history—Lost and found*. Budapest: Central European University Press.



Researcher

Daniel Brückenhaus

Key Reference

Brückenhaus, D. (in press). Ralph's compassion. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Imperial Passions: The Role of Emotions in Modern Colonial Conflicts

The goal of this project was to study how emotions influenced the relationships between colonizers and colonized in the European colonial empires during the 19th and 20th centuries. This question was pursued in the context of three case studies. They focused on fear, compassion, and honor/shame, respectively, and were each related to a broader academic undertaking.

The first case study was conducted in the context of revisions for an existing book manuscript on the surveillance of anticolonialists in the 20th century. It demonstrated how British and French anxieties about the possibility of anticolonialists cooperating with German

left-wing activists and government officials shaped the expansion of state surveillance in the early 20th century. The resulting fears about "Germano-Bolshevik colonial intrigues" were of central importance in exacerbating inner-European political tensions and in leading the Western colonial powers toward reconceptualizing their colonial strategies in a more transnational and transimperial manner.

The second case study was part of a cooperative research project on the history of emotions in modern childhood literature. It resulted in a book chapter, which analyzed how "compassion" among Europeans toward non-Europeans was described and judged in 19th- and 20th-century children's books in Britain and Germany. As the chapter argued, a late 19th-century positive reevaluation of "going native" among European children allowed these children to express their emotions more freely, without, however, undermining prevailing notions of European superiority over "natives."

The third case study was conducted as part of the initial planning for a future book project on the role of dignity, honor, and shame in a colonial context. It focused on analyzing how laughter and ridicule as an emotional strategy could undermine another person's feeling of personal and social self-worth. The research demonstrated how laughter and ridicule could turn into an important means by which colonizers could deny the colonized entry into a European "circle of honor." Meanwhile, the frequently expressed fears of colonizers about "being laughed at" point to the fact that the colonized could, in turn, make use of laughter to subvert colonial hegemonies.

Together, these three case studies show that emotions were not just a by-product or surface phenomenon of colonial relationships, but that they influenced and structured these relationships in decisive ways. This research can thereby help us understand how sentiments that, at first view, might seem to work on the individual and personal level only, were in fact intertwined deeply with large-scale historical change over time.



Figure 41. Illustration from R. M. Ballantyne, *Gascoyne, The Sandal Wood Trader: A Tale of the Pacific*. London 1864.

Source. Project Gutenberg.

Trust and Politics in Everyday Life

A revised version of Joachim C. Häberlen's 2011 University of Chicago PhD thesis, entitled *Vertrauen und Politik im Alltag: Die Arbeiterbewegung in Leipzig und Lyon im Moment der Krise, 1929–1933/38* [Trust and Politics in Everyday Life: The Working-Class Movement in Leipzig and Lyon at the Moment of Crisis, 1929–1933/38] is a comparative study of the working-class movement's struggle against the rise of the radical right at the end of the Weimar Republic and the Third French Republic. Based on local case studies, the book analyzes the dynamics of political mobilization at the rank-and-file level. It begins with the observation that the organizationally and numerically strong German working-class movement failed to offer effective resistance against the rise of Nazism, whereas the French working-class movement succeeded in mobilizing hundreds of thousands of workers against a perceived fascist threat in February 1934. To explain this difference, the book first investigates the role of trust and distrust within the local working-class movements of Leipzig and Lyon. Building upon sociological theories of trust, as for example developed by Niklas Luhmann, the book suggests that trust enables people to judge whether their interlocutors are telling the truth or not; especially in situations in which this cannot be verified. After examining a variety of practices that functioned as "proof of (dis-) trust," the book then shows how trust collapsed within Leipzig's working-class movement, whereas Lyon's workers succeeded in building relations based upon trust. The book thus provides an empirical example for how the micro-dynamics of creating trust and distrust can be studied historically in the context of grassroots politics.

Furthermore, the book examines the role of politics and politicization within the local working-class movements. In Leipzig, it argues, a deep politicization of the local working-class movement turned into an impediment for political mobilization. Particularly in the face of communist attempts to politicize all aspects of social life, political activists, and even members of the Communist Party, began to long for spaces such as swimming pools or sport associations that remained free of politics. The overpoliticization of everyday life thus resulted in a turning away from politics altogether. In Lyon, by contrast, the relatively small importance of party politics paradoxically constituted a precondition for the successful mobilization of its workers. Unlike in Leipzig, party politics had never turned into a "nuisance," which is why politics could mobilize and unite formerly hostile workers during a profoundly political crisis in 1934.

Researcher

Joachim C. Häberlen

Key References

Häberlen, J. C. (2013a). Between class war on all fronts and anti-political autonomy: The contested place of politics in the working-class movements of Leipzig and Lyon during the inter-war years. *Contemporary European History*, 22, 33–63. doi:10.1017/S0960777312000471

Häberlen, J. C. (2013c). *Vertrauen und Politik im Alltag: Die Arbeiterbewegung in Leipzig und Lyon im Moment der Krise 1929–1933/38* (Kritische Studien zur Geschichtswissenschaft No. 210). Göttingen: Vandenhoeck & Ruprecht.



Researcher

Joachim C. Häberlen

Key References

Häberlen, J. C. (in press-b) *Sekunden der Freiheit: Zum Verhältnis von Gefühlen, Macht und Zeit in Ausnahme-situationen am Beispiel der Revolte 1980/81 in Berlin*. In C. Rauh & D. Schumann (Eds.), *Ausnahmezustände: Entgrenzungen und Regulierungen in Europa während des Kalten Krieges*. Göttingen: Wallstein.

Häberlen, J. C., & Smith, J. (in press). *Struggling for feelings: The politics of emotions in the West-German radical left, ca. 1968–1984*. *Contemporary European History*, 23.

Politics of Emotions: The New Left in West Germany From the 1960s to the 1980s

This research project examines the role of emotions within the West German alternative left in the post-1968 years. Drawing in part upon earlier cultural critics and theorists, such as Wilhelm Reich and Herbert Marcuse, these alternative leftists developed a critique of urban, capitalist society that put emotions at the center. Capitalism, they argued, produced only fear, frustration, loneliness, and boredom, leaving little space for any positive and intense feelings. One might read these texts as a critical analysis of what could be called with William Reddy the “emotional regime” of capitalism, that is, the possibilities and limitations of emotional expression under capitalism. However, the knowledge that leftist authors produced about feelings in capitalist society was not only descriptive but also highly normative. Although ostensibly meant to *explain* to readers why they would feel bored, afraid, or frustrated, texts like Duhm’s *Fear in Capitalism* also suggested to readers how they *should* feel in capitalism. In a sense, such normative texts helped to produce the very “emotional regimes” they sought to describe. Leftist authors, the project argues, not

only provided an analysis of the “emotional regime” of capitalism but effectively created one themselves.

Importantly, this is not to argue that the “emotional suffering” (Reddy) under capitalism was only imagined. Rather, the project argues that the discursive analysis and practical enactment of negative emotions created these feelings of boredom, frustration, and fear within leftist social milieus. Building upon Monique Scheer’s work on “emotions as practices,” the project explores the ways in which these emotions were practiced and thereby created. Even though the project for the most part analyzes texts—primarily a broad range of radical leftist journals from large and small cities in West Germany, such as *Info BUG*, *Pflasterstrand*, *Das Blatt*, or *radikal*—the analysis of how actors performed emotions moves beyond the unfruitful distinction between “true” inner feelings and mere “expressions” of feelings. Enacting and expressing emotions was, the project proposes, itself a productive act—whether through ostensibly objective descriptions of these emotional states, discursive analyses of one’s own imbrication in these emotional regimes, or more straightforward performances of resistance such as street protests.

But radical leftists did not stop at merely criticizing capitalism for the emotional void it allegedly produced. By naming specific features of capitalism—including the built environment, work, and consumption under capitalism—as responsible for negative feelings, they also created possibilities for generating alternative emotional practices, which would yield intense emotions outside and beyond the “emotional regimes” imposed by capitalism. Such practices could include acts of violence but also other bodily practices like collective cuddling, experimental communicative practices, or novel forms of living together. Analyzing both how radical leftists critically interpreted the feelings capitalism produced and the alternative emotional practices they developed, the project examines alternative leftist activists made *feelings* a central political concern.



Figure 42. Leftist magazine.

Source. *Pflasterstrand*, 1977.

Democratic Emotions: Compromise and Parliamentary Culture in German History

The goal of this project is to investigate the emotional attitudes toward compromise in German parliamentary culture(s) and their evolution over the course of the 19th and 20th centuries. This is not meant as a teleological history toward an ideal democratic consciousness. Rather, it is an investigation into the role of emotions in democratic politics and the various ways in which they supported and undermined the political process. The project provides a history of political culture in Germany that goes beyond a dichotomy of rational democracy and emotional dictatorship. By focusing on compromise, it offers an account of the changing emotions surrounding what is arguably the centerpiece of parliamentary politics. Which feelings dominate in relation to compromise has crucial implications both for constitutional theory and for practical politics. Whether compromise is hailed or reviled, celebrated or condemned, influences the shape of and conduct within political systems. Attitudes toward compromise are culturally determined. They vary across time and milieu. The debates between the constitutional theorists Carl Schmitt and Hans Kelsen in the 1920s and 1930s, for example, are well known and historically coded as quintessentially "Weimar." For Kelsen, compromise alone ensured the peaceful resolution of differences of opinion, the slow and tedious creation of social harmony. For Schmitt, on the other hand, compromise meant selling out, all dead form and no feeling. The debates about compromise in the Weimar Republic were themselves emotionally charged. Kelsen worried about the "dismissive, even contemptuous" attitude of opponents of compromise. In March 1919, the publicist Kurt Tucholsky, for example, sarcastically wrote of the "little compromise" he saw between left and right, conspiring behind the back of and against the people. In the early postwar years, there were fewer theoretical disputes about compromise. Yet this did not make references to it any less emotional. In a speech to parliament in 1953, Federal Chancellor Adenauer stressed the

importance of compromise in all government agreements and beseeched the Social Democratic opposition "with all [his] heart" to agree. "No one would be happier [about this] than (...) the German people." The second aspect of the project eschews the theoretical debates for the political routines of parliamentarians and other elected officials. Here, the dynamics of budget negotiations across German history are analyzed. Not only are budgets at the heart of parliamentary politics but they also must be passed in regular intervals and cannot be delayed indefinitely or be shelved. As such, they are sites at which compromises need(ed) to be found on a regular basis. In addition, as budgets are inherently forward looking, they reveal not only a societal present but also expectations and aspirations about the future that are intimately linked to emotions. These debates form an important counterpart to the debates in constitutional law that equally reflect on an ideal and future order. The project, thus, sees emotions as a way to link theoretical with practical aspects of political culture in general, and democratic culture in particular.

Researcher

Philipp Nielsen

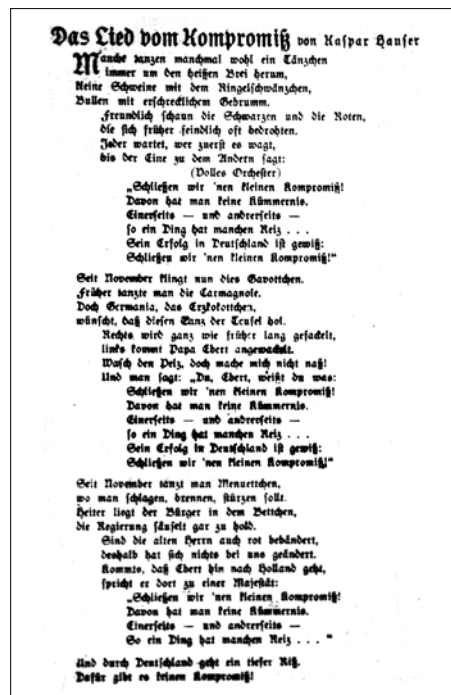


Figure 43. Text of the satirical "Song of Compromise."

Source. Kurt Tucholsky, *Das Lied vom Kompromiß*. *Weltbühne*, 15(12), 13.3.1919, p. 297.

Researcher

Anne Schmidt

Key Reference

König, G., & Schmidt, A. (in press). *Moderne Ambivalenzen: Konsumkultur und Propaganda im Ersten Weltkrieg*. In T. Schleper (Ed.), *Aggression und Avantgarde*. Essen: Klartext-Verlag.

Advertising Emotions

This research project examines how advertisers and consumers were generated within the 20th-century network-like advertising culture. Additionally, the project is interested in the consequences of the process of the "making up" of advertisers and consumers for the development of advertising and marketing practices. Finally, the project examines the repercussions of these practices for the advertisers and consumers. In doing so, the attention will primarily focus on the analysis of emotions.

Specific forms of emotional conduct (dispositions, experiences, qualities, capabilities, stances, manners, behavior patterns, gestures, facial expressions) constitutively belong to the morals and ethics, to the capacities and qualities, which were expected and demanded of advertisers. They were generated in the advertising culture, incorporated, and thereby modified and changed.

Emotional dispositions and modes of experience and behavior were equally inscribed in the circulating consumer versions. These consumer versions operated in the network-like

advertising culture and generated, together with other entities and developments, changing advertising practices.

With the help of new light technologies, selected materials and colors, cleverly devised product arrangements, and much more, new rooms were, for example, created at the beginning of the 20th century by means of which perceptions, sensations, feelings, desires, and consciousness of the consumers were newly animated, linked, regulated, and instrumentalized for sales—and namely in ways that consumer versions suggested. The changing advertising practices urged for the realization of generated consumer versions. The advertising practices were thusly based not merely on certain consumer versions but rather both suggested them and made them possible.

The analysis concentrates on the time period between the end of the 19th and the beginning of the 21st century and primarily follows developments in Germany, though from a transfer history perspective. The root sources are comprehensive and multilayered: relevant professional journals, textbooks and handbooks, teaching and education material, guidebooks for advertisers written by advertisers, internet portals, blogs, and other related sources. The analysis of these materials allows for the exploration of the roles and demands placed on advertisers, the institutional arrangements and technologies for the regulation of behavior, as well as different consumer versions. The question of whether and how the discourses, logics, and rationalities in the daily life of the advertisers were translated, and how they were interpreted, utilized, modified, or even ignored and rejected, was inspected with the help of three case studies (advertising department of Kaffee HAG; Frankfurt office of the advertising agency J. W. Thompson; advertising agency Scholz & Friends).

Project status: The source research is completed; for portions of the job a detailed analysis of the materials still remains. The writing of the first part of the investigation has begun.

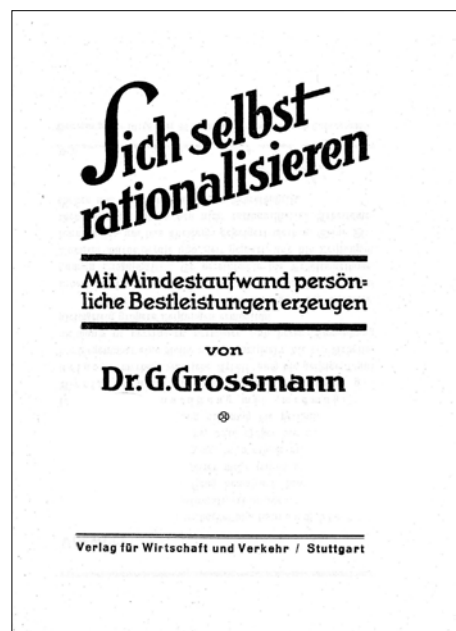


Figure 44. Gustav Grossmann's advice manual "Sich selbst rationalisieren" offered advertisers tips on managing their emotions.

Source. Book cover from 1927.

Emotions at Work—Working on Emotions, Germany 1870–1970

The research project pursues the question of how labor scientists and corporate players conceptualized the connection between work performance and work-related emotions in 20th-century Germany. The project looks at the period around 1900 and explores the cultural, social, and economic reasons why employees' emotions turned into an object of labor scientific inquiry. At this time, the problematization of "class hatred" as well as the seemingly widespread aversion of industrial workers toward their tasks can be viewed as two driving powers for the efforts to turn monotonous and highly repetitive industrial labor into a more likeable experience. This was the point of departure for the emergence of disciplines like labor physiology, labor pedagogy, and psychology, as well as industrial sociology, which all aimed at making employees more productive and content.

The study identifies five overarching developments for the 20th century. First, labor scientific sources and corporate practices show a tendency toward *desomatization*, that is, positive and negative emotions at work are increasingly less framed as an outcome of material and bodily working conditions. Rather, the willingness of the employee to motivate him- or herself (i. e., to generate positive emotions by oneself), irrespective of actual workload or work hours, is expected. The second key development is the tendency toward *dematerialization*. This means that the financial remuneration for industrial labor is cast as gradually less important while the "immaterial" rewards such as finding personal satisfaction in work contents become more strongly emphasized.

Third, the study outlines a trend toward *dynamization* in dealing with emotions at work. While around 1900 it was taken for granted that a worker had a preexisting amount of joy in work (which could only be troubled by unfavorable working conditions), in the 1970s, the Human Resource paradigm promoted a different conceptualization based on Abraham Maslow's "pyramid of needs." It claimed that job satisfaction was an unstable psychological state which could only be

temporarily reached by making the employee master ever new and challenging tasks. After fulfilling certain goals at work, new "stretch goals" must be given to create a new field for generating positive emotions and self-realization (*Selbstverwirklichung*).

Fourth, the project argues that, throughout the 20th century gainful employment turned from a means of making a living into a source of *transcendent meaning-making*. Not only work-related advice literature but also corporate public relations present work as a field in which personal fulfillment and private happiness can (and must) be found.

The fifth claim of the study is that labor scientific and corporate efforts worked toward an *individualization* of the employment relationship. While around 1900 the key problematization in dealing with emotions at work were "class-based emotions" (such as class hatred and workers' solidarity), the ensuing efforts tried to bring about a disaggregated ("post-social") work personality. This understands employment not in terms of an irreconcilable class antagonism, but as a means to satisfy personal emotional needs.

The thesis was handed in at the Freie Universität Berlin on 29 August 2013, and successfully defended on 18 December 2013.

Researcher

Sabine Donauer

The PhD project, supervised by Ute Frevert and integrated in the Center's research program, was part of the Cluster of Excellence "Languages of Emotion" (Freie Universität Berlin).

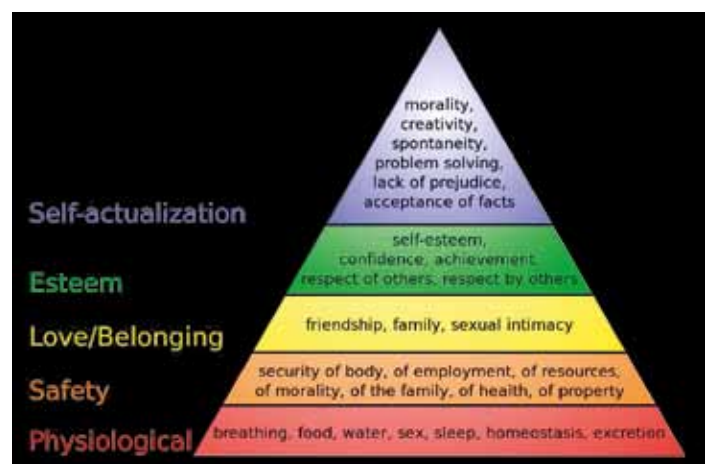


Figure 45. Maslow's hierarchy of needs.

Source: J. Finkelstein/Wikimedia Commons/CC-BY-SA 3.0.

Researcher

Joseph Ben Prestel

Key Reference

Prestel, J. B. (2013). Die Reform der Stadtmänner: Urbaner Wandel und Körperpolitik in Kairo am Ende des 19. Jahrhunderts. *Body Politics: Zeitschrift für Körpergeschichte*, 1(2).

Urban Emotions: Debates on the City and Emotions in Berlin and Cairo, 1860–1910

During the second half of the 19th century, Berlin and Cairo went through a process of profound transformation. Dynamics such as growth of population, technical innovations, and social change during this period not only affected their cityscape; contemporaries also discussed the impact of these changes on urban dwellers. The present project traces the role of emotions in debates about urban change in Berlin and Cairo from a comparative perspective. Were changes in these cities debated in terms of emotions? How did shifting power relations affect these debates? Was urban change in both cities negotiated in a comparable way?

In order to address these questions, the project draws on two different groups of sources. Published writings that offered an "expert" knowledge about the two cities, such as government publications, medical literature, or newspaper articles, constitute the first group of sources. Claims stemming from these pub-

lications about the impact of city changes on emotions are to be traced in the second group of sources, which are made up of police and court records. In analyzing the two different groups of sources together, the project aims at a combined study of conceptual knowledge about emotions and emotional practices. Several research stays in archives in Cairo, Berlin, and London allowed for the identification of contemporary debates about the city and emotions. These debates, which range from the fostering of rationality through newspaper reading to the detrimental effects of excitement in dancehalls, regularly linked intellectual discussions about feelings to shifts in things people did in the city. One preliminary finding lies in the observation that, while common tropes and topics related to the impact of urban change on emotions can be found in both cities, the terms and concepts in which these debates were embedded are specific to Berlin and Cairo. Although different in its conceptual framing, the idea of specific "urban emotions," which were the result of recent changes in the two cities, thus became a common currency in the German and Egyptian capitals. This currency was particularly used by middle classes, who sought to reify their hold on power in the changing urban environments of Berlin and Cairo.

One shared aspect between debates in Berlin and Cairo was the claim that certain spaces in the city gave rise to changes in the emotions of urban dwellers. The development of entertainment areas downtown and the building of new suburbs far away from the city center, for instance, produced heated arguments about emotions in both cities. In conversation with other research projects at the Center, the project seeks to further investigate the nexus between space, power, and emotions. Drawing on insights from the work of Margrit Pernau and Benno Gammerl, it will pay special attention to the interrelation between particular emotional practices, social distinction, and spaces. The question of whether the creation of seemingly similar spaces, such as dancehalls or suburbs, gave rise to similar debates in Berlin and Cairo will be at the forefront of further investigation.



Figure 46. Illustration in a Cairo magazine.

Source. al-Mushir, 1896.

**Khwaja Hasan Nizami (1878–1955):
Emotions for the Sufi Shrine, Emotions for
the Nation, and Emotions for the Muslim
Community**

Khwaja Hasan Nizami (1878–1955) was an influential and controversial figure in the public life of Delhi and northern India in the first half of the 20th century. He became famous as a religious teacher, reformer, and missionary. Furthermore, he was a highly prolific Urdu journalist and author of books and pamphlets on historical, religious, and political themes. In his writings and conversations, Nizami participated in various discourses in the context of anticolonial community formation and was acquainted with the political and cultural Indian elite. The historical backdrop of Nizami's activity was marked by the variegated Indian nationalist movement against the British colonial power. During those days, a variety of religious and cultural reform movements flourished and the tensions between Hindus and Muslims grew. The thriving field of journalism and cheap book print provided a major platform for the multitudinous contemporary debates. This research project looks at the role of emotions in processes of modern community formation. Designed as a biographical case study, the dissertation assumes that the focus on emotions provides crucial insights into constructions of meaning by historical actors. In an analysis of Khwaja Hasan Nizami's imagination of the Sufi, the Muslim, and the Indian national communities, this study argues that Nizami allotted specific sets of feelings to them as their main identifiers. Thus, he intervened in current negotiations of the identity of the forming Indian nation and of Indian Muslims. Additionally, the project sheds light on particular ways in which protagonists of devotional Islam responded to the changing political and religious landscape of early 20th-century India and fashioned a space for themselves in society. In the period under consideration, research results were presented at several academic conferences in the field of South Asian Studies. Among others, in October 2011, a paper entitled *City of Love and Pain: Khwaja Hasan Nizami's Delhi* was read at the University of

Wisconsin–Madison. The paper argues that, against the backdrop of the nationalist movement in late colonial India, Nizami's representations of the city of Delhi were imbued by an attitude of compassionate love, a nostalgic longing for the precolonial era, and a memory of suffering. They offer an alternative vision of national unity in the contemporary identity discourses and a perspective for the future of the political community based on emotional belonging.

In July 2012, the paper *Between "Muslim" and "Cultures": Khwaja Hasan Nizami's Negotiations of Being Sufi* was presented at the Berlin Graduate School Muslim Cultures and Societies. By analyzing the nexus of emotions and mass mobilization in Nizami's rhetoric of "Islamic love" and a localized civility of Delhi in the context of the community politics of late colonial India, it destabilizes binary categories deployed in existing studies of South Asian communalism.

The dissertation will be submitted in 2014.

Researcher

Maritta Schleyer

Key Reference

Schleyer, M. (2012). Ghadr-e Dehli ke Afsane. *Annual of Urdu Studies*, 27, 34–56.



Figure 47. Khwaja Hasan Nizami.

Source. <http://www.tahadilam.8k.com/catalog.html>.

Researcher

Dagmar Ellerbrock

Key References

Weinhauer, K., & Ellerbrock, D. (2013). Perspektiven auf Gewalt in europäischen Städten seit dem 19. Jahrhundert. *Informationen zur modernen Stadtgeschichte*, 2, 5–30.

Ellerbrock, D. (in press-c). Old games—new meanings? Understanding modern gun practices in the light of 19th century cultures. *Miscellanea: Anthropologica et Sociologica*.

Ellerbrock, D. (2011). Generation Browning: Überlegungen zu einem praxeologischen Generationenkonzept. *Geschichte im Westen*, 26, 7–34.

Minerva Research Focus: Emotions, Violence, and Peace

General Introduction of the Research Focus

Violence can be pleasurable, it can give you a kick; alternatively, it can be profoundly frightening. Violence may be acted out in blind rage or in cold blood. Obviously, violence can be rooted in very different emotional states. Taking this into account, the research starts with the assumption that emotional studies and violence research can be mutually beneficial. Are emotions instrumental in bringing about violent actions or is it the experience of violence that triggers these emotions? Are emotions always responsible for the escalation of violence or can they also lead to deescalation? In other words, how are emotions linked to the dynamics of violent actions and of peacekeeping/peace-building processes?

Since a great variety of emotions are involved in violent actions—from anger and aggression to fun and joy, solidarity, and sympathy—it is necessary to pay intense attention to historical as well as to situational context. Which feelings are generated by violence and which feelings are important regarding these brutal practices is always dictated by the specific situations as well as by the historical and cultural framework. Therefore, it is important to ask, what are the significant factors in triggering emotions? What kind of circumstances support violent actions? At the same time, it is important to comprehend what kind of structures can develop emotions that help to minimize violence.

Taking the different kinds of affects as well as diverse effects in mind, it becomes obvious that emotions can serve to increase violence as well as potentially function as a tool to decrease violence. Understanding this complex relation in its historical dimensions is one of the main aims of this research.

It is not only the person engaged in violent acts that has feelings. The victims of violence experience a wide range of emotions—fear and shame, helplessness and anger. Even bystanders undergo different feelings. Emotions are perceived as an interpersonal phenomenon linking people, things, and memories.

To understand this webbed character of emotions, one must compare violence by crowds and by individuals. Are there any differences between crowd violence and violence committed by an isolated, lonely perpetrator?

All kinds of violent action have the capacity to change power relations profoundly within a few seconds. This potential fuses power and emotions in a basic, formative way. At the same time, power relations may evoke emotions which trigger violent behavior. This action may support political power relations or contest them—in any case, violence suffuses the political space with emotions.

In order to find out how structural, cultural, and social conditions influence the emergence of emotions that are significant in violent actions, a close reading of different contexts, as well as a comparative analysis of different historical settings, are placed at the center of the research. Violent settings of World War I will be compared with violent settings of World War II in order to look for differences and similarities in the emotional framing of violence. Societies experiencing aftermath of extreme violence will be compared from a transnational perspective. Specific acts of violence, for example school shootings, will be analyzed in order to find out why they suddenly became of interest and gained emotional qualities never previously attributed to them.

Emotions can be seen as a container, preserving memories of violence; a force that triggers action and drives people to unknown places; and a longed-for condition, for which violence appears the only path.

In detail the research is concerned with the following areas.

From Shame to Violence? Experiences of World War I and the Emotional Aftermath
This project focuses on the experiences of World War I. It questions the emotional framing of wartime violence and follows the emotional effects of its recollection in the aftermath of the war. Following the theories of Thomas Scheff—that shame can lead to violence—the historical investigation tests whether the dishonor felt in some parts of Germany due to defeat in World War I trans-



Figure 48. Brawl between members of the prodemocratic Reichsbanner paramilitary and communists.

© bpk

lated into the political violence of the Weimar era. Thereby, it investigates the relation between the violence of war, emotions, and political protest in the aftermath of war. This project is in collaboration with colleagues from the Goethe University Frankfurt a.M. The first results of the research were presented at an international conference at the Institute in June 2013.

Don't Trust the Perpetrators: Networks and Interactions After the Experience of Extreme Violence and Genocide in World War II. The second project concentrates on the period after World War II, when emotions were connected with experiences of extreme violence and even genocide, but were translated into democracy and peace. Using the example of the interactions between representatives of the American Rockefeller Foundation and their new German partners, it investigates the emotional setting of the path that lead from violence to peace.

The project scrutinizes the decision-making processes within the Rockefeller Foundation. What kind of information did the Rockefeller Foundation staff gather? Who did the trustees talk to and by which criteria did they evaluate their German colleagues? Clearly, it was not only hard facts that political decisions were based on, but also emotional credibility, sympathy, and empathy. How did these emotions grow in daily interaction? What role did the recent violence have on future emotional evaluation and how did the preceding violence impact the Germans' credibility? What was the correlation between individual credibility and collective assessment? In

order to answer these questions, the project discusses the interactions between German and American partners from the perspective of social network theories and tests the thesis that emotions are generated, secured, and legitimized, as well as eroded and obliterated within social networks.

Power relations define what are accepted to be legitimate forms of violence and what kind of violence is held to be illegitimate. In this sense, political power structures are crucial to the creation and stabilization of emotions, which likewise determine power relations. Investigating the connection of emotions and violence in times of political change and reorientation will also offer insights into the connections between power and emotions.

Trigger-Happy Germans

German youth was regularly portrayed as trigger-happy in the headlines of the early 20th century. The indignation underlying this reading is rather remarkable considering that German fathers and teachers as well as politicians hugely promoted young Germans' interest in shooting. The project asks when and why the public emotional framing of once highly respected gunmanship changed and turned negative.

It also follows the emotional experience of this trigger-happiness and asks what feelings were associated with these practices. Why did (especially young) men enjoy shooting and



Figure 49. End of term: Boys fire off their pistols in front of the rectory (1938).

© LWL-Medienzentrum für Westfalen/Photo: Ignaz Böckenhoff



Key Reference

Ellerbrock, D. (2011). "Don't bring guns to school": Revolverknaben und deutsche Waffenkultur. In S. Rusch (Ed.), *Waffen an Schulen: Ein Ratgeber für Eltern, Lehrerinnen und Lehrer* (pp. 51–56). Bremen: Niebank-Rusch-Fachverlag.

Key Reference

Ellerbrock, D. (in press-b). Gun-rights as privileges of free men: Chronology of a powerful political myth of the 19th and 20th century. In K. Starck & B. Sauer (Eds.), *Political masculinities*. Newcastle upon Tyne: Cambridge Scholars.

what kind of affective state were they longing for when shooting?

Since the emotional perception of shooting practices and shooting desires changed within the analyzed time frame (1900–1979), the project inquires into civil shooting practices and as to whose emotions were able to inform political structures and systems.

School Rampages

School shootings are lonely acts. They are perpetrated in complete social and emotional isolation. At the same time, a school shooting is a fundamentally social event occurring at a highly emotional intensity. School rampages are among the most terrible and feared catastrophes. They shake society to the uttermost. They provoke emotional despair, anger, sorrow, and helplessness. They provoke intense emotional debate and link communities, nations, and even global societies by common—or at least perceived common—emotions. Every school shooting provokes an intense media debate and sometimes triggers political action. This project follows both paths: It investigates the media coverage in order to map the emotional culture of society. Since the project compares different European and

American societies as well as two centuries, it will analyze the similarities and differences of emotional explanations and appraisals within the debates about school shootings. It examines which emotions were regarded as the cause of killing sprees and which emotional reactions were generated by those chaotic incidents. The second stage of analysis is that of political reaction. These differ fundamentally within the various countries. Is this because of emotional differences? Were school killings rated differently in terms of emotional impact in different countries or is it the actual measures which were perceived in different emotional ways?

A third level of analysis concentrates on the role of the media. Has media coverage of school shootings changed during the last two centuries? Did newspapers—and later television and internet—discuss different emotions in relation to school rampages? Is it media images that translate into social action and ultimately provoke school shootings? If so, what role do emotions play in this process of translation? Is it the desire to make headlines that provokes the desire to kill? In order to answer these questions, it is vital to understand the link between violence and emotions.



Figure 50. Effects of gun violence: Evoking despair, horror, fascination, hate, and grief.

Source. Shutterstock.

Publications 2011–2013

(last update: January 2014)

- AHR conversation: The historical study of emotions. Participants: Nicole Eustace, Eugenia Lean, Julie Livingston, **Jan Plamper**, William M. Reddy, and Barbara H. Rosenwein. (2012). *American Historical Review*, 117, 1487–1531. doi:10.1093/ahr/117.5.1487
- Arndt, A., **Häberlen, J. C.**, & Reinecke, C. (2011). Europäische Geschichtsschreibung zwischen Theorie und Praxis. In A. Arndt, J. C. Häberlen, & C. Reinecke (Eds.), *Vergleichen, verflechten, verwirren? Europäische Geschichtsschreibung zwischen Theorie und Praxis* (pp. 11–30). Göttingen: Vandenhoeck & Ruprecht.
- Arndt, A., **Häberlen, J. C.**, & Reinecke, C. (Eds.). (2011). *Vergleichen, verflechten, verwirren? Europäische Geschichtsschreibung zwischen Theorie und Praxis*. Göttingen: Vandenhoeck & Ruprecht.
- Assmann, A., & **Brauer, J.** (2011). Bilder, Gefühle, Erwartungen: Über die emotionale Dimension von Gedenkstätten und den Umgang von Jugendlichen mit dem Holocaust. *Geschichte und Gesellschaft*, 37, 72–103.
- Bailey, C.** (2014). Social emotions. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 201–229). Oxford: Oxford University Press.
- Bailey, C.** (2011a). From an international to a transnational history of European integration: Some stages on the journey. *Korean Journal of EU Studies*, 3, 99–113.
- Bailey, C.** (2011b). Zusammenfühlen—zusammen fühlen? In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 201–231). Frankfurt a. M.: Campus.
- Bänziger, P.-P., **Beljan, M.**, Eder, F. X., & **Eitler, P.** (Eds.). (in press). *Sexuelle Revolution? Zur Geschichte der Sexualität im deutschsprachigen Raum seit den 1960er Jahren (1800|2000 Kulturgeschichten der Moderne)*. Bielefeld: transcript.
- Beljan, M.** (in press-a). Frühe Erklärungsversuche deutscher Historiker (3rd. rev. ed.). In T. Fischer & M. N. Lorenz (Eds.), *Lexikon der "Vergangenheitsbewältigung" in Deutschland*. Bielefeld: transcript.
- Beljan, M.** (in press-b). *Rosa Zeiten? Eine kleine Geschichte zur Normalisierung und Subjektivierung von männlicher Homosexualität*. Bielefeld: transcript.
- Beljan, M.** (in press-c). "Unlust bei der Lust?": Aids, HIV & Sexualität in der BRD. In P.-P. Bänziger, M. Beljan, F. X. Eder, & P. Eitler (Eds.), *Sexuelle Revolution? Zur Geschichte der Sexualität im deutschsprachigen Raum seit den 1960er Jahren (1800|2000 Kulturgeschichten der Moderne)*. Bielefeld: transcript.
- Beljan, M.** (2013). "AIDS concerns us all!": Rita Süßmuth's self-help book "AIDS. Ways out of Fear" (1987). *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en/texte/aids-concerns-us-all-rita-suessmuths-self-help-book-aids-ways-out-of-fear-1987>> (December 3, 2013) (German translation: "AIDS geht alle an!" Rita Süßmuths Ratgeber "AIDS. Wege aus der Angst" (1987). *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/texte/aids-geht-alle-an-rita-suessmuths-ratgeber-aids-wege-aus-der-angst-1987>>)
- Beljan, M.**, & **Gammerl, B.** (in press). Wendy's love. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.
- Berghoff, H., **Jensen, U.**, Lubinski, C., & Weisbrod, B. (Eds.). (2013a). *History by generations: Generational dynamics in modern history* (Göttinger Studien zur Generationsforschung No. 11). Göttingen: Wallstein.
- Berghoff, H., **Jensen, U.**, Lubinski, C., & Weisbrod, B. (2013b). Introduction. In H. Berghoff, U. Jensen, C. Lubinski, & B. Weisbrod (Eds.), *History by generations: Generational dynamics in modern history* (Göttinger Studien zur Generationsforschung No. 11) (pp. 7–12). Göttingen: Wallstein.
- Boddice, R.** (in press-a). The affective turn: Historicising the emotions. In C. Tileagă & J. Byford (Eds.), *Psychology and history: Interdisciplinary explorations*. Cambridge, UK: Cambridge University Press.
- Boddice, R.** (in press-b). German methods, English morals: Physiological networks and the question of callousness, c.1870–81. In H. Ellis & U. Kirchberger (Eds.), *Anglo-German scholarly networks in the long nineteenth century*. Leiden: Brill.
- Boddice, R.** (2013a). Equanimity in the laboratory? The sentimentalists versus the sufferers in America c.1900. *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en/texte/equanimity-in-the-laboratory-the-sentimentalists-versus-the-sufferers-in-america-c1900>> (December 3, 2013) (German translation: Gleichmut im Labor? "Gefühlsmenschen" versus "Leidende" in Amerika um 1900. *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/texte/gleichmut-im-labor-gefuehlmenschen-versus-leidende-in-amerika-um-1900>>)
- Boddice, R.** (2013b). Four stages of cruelty? Institutionalizing humanity to animals in the English media, c. 1750–1840. In W. Behringer, M. Halvelka, & K. Reinhold (Eds.), *Mediale Konstruktionen in der Frühen Neuzeit* (Studien zur Mediengeschichte No. 1) (pp. 181–196). Affalterbach: Didymos-Verlag.
- Boddice, R.** (2012a). The historical animal mind: "Sagacity" in nineteenth-century Britain. In J. A. Smith & R. W. Mitchell (Eds.), *Experiencing animal minds: An anthology of animal-human encounters* (pp. 65–78). New York: Columbia University Press.
- Boddice, R.** (2012b). *Species of compassion: Aesthetics, anaesthetics, and pain in the physiological laboratory. 19: Interdisciplinary Studies in the Long Nineteenth Century*, 15. <<http://www.19.bbk.ac.uk/index.php/19/article/view/628>> (December 11, 2013)
- Boddice, R.** (Ed.). (2011a). *Anthropocentrism: Humans, animals, environments* (Human–Animal Studies No. 12). Leiden: Brill.
- Boddice, R.** (2011b). Introduction: The end of anthropocentrism. In R. Boddice (Ed.), *Anthropocentrism: Humans, animals, environments* (Human–Animal Studies No. 12) (pp. 1–18). Leiden: Brill.
- Bongrand, P.** (2012). La mise en système et l'économicisation de l'enseignement en France au début des années 1950: La fonctionnalisation d'une institution. *Politix: Revue des Sciences Sociales du Politique*, 98(2), 35–56. doi:10.3917/pox.098.0035
- Brauer, J.** (in press-a). Heidi's homesickness. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Brauer, J. (in press-b). "Mit neuem Fühlen und neuem Geist": Heimatliebe und Patriotismus in Kinder- und Jugendliedern der frühen DDR. In D. Eugster & S. Marti (Eds.), *Kultur des kalten Krieges in Europa*. Essen: Klartext-Verlag.

Brauer, J. (2013a). Empathie und historische Alteritätserfahrungen. In J. Brauer & M. Lücke (Eds.), *Emotionen, Geschichte und historisches Lernen: Geschichtsdidaktische und geschichtskulturelle Perspektiven* (Eckert: Die Schriftenreihe. Studien des Georg-Eckert-Instituts zur Internationalen Bildungsmedienforschung No. 133) (pp. 75–92). Göttingen: V&R unipress.

Brauer, J. (2013b). "... so machtvoll ist der Heimatlieder Klang": Musik im Konzentrationslager. In G. Paul & R. Schock (Eds.), *Der Sound des Jahrhunderts: Geräusche, Töne, Stimmen—1889 bis heute*. Bonn: Bundeszentrale für politische Bildung.

Brauer, J. (2012a). "Ein begeisterndes und begeistertes Gedicht": "Bundeslied" und "Arbeitermarseillaise." In A. Kruke & M. Woyke (Eds.), *Deutsche Sozialdemokratie in Bewegung: 1848–1863–2013* (pp. 54–58). Bonn: Dietz.

Brauer, J. (2012b). Clashes of emotions: Punk music, youth subculture and authority in the GDR (1978–1983). *Social Justice: A Journal of Crime, Conflict & World Order*, 38(4), 53–70.

Brauer, J. (2012c). Die Häftlingsorchester in den nationalsozialistischen Konzentrations- und Vernichtungslagern: Musikalische Gewalt und Emotionsmanagement mit Musik. In S. Zalfen & S. O. Müller (Eds.), *Besatzungsmacht Musik: Zur Musik- und Emotionsgeschichte im Zeitalter der Weltkriege (1914–1949)* (Histoire No. 30) (pp. 187–206). Bielefeld: transcript.

Brauer, J. (2012d). "... das Lied zum Ausdruck der Empfindungen werden kann": Singen und Gefühlserziehung in der frühen DDR. In M. Caruso & U. Frevert (Eds.), *Emotionen in der Bildungsgeschichte* (Jahrbuch

für Historische Bildungsforschung No. 18) (pp. 126–145). Bad Heilbrunn: Klinkhardt.

Brauer, J. (2012e). Das "Moor-soldatenlied": Dokument unmenschlichen Leidens und Zeugnis menschlichen Lebenswillens. In A. Kruke & M. Woyke (Eds.), *Deutsche Sozialdemokratie in Bewegung: 1848–1863–2013* (pp. 194–199). Bonn: Dietz.

Brauer, J. (2012f). Musikalische Gewalt: Kulturelle Ausprägungen absoluter Macht im Konzentrationslager Sachsenhausen. In P. Moormann, A. Riethmüller, & R. Wolf (Eds.), *Paradestück Militärmusik: Beiträge zum Wandel staatlicher Repräsentation durch Musik* (pp. 299–315). Bielefeld: transcript.

Brauer, J. (2012g). Der Oldie als Dauerbrenner: Die Internationale. In A. Kruke & M. Woyke (Eds.), *Deutsche Sozialdemokratie in Bewegung: 1848–1863–2013* (pp. 104–109). Bonn: Dietz.

Brauer, J. (2012h). "With power and aggression, and a great sadness": Emotional clashes between punk culture and GDR youth policy in the 1980s. *Twentieth Century Communism*, 4, 76–101.

Brauer, J., & Lücke, M. (2013a). Emotionen, Geschichte und historisches Lernen: Einführende Überlegungen. In J. Brauer & M. Lücke (Eds.), *Emotionen, Geschichte und historisches Lernen: Geschichtsdidaktische und geschichtskulturelle Perspektiven* (Eckert: Die Schriftenreihe. Studien des Georg-Eckert-Instituts zur Internationalen Bildungsmedienforschung No. 133) (pp. 11–26). Göttingen: V&R unipress.

Brauer, J., & Lücke, M. (Eds.). (2013b). *Emotionen, Geschichte und historisches Lernen: Geschichtsdidaktische und geschichtskulturelle Perspektiven* (Eckert: Die Schriftenreihe. Studien des Georg-Eckert-Instituts zur Internationalen Bildungsmedienforschung No. 133). Göttingen: V&R unipress.

Brückenhau, D. (in press). Ralph's compassion. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brücken-

haus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Caruso, M., & Frevert, U. (2012a). Einleitung in den Schwerpunkt. In M. Caruso & U. Frevert (Eds.), *Emotionen in der Bildungsgeschichte* (Jahrbuch für Historische Bildungsforschung No. 18) (pp. 9–10). Bad Heilbrunn: Klinkhardt.



Caruso, M., & Frevert, U. (Eds.). (2012b). *Emotionen in der Bildungsgeschichte* (Jahrbuch für Historische Bildungsforschung No. 18). Bad Heilbrunn: Klinkhardt.

Cummins, S., & Kounine, L. (Eds.). (in press). *Cultures of conflict resolution in early modern Europe*. Aldershot: Ashgate.

Eitler, P. (in press-a). Doctor Dolittle's empathy. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhau, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Eitler, P. (in press-b). Die "Porno-Welle": Sexualität, Seduktivität und die Kulturgeschichte der Bundesrepublik (1968–1988). In P.-P. Bänziger, M. Beljan, F. X. Eder, & P. Eitler (Eds.), *Sexuelle Revolution? Zur Geschichte der Sexualität im deutschsprachigen Raum seit den 1960er Jahren (1800|2000*

Kulturgeschichten der Moderne). Bielefeld: transcript.

Eitler, P. (2014). The "origin" of emotions: Sensitive humans, sensitive animals. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 91–117). Oxford: Oxford University Press.

Eitler, P. (2013a). Einführung: Gewaltverhältnisse—eine körpergeschichtliche Perspektive. *Body Politics: Zeitschrift für Körpergeschichte*, 1(2).

Eitler, P. (2013b). Fear is a lie: Emotion and religion in the "New Age." *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en/texte/fear-is-a-lie-emotion-and-religion-in-the-new-age>> (December 3, 2013) (German translation: "Angst ist eine Lüge": Emotion und Religion im "New Age." *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/texte/angst-ist-eine-luege-emotion-und-religion-im-new-age>>)

Eitler, P. (2013c). Im "Reich der Sinne"? Pornografie, Philosophie und die Brutalisierung der Sexualität (1968–1988). *Body Politics: Zeitschrift für Körpergeschichte*, 1(2).

Eitler, P. (2013d). "Orte der Kraft": Körper, Gefühle und die religiöse Topologie im "New Age." In F. Bösch & L. Hölscher (Eds.), *Jenseits der Kirche: Die Öffnung religiöser Räume seit den 1950er Jahren* (Geschichte der Religion in der Neuzeit No. 5) (pp. 176–199). Göttingen: Wallstein.

Eitler, P. (2013e). Der Schutz der Tiere und die Transformation des Politischen im 19. und 20. Jahrhundert. In F. Bösch & M. Sabrow (Eds.), *ZeitRäume 2012/13: Potsdamer Almanach des Zentrums für Zeithistorische Forschung* (pp. 87–97). Göttingen: Wallstein.

Eitler, P. (2013f). Tierliebe und Menschenführung: Eine genea-

- logische Perspektive auf das 19. und 20. Jahrhundert. In J. Ullrich & F. Weltzien (Eds.), *Tierliebe* (Tierstudien No. 3) (pp. 40–48). Berlin: Neofelis.
- Eitler, P.** (2012a). "Biofreiheit": Physiowissen und Körperpolitik im "New Age" (Bundesrepublik Deutschland 1975–1985). In M. Tändler & U. Jensen (Eds.), *Das Selbst zwischen Anpassung und Befreiung: Psychowissen und Politik im 20. Jahrhundert* (Veröffentlichungen des Zeitgeschichtlichen Arbeitskreises Niedersachsen No. 27) (pp. 229–250). Göttingen: Wallstein.
- Eitler, P.** (2012b). Privatisierung und Subjektivierung: Religiöse Selbstverhältnisse im "New Age." In N. Frei & D. Süß (Eds.), *Privatisierung: Idee und Praxis seit den 1970er Jahren* (Vorträge und Kolloquien/Jena Center Geschichte des 20. Jahrhunderts No. 12) (pp. 140–156). Göttingen: Wallstein.
- Eitler, P.** (2011a). Konziliäre Aufbrüche und kontestative Umbrüche: Die Politisierung des Katholizismus um 1968. Eine diskurshistorische Perspektive. In K. Fitschen, S. Hermle, K. Kunter, C. Lepp, & A. Roggenkamp-Kaufmann (Eds.), *Die Politisierung des Protestantismus: Entwicklungen in der Bundesrepublik Deutschland während der 1960er und 70er Jahre* (Arbeiten zur kirchlichen Zeitgeschichte: Reihe B. Darstellungen No. 52) (pp. 249–271). Göttingen: Vandenhoeck & Ruprecht.
- Eitler, P.** (2011b). "Selbstheilung": Zur Somatisierung und Sakralisierung von Selbstverhältnissen im New Age (Westdeutschland 1970–1990). In S. Maasen, J. Elberfeld, P. Eitler, & M. Tändler (Eds.), *Das beratene Selbst: Zur Genealogie der Therapeutisierung in den "langen" Siebzigern* (1800|2000 Kulturgeschichten der Moderne No. 7) (pp. 161–181). Bielefeld: transcript.
- Eitler, P.** (2011c). Der "Ursprung" der Gefühle: Reizbare Menschen und reizbare Tiere. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 93–119). Frankfurt a. M.: Campus.
- Eitler, P.** (2011d). "Weil sie fühlen, was wir fühlen": Menschen, Tiere und die Genealogie der Emotionen im 19. Jahrhundert. *Historische Anthropologie*, 19, 211–228.
- Eitler, P.** (2011e). Wissenschaftliche Ressourcen religiösen Wissens: Informationshoheiten und Politisierungsfelder in der Bundesrepublik Deutschland 1965–1990. *Archiv für Sozialgeschichte*, 51, 291–310.
- Eitler, P., Bänziger, P.-P., Beljan, M., & Eder, F. X.** (in press). Einleitung. In P.-P. Bänziger, M. Beljan, F. X. Eder, & P. Eitler (Eds.), *Sexuelle Revolution? Zur Geschichte der Sexualität im deutschsprachigen Raum seit den 1960er Jahren* (1800|2000 Kulturgeschichten der Moderne). Bielefeld: transcript.
- Eitler, P., Olsen, S., & Jensen, U.** (in press). Introduction. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhäus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.
- Ellerbrock, D.** (in press-a). *Deutsche Schießwut: Zur Transformation der deutschen Waffenkultur im 19. und frühen 20. Jahrhundert*. Göttingen: Vandenhoeck & Ruprecht.
- Ellerbrock, D.** (in press-b). Gun-rights as privileges of free men: Chronology of a powerful political myth of the 19th and 20th century. In K. Starck & B. Sauer (Eds.), *Political masculinities*. Newcastle upon Tyne: Cambridge Scholars.
- Ellerbrock, D.** (in press-c). Old games—new meanings? Understanding modern gun practices in the light of 19th century cultures. *Miscellanea Anthropologica et Sociologica*.
- Ellerbrock, D.** (in press-d). *Vom "ächten deutschen Waffenrecht": Waffenpraktiken zwischen Volksentwaffnung und der Freyheit des Gewehrbesitzes*. Stuttgart: Steiner.
- Ellerbrock, D.** (in press-e). Warum Germania bewaffnet war und trotzdem nicht wählen durfte. *WerkstattGeschichte*.
- Ellerbrock, D., & Weckel, U.** (Eds.). (in press). *Frauen, Waffen und Gewalt* [Themenheft]. *WerkstattGeschichte*. Essen: Klartext-Verlag.
- Ellerbrock, D., & Weinbauer, K.** (Eds.). (2013). *Stadt, Raum und Gewalt* [Themenheft]. *Informationen zur modernen Stadtgeschichte* 2013(2). Berlin: DIFU.
- Erol, M.** (2012). *Worship and liturgy in the Greek Orthodox community of Constantinople/Istanbul in the nineteenth century* (Working Papers). Princeton, NJ: Seeger Center for Hellenic Studies.
- Freier, M.** (2012). Cultivating emotions: The Gita Press and its agenda of social and spiritual reform. *South Asian History and Culture*, 3, 397–413. doi:10.1080/19472498.2012.693711
- Frevert, U.** (in press-a). Passions, preferences, and animal spirits: How does Homo Oeconomicus cope with emotions? In F. Biess & D. M. Gross (Eds.), *Science and emotions after 1945: A transatlantic perspective*. Chicago: University of Chicago Press.
- Frevert, U.** (in press-b). Piggy's shame. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhäus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization 1870–1970*. Oxford: Oxford University Press.
- Frevert, U.** (2014a). Defining emotions: Concepts and debates over three centuries. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 1–31). Oxford: Oxford University Press.
- Frevert, U.** (2014b). Emotional knowledge: Modern developments. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 260–273). Oxford: Oxford University Press.
- Frevert, U.** (2014c). Über Vertrauen reden: Historisch-kritische Beobachtungen. In J. Baberowski (Ed.), *Was ist Vertrauen? Ein interdisziplinäres Gespräch* (Eigene und fremde Welten: Repräsentationen sozialer Ordnungen im Wandel No. 30) (pp. 31–47). Frankfurt a. M.: Campus.
- Frevert, U.** (2013a). La politique des sentiments au XIXe siècle. *Revue d'Histoire du XIXe Siècle*, 46, 51–72.
- Frevert, U.** (2013b). *Vergängliche Gefühle* (Historische Geisteswissenschaften: Frankfurter Vorträge No. 4). Göttingen: Wallstein.
- Frevert, U.** (2013c). Vertrauen in der Krise. *Gegenworte: Hefte für den Disput über Wissen*, (29), 69–70.
- Frevert, U.** (2013d). Vertrauen in der Krise. In *Vertrauen in die/ in der Wissenschaft? Streitgespräche in den Wissenschaftlichen Sitzungen der Versammlung der Akademiemitglieder am 30. November 2012 und am 14. Juni 2013* (Debatte No. 12) (pp. 17–19). Berlin: Berlin-Brandenburgische Akademie der Wissenschaften.
- Frevert, U.** (2013e). *Vertrauensfragen: Eine Obsession der Moderne* (Beck'sche Reihe No. 6104). München: Beck.
- Frevert, U.** (2012a). Chaos und Ordnung im Land der Leidenschaften. In C. Nichols & G. Staue (Eds.), *Die Leidenschaften: Ein Drama in fünf Akten. Begleitbuch zur Ausstellung in Dresden vom 25. Februar bis zum 30. Dezember 2012* (pp. 156–162). Göttingen: Wallstein.

Frevert, U. (2012b). *Gefühlspolitik: Friedrich II. als Herr über die Herzen?* Göttingen: Wallstein.

Frevert, U. (2012c). "Herr über die Herzen"? Friedrich II. im Zeitalter der Empfindsamkeit. In B. Sösemann & G. Vogt-Spira (Eds.), *Friedrich der Große in Europa: Geschichte einer wechselvollen Beziehung* (Vol. 1, pp. 36–51). Stuttgart: Steiner.

Frevert, U. (2012d). Lust. In M. Klatt & S. Koller (Eds.), *Lehre als Abenteuer: Anregungen für eine bessere Hochschulausbildung* (pp. 139–142). Frankfurt a. M.: Campus.

Frevert, U. (2012e). Rain or shine. In C. Marksches & E. Osterkamp (Eds.), *Vademekum der Inspirationsmittel* (pp. 102–105). Göttingen: Wallstein.

Frevert, U. (2012f). Zorn und Ehre: Eine geschlechterhistorische Perspektive. In H. Ortner (Ed.), *Der Zorn: Eine Hommage* (pp. 49–61). Springer: zu Klampen.

Frevert, U. (2011a). Citizensoldiers: General conscription in the nineteenth and twentieth centuries. In E. Krimmer & P. A. Simpson (Eds.), *Enlightened war: German theories and cultures of warfare from Frederick the Great to Clausewitz* (pp. 219–237). Rochester: Camden House.

Frevert, U. (2011b). *Emotions in history—Lost and found*. Budapest: Central European University Press.

Frevert, U. (2011c). Gefühle definieren: Begriffe und Debatten aus drei Jahrhunderten. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 9–39). Frankfurt a. M.: Campus.

Frevert, U. (2011d). Gefühle und Kapitalismus. In G. Budde (Ed.), *Kapitalismus: Historische Annäherungen* (pp. 50–72). Göttingen: Vandenhoeck & Ruprecht.

Frevert, U. (2011e). Gefühlswissen in der Moderne: Entwick-

lungen und Ergebnisse. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 263–277). Frankfurt a. M.: Campus.

Frevert, U. (2011f). Individuum und Geschichtsbewusstsein. In H. Beck & R. Kahlbrandt (Eds.), *Bürgergesellschaft und Bürgerstädte: Wurzeln, Gegenwart, Zukunft* (pp. 65–80). Frankfurt a. M.: Frankfurt Academic Press.

Frevert, U. (2011g). Jewish hearts and minds? Feelings of belonging and political choices among East German intellectuals. *Leo Baeck Institute Yearbook*, 56, 353–384. doi:10.1093/leobaeck/lybr017

Frevert, U. (2011h). Moderne Politik, charismatische Herrschaft und die Vertrauensfrage. In C. Risi, R. Sollich, & A. Papenburg (Eds.), *"Wann geht der nächste Schwan?": Aspekte einer Kulturgeschichte des Wunders. Ein Symposium in Bayreuth* (pp. 49–66). Leipzig: Henschel.

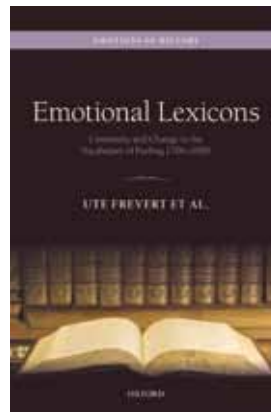
Frevert, U. (2011i). Nonkonformität im Sozialismus: Der blinde Fleck des Jürgen Kuczynski. *Merkur: Deutsche Zeitschrift für europäisches Denken*, 65(748/749), 876–887.

Frevert, U. (2011j). Der preußische Militärstaat und seine Feinde. *Zeitschrift für Ideengeschichte*, 4(4), 23–36.

Frevert, U., Eitler, P., Olsen, S., Jensen, U., Pernau, M., Brückenhaus, D., Beljan, M., Gammerl, B., Laukötter, A., Hitzer, B., Plamper, J., Brauer, J., & Häberlen, J. C. (in press). *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Frevert, U., & Hoffmann, T. (2012). Gefühle im pädagogischen Verhältnis: Das lange 19. Jahrhundert und ein Postscript. In M. Caruso & U. Frevert (Eds.), *Emotionen in der Bildungsgeschichte* (Jahrbuch für Historische Bildungsforschung No. 18) (pp. 47–69). Bad Heilbrunn: Klinkhardt.

Frevert, U., Scheer, M., Schmidt, A., Eitler, P., Hitzer, B., Verheyen, N., Gammerl, B., Bailey, C., & Pernau, M. (2014). *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000*. Oxford: Oxford University Press.



Frevert, U., Scheer, M., Schmidt, A., Eitler, P., Hitzer, B., Verheyen, N., Gammerl, B., Bailey, C., & Pernau, M. (2011). *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne*. Frankfurt a. M.: Campus.

Frevert, U., & Schmidt, A. (2011a). Geschichte, Emotionen und die Macht der Bilder. *Geschichte und Gesellschaft*, 37, 5–25.

Frevert, U., & Schmidt, A. (Eds.). (2011b). Geschichte, Emotionen und visuelle Medien [Themenheft]. *Geschichte und Gesellschaft*, 37(1). Göttingen: Vandenhoeck & Ruprecht.

Frevert, U., & Singer, T. (2011). Empathie und ihre Blockaden: Über soziale Emotionen. In T. Bonhoeffer & P. Gruss (Eds.), *Zukunft Gehirn: Neue Erkenntnisse, neue Herausforderungen. Ein Report der Max-Planck-Gesellschaft* (pp. 121–146). München: Beck.

Frevert, U., & Wulf, C. (Eds.). (2012a). *Die Bildung der Gefühle* (Zeitschrift für Erziehungswissenschaft, Sonderheft No. 16). Wiesbaden: Springer VS.

Frevert, U., & Wulf, C. (2012b). Die Bildung der Gefühle [Editorial]. In U. Frevert & C. Wulf (Eds.), *Die Bildung der Gefühle* (Zeitschrift für Erziehungswissenschaft,

Sonderheft No. 16) (pp. 1–10). Wiesbaden: Springer VS. doi:10.1007/s11618-012-0288-6

Gammerl, B. (in press-a). Can you feel your research results? How to deal with and gain insights from emotions generated during oral history interviews. In H. Flam & J. Kleres (Eds.), *Researching emotions*. London: Routledge.

Gammerl, B. (in press-b). Ist frei sein normal? Männliche Homosexualitäten seit den sechziger Jahren zwischen Emanzipation und Normalisierung. In P.-P. Bänziger, M. Beljan, F. X. Eder, & P. Eitler (Eds.), *Sexuelle Revolution? Zur Geschichte der Sexualität im deutschsprachigen Raum seit den 1960er Jahren* (1800/2000 Kulturgeschichten der Moderne). Bielefeld: transcript.

Gammerl, B. (in press-c). Jenseits der Metronormativität? Westdeutsche Lesben und Schwule zwischen Land und Stadt. In F.-W. Kersting & C. Zimmermann (Eds.), *Stadt-Land-Beziehungen im 20. Jahrhundert*. Paderborn: Schöningh.

Gammerl, B. (in press-d). Transitory feelings? On challenges and trends within the history of emotions. *Contemporanea: Rivista di storia dell'800 e del '900*.

Gammerl, B. (2014). Felt distances. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 177–200). Oxford: Oxford University Press.

Gammerl, B. (2013a). Queer Romance? Romantische Liebe in den biographischen Erzählungen von westdeutschen Lesben und Schwulen. *L'Homme: Europäische Zeitschrift für feministische Geschichtswissenschaft*, 24(1), 15–34. doi:10.7767/lhomme.2013.24.1.15

Gammerl, B. (2013b). Same-sex intimacy in transition. *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en/texte/same-sex-intimacy-in-transition>> (December 3,

- 2013) (German translation: "Gleichgeschlechtliches Verlieben im Wandel. *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/texte/gleichgeschlechtliches-verlieben-im-wandel>>)
- Gammerl, B.** (Ed.). (2012a). Emotional styles—concepts and challenges [Special Issue]. *Rethinking History*, 16(2). Abingdon: Routledge.
- Gammerl, B.** (2012b). Emotional styles: Concepts and challenges. *Rethinking History*, 16, 161–175. doi:10.1080/13642529.2012.61189
- Gammerl, B.** (2012c). Frau Musketyp, Herr Hexe und Fräulein Butch? Geschlechtlichkeiten und Homosexualitäten in der zweiten Hälfte des 20. Jahrhunderts. In J. Paulus, E.-M. Silies, & K. Wolf (Eds.), *Zeitgeschichte als Geschlechtergeschichte: Neue Perspektiven auf die Bundesrepublik* (Geschichte und Geschlechter No. 62) (pp. 225–245). Frankfurt a. M.: Campus.
- Gammerl, B.** (2012d). Mit von der Partie oder auf Abstand? Biografische Perspektiven schwuler Männer und lesbischer Frauen auf die Emanzipationsbewegungen der 1970er Jahre. In A. Pretzel & V. Weiß (Eds.), *Geschichte der Homosexualen in Deutschland nach 1945: Vol. 2. Rosa Radikale? Die Schwulenbewegung der 1970er Jahre* (pp. 160–176). Hamburg: Männerschwarm Verlag.
- Gammerl, B.** (2011a). Gefühle Entfernungen. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 179–200). Frankfurt a. M.: Campus.
- Gammerl, B.** (2011b). Der Vergleich von Reich zu Reich: Überlegungen zum Imperienvergleich anhand des britisch-habsburgischen Beispiels. In A. Arndt, J. C. Häberlen, & C. Reinecke (Eds.), *Vergleichen, verflechten, verwirren? Europäische Geschichtsschreibung zwischen Theorie und Praxis* (pp. 221–242). Göttingen: Vandenhoeck & Ruprecht.
- Gefühle als geschichtsmächtige Kategorie: Ingrid Bauer und **Christa Hämmerle** im Gespräch mit **Ute Frevert**. (2013). *L'Homme: Europäische Zeitschrift für feministische Geschichtswissenschaft*, 24(1), 109–118. doi:10.7767/lhomme.2013.24.1.109
- Giloi, E.** (2013). Awe and disgust at the King's body: What Wilhelm I's sideburns reveal about popular views of royal power. *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en/texte/awe-and-disgust-at-the-kings-body-what-wilhelms-sideburns-reveal-about-popular-views-of-royal-power>> (December 3, 2013) (German translation: Ehrfurcht und Ekel und der Körper des Königs: Was der Backenbart von Wilhelm I. über die öffentliche Meinung zu königlicher Macht erzählt. *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/texte/ehrfurcht-und-ekel-und-der-koerper-des-koenigs-was-der-backenbart-von-wilhelm-i-ueber-die-oeffentliche>>)
- Häberlen, J. C.** (in press-a). Ingrid's boredom. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization 1870–1970*. Oxford: Oxford University Press.
- Häberlen, J. C.** (in press-b). Sekunden der Freiheit: Zum Verhältnis von Gefühlen, Macht und Zeit in Ausnahmesituationen am Beispiel der Revolte 1980/81 in Berlin. In C. Rauh & D. Schumann (Eds.), *Ausnahmezustände: Entgrenzungen und Regulierungen in Europa während des Kalten Krieges*. Göttingen: Wallstein.
- Häberlen, J. C.** (in press-c). Verfeindete Nachbarn: Zum Zusammenbruch des linksproletarischen Milieus am Ende der Weimarer Republik am Beispiel Leipzig. *Archiv für Sozialgeschichte*.
- Häberlen, J. C.** (2013a). Between class war on all fronts and anti-political autonomy: The contested place of politics in the working-class movements of Leipzig and Lyon during the inter-war years. *Contemporary European History*, 22, 33–63. doi:10.1017/S0960777312000471
- Häberlen, J. C.** (2013b). Scope for agency and political options: The German working-class movement and the rise of Nazism. *Politics, Religion & Ideology*, 14, 377–394. doi:10.1080/21567689.2013.820443
- Häberlen, J. C.** (2013c). *Vertrauen und Politik im Alltag: Die Arbeiterbewegung in Leipzig und Lyon im Moment der Krise 1929–1933/38* (Kritische Studien zur Geschichtswissenschaft No. 210). Göttingen: Vandenhoeck & Ruprecht.
- Häberlen, J. C.** (2012a). Between global aspirations and local realities: The global dimensions of interwar communism. *Journal of Global History*, 7, 415–437. doi:10.1017/S1740022812000265
- Häberlen, J. C.** (2012b). Klassenkampf an allen Fronten oder politische Belästigung? Umstrittene Räume des Politischen innerhalb der Leipziger Arbeiterbewegung am Ende der Weimarer Republik. *Werkstatt-Geschichte*, 59, 79–91.
- Häberlen, J. C.** (2012c). Politik und Autoritäten: Lebenswelten kommunistischer Jugendlicher in Leipzig während der Weimarer Republik. In L. Schmieding & A. Kenkmann (Eds.), *Kohte, Kanu, Kino und Kassette: Jugend zwischen Wilhelm II. und Wiedervereinigung* (pp. 83–100). Leipzig: Leipziger Universitätsverlag.
- Häberlen, J. C.** (2012d). "Weiter haben sich zwei Frauenpersonen besonders hervor getan": Zur Rolle von Frauen in der Straßenpolitik am Ende der Weimarer Republik. *L'Homme: Europäische Zeitschrift für feministische Geschichtswissenschaft*, 23(1), 79–91. doi:10.7767/lhomme.2012.23.1.91
- Häberlen, J. C.** (2011a). Mobilisierung, Politisierung und Zerfall: Aufstieg und Fall des Front populaire in Lyon, 1934–1938. *Francia: Forschungen zur Westeuropäischen Geschichte*, 38, 149–168.
- Häberlen, J. C.** (2011b). Die Praxis der Arbeiterbewegung in Lyon und Leipzig: Überlegungen zu einer vergleichenden Alltagsgeschichte. In A. Arndt, J. C. Häberlen, & C. Reinecke (Eds.), *Vergleichen, verflechten, verwirren? Europäische Geschichtsschreibung zwischen Theorie und Praxis* (pp. 295–318). Göttingen: Vandenhoeck & Ruprecht.
- Häberlen, J. C.** (2011c). Reflections on comparative everyday history: Practices in the working-class movement in Leipzig and Lyon during the early 1930s. *International History Review*, 33, 687–704. doi:10.1080/07075332.2011.620741
- Häberlen, J. C., & Smith, J.** (in press). Struggling for feelings: The politics of emotions in the West-German radical left, ca. 1968–1984. *Contemporary European History*, 23.
- Häberlen, J. C., & Spinney, R.** (Eds.). (in press). Emotions in protest movements [Special Issue]. *Contemporary European History*, 23.
- Hitzer, B.** (in press-a). *Angst, Panik? Eine vergleichende Gefühlsgeschichte von Grippe und Krebs in der Bundesrepublik*. In M. Thießen (Ed.), *Infiziertes Europa: Seuchen im langen 20. Jahrhundert* (Historische Zeitschrift, Beiheft). München: Oldenbourg.
- Hitzer, B.** (in press-b). Freizügigkeit als Reformergebnis und die Entwicklung von Arbeitsmärkten. In K. J. Bade & J. Oltmer (Eds.), *Handbuch Staat und Migration*. Paderborn: Schöningh.
- Hitzer, B.** (in press-c). How to detect emotions? The cancer taboo and its challenge to a history of emotions. In H. Flam & J. Kleres (Eds.), *Researching emotions*. London: Routledge.

- Hitzer, B.** (in press-d). Jim Button's fear. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization 1870–1970*. Oxford: Oxford University Press.
- Hitzer, B.** (in press-e). Oncomotions: Experiences and debates in West Germany and the United States after 1945. In F. Biess & D. M. Gross (Eds.), *Science and emotions after 1945: A transatlantic perspective*. Chicago: University of Chicago Press.
- Hitzer, B.** (2014). Healing emotions. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 118–150). Oxford: Oxford University Press.
- Hitzer, B.** (2013). Körper-Sorge(n): Gesundheitspolitik mit Gefühl. In C. Jarzebowski & A. Kwaschik (Eds.), *Performing Emotions: Interdisziplinäre Perspektiven auf das Verhältnis von Politik und Emotion in der Frühen Neuzeit und in der Moderne* (pp. 43–68). Göttingen: V&T unipress.
- Hitzer, B.** (2012). Materiality and emotions. In H. Flam (Ed.), *Past, present and future of the research on emotions: Great 3-minutes-speeches. 4th Midterm Conference of the ESA RN 11 Sociology of Emotions* (pp. 15–18). Berlin: MPI for Human Development.
- Hitzer, B.** (2011a, November 23). Emotionsgeschichte: Ein Anfang mit Folgen [Forschungsbericht]. *H-Soz-u-Kult*. <<http://hsozkult.geschichte.hu-berlin.de/forum/2011-11-001>> (January 5, 2011)
- Hitzer, B.** (2011b). Gefühle heilen. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 121–151). Frankfurt a. M.: Campus.
- Hitzer, B.** (2011c). Die Therapeutisierung der Gefühle: Eine Geschichte aus dem 20. Jahrhundert. *Der Mensch: Zeitschrift für Salutogenese und anthropologische Medizin*, 42/43(1/2), 17–21.
- Hitzer, B., & Brauer, J.** (2012). Arbeiterlied. In Friedrich-Ebert-Stiftung (Ed.), *Erinnerungsorte der Sozialdemokratie*. <<http://erinnerungsorte.fes.de/arbeiterlied/>> (January 16, 2013)
- Hitzer, B., Eitler, P., & Scheer, M.** (Eds.). (in press). Feeling and faith [Special Issue]. *German History*, 32(2).
- Hitzer, B., & Gammerl, B.** (2013). Wohin mit den Gefühlen? Vergangenheit und Zukunft des Emotional Turn in den Geschichtswissenschaften. *Berliner Debatte Initial*, 24(3), 31–40.
- Hitzer, B., & Scheer, M.** (in press). Unholy feelings: Questioning Evangelical emotions in Wilhelmine Germany. *German History*.
- Hitzer, B., & Schlör, J.** (Eds.). (2011a). God in the city: Religious topographies in the age of urbanization [Special Section]. *Journal of Urban History*, 37, 819–910.
- Hitzer, B., & Schlör, J.** (2011b). Introduction to God in the city: Religious topographies in the age of urbanization. *Journal of Urban History*, 37, 819–827. doi:10.1177/0096144211413228
- Hugo, P. von.** (2012). Kampf ums Kino: Zur Stadt- und Regionalgeschichte des Films in den fünfziger Jahren. In K. Ditt & C. Obergassel (Eds.), *Vom Bildungsideal zum Standortfaktor: Städtische Kultur und Kulturpolitik in der Bundesrepublik* (Forschungen zur Regionalgeschichte No. 72) (pp. 143–162). Paderborn: Schöningh.
- Jensen, U.** (in press-a). Across different cultures? Emotions in science during the early 20th century. In F. Biess & D. M. Gross (Eds.), *Science and emotions after 1945: A transatlantic perspective*. Chicago: University of Chicago Press.
- Jensen, U.** (in press-b). Mrs Gaskell's anxiety. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization 1870–1970*. Oxford: Oxford University Press.
- Jensen, U.** (2013a). Can parents love too much? Adolf Matthias' advice manual "Wie erziehen wir unsern Sohn Benjamin" (1897). *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en/texte/can-parents-love-too-much-adolf-matthias-advice-manual-wie-erziehen-wir-unsern-sohn-benjamin-1897>> (December 3, 2013) (German translation: Können Eltern zu viel lieben? Adolf Matthias' Ratgeber "Wie erziehen wir unsern Sohn Benjamin" (1897). *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/texte/konnen-eltern-zu-viel-lieben-adolf-matthias-ratgeber-wie-erziehen-wir-unsern-sohn-benjamin-1897>>)
- Jensen, U.** (2013b). The lure of authenticity: Emotions and generation in the German youth movement of the early 20th century. In H. Berghoff, U. Jensen, C. Lubinski, & B. Weisbrod (Eds.), *History by generations: Generational dynamics in modern history* (Göttinger Studien zur Generationsforschung No. 11) (pp. 109–124). Göttingen: Wallstein.
- Jensen, U.** (2013c). *Politik und Recht*. Paderborn: Schöningh.
- Jensen, U.** (2012a). Neuere Forschungen zur Geschichte der Psychoanalyse. *Archiv für Sozialgeschichte*, 52, 765–800.
- Jensen, U.** (2012b). Die Utopie der Authentizität und ihre Grenzen: Die Politisierung der Psychoanalyse im frühen 20. Jahrhundert. In M. Tändler & U. Jensen (Eds.), *Das Selbst zwischen Anpassung und Befreiung: Psychowissen und Politik im 20. Jahrhundert* (Veröffentlichungen des Zeitgeschicht-
- lichen Arbeitskreises Niedersachsen No. 27) (pp. 39–59). Göttingen: Wallstein.
- Jensen, U.** (2011a). Bildung. In D. Diner (Ed.), *Enzyklopädie jüdischer Geschichte und Kultur* (Vol. 1, pp. 342–346). Stuttgart: Metzler.
- Jensen, U.** (2011b). Gewalt als triebhafte Überwältigung? Sigmund Freud: Das Unbehagen in der Kultur (1930). In U. Jensen, H. Knoch, D. Morat, & M. Rürup (Eds.), *Gewalt und Gesellschaft: Klassiker modernen Denkens neu gelesen* (pp. 154–162). Göttingen: Wallstein.
- Jensen, U.** (2011c). Die Konstitution des Selbst durch Beratung und Therapeutisierung: Die Geschichte des Psychowissens im frühen 20. Jahrhundert. In S. Maasen, J. Elberfeld, P. Eitler, & M. Tändler (Eds.), *Das beratene Selbst: Zur Genealogie der Therapeutisierung in den "langen" Siebzigern (1800|2000 Kulturge-schichten der Moderne No. 7)* (pp. 37–56). Bielefeld: transcript.
- Jensen, U., Knoch, H., Morat, D., & Rürup, M.** (Eds.). (2011). *Gewalt und Gesellschaft: Klassiker modernen Denkens neu gelesen*. Göttingen: Wallstein.
- Jensen, U., & Schüler-Springorum, S.** (2013a). Einführung: Gefühle gegen Juden. Die Emotionsgeschichte des modernen Antisemitismus. *Geschichte und Gesellschaft*, 39, 413–442.
- Jensen, U., & Schüler-Springorum, S.** (Eds.). (2013b). *Gefühle gegen Juden* [Themenheft]. *Geschichte und Gesellschaft*, 39(4). Göttingen: Vandenhoeck & Ruprecht.
- Kia, M.** (in press-a). Adab as literary form and social conduct: Reading the Gulistan in late Mughal India. In A. Korangy & D. J. Sheffield (Eds.), *No tapping around philology: A Festschrift in celebration and honor of Wheeler McIntosh Thackston Jr.'s 70th birthday*. Wiesbaden: Harrassowitz.
- Kia, M.** (in press-b). Imagining Iran before nationalism:

Geocultural meanings of land in Azar's Atashkadah. In K. S. Aghaie & A. Marashi (Eds.), *Re-thinking Iranian nationalism and modernity*. Austin, TX: University of Texas Press.

Kia, M. (2013). Limning the land: Social encounters and historical meaning in early nineteenth-century travelogues between Iran and India. In R. Micallef & S. Sharma (Eds.), *On the wonders of land and sea: Persianate travel writing* (Ilex Foundation Series No. 10) (pp. 44–67). Boston: Ilex.

König, G., & **Schmidt, A.** (in press). Moderne Ambivalenzen: Konsumkultur und Propaganda im Ersten Weltkrieg. In T. Schleper (Ed.), *Aggression und Avantgarde*. Essen: Klartext-Verlag.

Kounine, L. (in press). Conflict resolution in witch-trial narratives in 17th century Württemberg. In S. Cummins & L. Kounine (Eds.), *Cultures of conflict resolution in early modern Europe*. Aldershot: Ashgate.

Laukötter, A. (in press-a). Lebrac's pain. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization 1870–1970*. Oxford: Oxford University Press.

Laukötter, A. (in press-b). Measuring knowledge and emotions: American audience research on educational films in the beginning of the 20th century. In A. Laukötter, C. Bonah, & D. Cantor (Eds.), *Communicating good health: Movies, medicine and the cultures of risk in the twentieth century*. Rochester: University of Rochester Press.

Laukötter, A. (in press-c). Vom Ekel zur Empathie: Strategien der Wissensvermittlung im Sexuaufklärungsfilm im 20. Jahrhundert. In S. Nikolow (Ed.), *Erkenne Dich selbst! Strategien der Sichtbarmachung im 20. Jahrhundert*. Weimar: Böhlau.

Laukötter, A. (2013a). Editorial. *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en>> (October 30, 2013) (German translation: Editorial. *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/>>)

Laukötter, A. (2013b). Gefühle im Feld: Die "Sammelwut" der Anthropologen in Bezug auf Körperteile und das Konzept der "Rasse" um die Jahrhundertwende. In H. Stoecker, T. Schnalke, & A. Winkelmann (Eds.), *Sammeln, Erforschen, Zurückgeben? Menschliche Gebeine aus der Kolonialzeit in akademischen und musealen Sammlungen* (Studien zur Kolonialgeschichte No. 5) (pp. 24–44). Berlin: Links.

Laukötter, A. (2013c). Das Völkermuseum. In J. Zimmerer (Ed.), *Kein Platz an der Sonne: Erinnerungsorte der deutschen Kolonialgeschichte* (pp. 231–243). Frankfurt a. M.: Campus.

Laukötter, A. (2013d). Wissen als Animation: Zur Transformation der Anschaulichkeit im Gesundheitsaufklärungsfilm. *Montage, AV: Zeitschrift für Theorie und Geschichte audiovisueller Kommunikation*, 22(2), 79–96.

Laukötter, A. (2012a). Hygiene der Ehe (1922) und die Gesundheitsaufklärung in der frühen Weimarer Republik. *Filmblatt*, 17(49), 48–60.

Laukötter, A. (2012b). Medien der Sexuaufklärung: Forschungsstand und Forschungsperspektiven. *NTM: Zeitschrift für Geschichte der Wissenschaften, Technik und Medizin*, 20, 225–232. doi:10.1007/s00048-012-0075-8

Laukötter, A. (2011a). The "Colonial Object" as object of knowledge in ethnological museums. In S. Jobs & G. Macken-thun (Eds.), *Embodiments of cultural encounters* (Cultural Encounters and the Discourses of Scholarship No. 3) (pp. 181–200). Münster: Waxmann.

Laukötter, A. (2011b). (Film-) Bilder und medizinische Aufklärung im beginnenden 20. Jahrhundert: Evidenz und Emotionen. In K. Friedrich & S. Stollfuß (Eds.), *Blickwechsel: Bildpraxen zwischen Wissenschafts- und Populärkultur* (Augen-Blick: Marburger Hefte zur Medienwissenschaft No. 50) (pp. 24–38). Marburg: Schüren.

Laukötter, A. (2011c). Strukturen, Strategien, Statistiken der Völkermuseen zu Beginn des 20. Jahrhunderts. In R. Nate & B. Klüsener (Eds.), *Culture and biology: Perspectives on the European Modern Age* (pp. 105–129). Würzburg: Königshausen & Neumann.

Laukötter, A., Bonah, C., & Cantor, D. (Eds.). (in press-a). *Communicating good health: Movies, medicine and the cultures of risk in the twentieth century*. Rochester: University of Rochester Press.

Laukötter, A., Bonah, C., & Cantor, D. (in press-b). New perspectives on the history of educational films. In A. Laukötter, C. Bonah, & D. Cantor (Eds.), *Communicating good health: Movies, medicine and the cultures of risk in the twentieth century*. Rochester: University of Rochester Press.

Lazier, B., & **Plamper, J.** (2012). Introduction. In J. Plamper & B. Lazier (Eds.), *Fear: Across the disciplines* (pp. 1–14). Pittsburgh, PA: University of Pittsburgh Press.

Maasen, S., Elberfeld, J., **Eitler, P.**, & Tändler, M. (Eds.). (2011). *Das beratene Selbst: Zur Genealogie der Therapeutisierung in den "langen" Siebzigern (1800|2000* Kulturgeschichten der Moderne No. 7). Bielefeld: transcript.

Männlichkeit, Ehre und Gewalt: Podiumsveranstaltung in der Aula der Universität am 15. März 2011 [Daniela De Ridder im Gespräch mit Prof. Dr. **Ute Frevert**, Prof. Dr. Gunnar Heinsohn und Yilmaz Atmaca]. (2012). In *Globale Herausforderungen für Europa* (Osnabrücker Jahrbuch für Frieden und Wissenschaft No. 19) (pp. 17–36). Göttingen: V&R unipress.

Nielsen, P. (in press). "Der Oberschlesische Schlageter": Jüdische Deutsche und die Verteidigung ihrer Heimat im Osten. In L. Mechelhoff & A. Kossert (Eds.), *"Das war mal unsere Heimat ...": Jüdische Geschichte im preußischen Osten*. Berlin: Stiftung Flucht, Vertreibung, Versöhnung.

Nielsen, P. (2013). "Blut und Boden": Jüdische Deutsche zwischen Heimat und Deutschland, 1892–1936. *Geschichte und Gesellschaft*, 39, 35–68.

Olsen, S. (in press-a). Adolescence and the moral empire: Dangerous boys in Britain and India, c. 1880–1914. In H. Ellis & L. Chang (Eds.), *Juvenile delinquency: East-West comparisons*. Basingstoke: Palgrave.

Olsen, S. (in press-b). Dickon's trust. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization 1870–1970*. Oxford: Oxford University Press.

Olsen, S. (2014). *Juvenile nation: Youth, emotions and the making of the modern British citizen, 1880–1914*. London: Bloomsbury.

Olsen, S. (2013). "Cruelty takes the place of love": A magic lantern slide and the Band of Hope. *History of emotions—Insights into research*. <<http://www.history-of-emotions.mpg.de/en/texte/cruelty-takes-the-place-of-love-a-magic-lantern-slide-and-the-band-of-hope>> (December 3, 2013) (German translation: "Grausamkeit nimmt den Platz der Liebe ein": Laterna Magica und The Band of Hope. *Geschichte der Gefühle—Einblicke in die Forschung*. <<http://www.history-of-emotions.mpg.de/de/texte/grausamkeit-nimmt-den-platz-der-liebe-ein-laterna-magica-und-the-band-of-hope>>)

Olsen, S. (2012a, October 16). *Bottling up emotions? [Blog post]. Points: The Blog of the Alcohol and Drugs History*

Society. <<http://pointsadhsblog.wordpress.com/2012/10/16/bottling-up-emotions/>> (March 19, 2013)

Olsen, S. (2012b). Informal education: Emotional conditioning and enculturation in British Bands of Hope 1880–1914. In M. Caruso & U. Frevert (Eds.), *Emotionen in der Bildungsgeschichte* (Jahrbuch für Historische Bildungsforschung No. 18) (pp. 110–125). Bad Heilbrunn: Klinkhardt.

Pernau, M. (in press-a). Ashgari's piety. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Pernau, M. (in press-b). Epilogue: Translating books, translating emotions. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

Pernau, M. (in press-c). Space and emotion: Building to feel. *History Compass*.

Pernau, M. (2014). Civility and barbarism: Emotion as criteria of difference. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 230–259). Oxford: Oxford University Press.

Pernau, M. (2013). *Ashraf into middle classes: Muslims in nineteenth-century Delhi*. New Delhi: Oxford University Press.

Pernau, M. (2012a). India in the Victorian Age: Victorian India? In M. Hewitt (Ed.), *The Victorian world* (pp. 639–655). London: Routledge.

Pernau, M. (2012b). Male anger and female malice: Emotions in Indo-Muslim advice literature. *History Compass*, 10, 119–128. doi:10.1111/j.1478-0542.2012.00829.x

Pernau, M. (2012c). Whither conceptual history? From national to entangled histories. *Contributions to the History of Concepts*, 7(1), 1–11. doi:10.3167/choc.2012.070101

Pernau, M. (2011a). Maulawi Muhammad Zaka Ullah: Reflections of a Muslim moralist on the compatibility of Islam, Hinduism and Christianity. In C. Clémentin-Ojha (Ed.), *Convictions religieuses et engagement en Asie du Sud depuis 1850* (Études Thématiques No. 25) (pp. 31–47). Paris: École française d'Extrême-Orient.

Pernau, M. (2011b). Teaching emotions: The encounter between Victorian values and Indo-Persian concepts of civility in nineteenth-century Delhi. In I. Sengupta & D. Ali (Eds.), *Knowledge production, pedagogy, and institutions in colonial India* (pp. 227–247). New York: Palgrave Macmillan.

Pernau, M. (2011c). *Transnationale Geschichte* (Grundkurs Neue Geschichte, UTB No. 3535). Stuttgart: UTB.

Pernau, M. (2011d). Weder Formel noch Fragment: Regionalwissenschaftler schreiben Weltgeschichte. *Erwägen, Wissen, Ethik: EWE*, 22, 413–415.

Pernau, M. (2011e). Zivilität und Barbarei: Gefühle als Differenzkriterien. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 233–262). Frankfurt a. M.: Campus.

Plamper, J. (in press). Ivan's bravery. In U. Frevert, P. Eitler, S. Olsen, U. Jensen, M. Pernau, D. Brückenhaus, M. Beljan, B. Gammerl, A. Laukötter, B. Hitzer, J. Plamper, J. Brauer, & J. C. Häberlen, *Learning how to feel: Children's literature and the history of emotional socialization, 1870–1970*. Oxford: Oxford University Press.

tion, 1870–1970. Oxford: Oxford University Press.

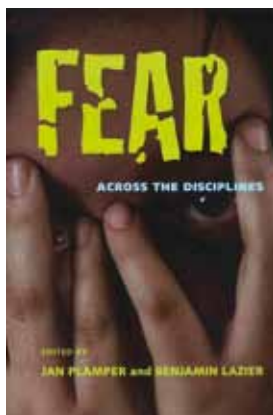
Plamper, J. (2012a). *Geschichte und Gefühl: Grundlagen der Emotionsgeschichte*. München: Siedler.

Plamper, J. (2012b). Soldiers and emotion in early twentieth-century Russian military psychology. In J. Plamper & B. Lazier (Eds.), *Fear: Across the disciplines* (pp. 78–98). Pittsburgh, PA: University of Pittsburgh Press.

Plamper, J. (2012c). *The Stalin cult: A study in the alchemy of power*. New Haven, CT: Yale University Press.

Plamper, J. (2011). Gruzin Koba ili "Otec narodov": Kul't Stalina skvoz' prizmu etnicnosti. *Neprikasnovennyj Zapas*, 4(78), 263–280.

Plamper, J., & Lazier, B. (Eds.). (2012). *Fear: Across the disciplines*. Pittsburgh, PA: University of Pittsburgh Press.



Prestel, J. B. (2013). Die Reform der Stadtmänner: Urbaner Wandel und Körperpolitik in Kairo am Ende des 19. Jahrhunderts. *Body Politics: Zeitschrift für Körpergeschichte*, 1(2).

Rajamani, I. (2013). Zornige Männer in indischen Filmen: Eine Gefühlsgeschichte. *Masala: Newsletter Virtuelle Fachbibliothek Südasiens*, 8(3). <<http://archiv.ub.uni-heidelberg.de/savifadok/volltexte/2013/2796>> (July 16, 2013)

Rajamani, I. (2012). Pictures, emotions, conceptual change:

Anger in popular Hindi cinema. *Contributions to the History of Concepts*, 7(2), 52–77. doi:10.3167/choc.2012.070203

Scheer, M. (in press). Die Madonnen von Medugorje: Zum Verhältnis zwischen Bild und Vision bei Marienerscheinungen in der modernen Epoche. In A. Gasior & S. Samerski (Eds.), *Maria in der Krise: Kultpraxis zwischen Konfession und Politik in Ostmitteleuropa* (Visuelle Geschichtskultur No. 10). Köln: Böhlau.

Scheer, M. (2014). Topographies of emotion. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 32–61). Oxford: Oxford University Press.

Scheer, M. (2012a). Are emotions a kind of practice (and is that what makes them have a history)? A Bourdieuan approach to understanding emotion. *History and Theory*, 51, 193–220. doi:10.1111/j.1468-2303.2012.00621.x

Scheer, M. (2012b). Catholic piety in the early cold war years, or: How the virgin Mary protected the West from communism. In A. Vowinkel, M. M. Payk, & T. Lindenberger (Eds.), *Cold war cultures: Perspectives on Eastern and Western European societies* (pp. 129–151). New York: Berghahn.

Scheer, M. (2012c). Protestantisch fühlen lernen: Überlegungen zur emotionalen Praxis der Innerlichkeit. In U. Frevert & C. Wulf (Eds.), *Die Bildung der Gefühle* (Zeitschrift für Erziehungswissenschaft, Sonderheft No. 16) (pp. 179–193). Wiesbaden: Springer VS. doi:10.1007/s11618-012-0300-1

Scheer, M. (2011a). Topografien des Gefühls. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 41–64). Frankfurt a. M.: Campus.

Scheer, M. (2011b). Welchen Nutzen hat die Feldforschung für eine Geschichte religiöser Gefühle? *VOKUS—Volkswissenschaftlich-Kulturwissenschaftliche Schriften*, 21(1/2), 65–77.

Schleyer, M. (2012). Ghadr-e Dehli ke Afsane. *Annual of Urdu Studies*, 27, 34–56.

Schmidt, A. (2014). Showing emotions, reading emotions. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 62–90). Oxford: Oxford University Press.

Schmidt, A. (2012). Eva Illouz: Cold intimacies. In C. Leggewie, D. Zifonun, A. Lang, M. Siepmann, & J. Hoppen (Eds.), *Schlüsselwerke der Kulturwissenschaften* (pp. 193–195). Bielefeld: transcript.

Schmidt, A. (2011a). Gefühle zeigen, Gefühle deuten. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 65–91). Frankfurt a. M.: Campus.

Schmidt, A. (2011b). Geschichte, Gefühle, Museen oder braucht das Museum einen "emotional turn"? In C. Gemmeke & F. Nentwig (Eds.), *Die Stadt und ihr Gedächtnis: Zur Zukunft der Stadtmuseen* (pp. 93–100). Bielefeld: transcript.

Tändler, M., & **Jensen, U.** (2012a). Psychowissen, Politik und das Selbst: Eine neue Forschungsperspektive auf die Geschichte des Politischen im 20. Jahrhundert. In M. Tändler & U. Jensen (Eds.), *Das Selbst zwischen Anpassung und Befreiung: Psychowissen und Politik im 20. Jahrhundert* (Veröffentlichungen des Zeitgeschichtlichen Arbeitskreises Niedersachsen No. 27) (pp. 9–35). Göttingen: Wallstein.

Tändler, M., & **Jensen, U.** (Eds.). (2012b). *Das Selbst zwischen*

Anpassung und Befreiung: Psychowissen und Politik im 20. Jahrhundert (Veröffentlichungen des Zeitgeschichtlichen Arbeitskreises Niedersachsen No. 27). Göttingen: Wallstein.



Verheyen, N. (2014). Age(ing) with feeling. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Emotional lexicons: Continuity and change in the vocabulary of feeling 1700–2000* (pp. 151–176). Oxford: Oxford University Press.

Verheyen, N. (2011a). Alter(n) mit Gefühl. In U. Frevert, M. Scheer, A. Schmidt, P. Eitler, B. Hitzer, N. Verheyen, B. Gammerl, C. Bailey, & M. Pernau, *Gefühlswissen: Eine lexikalische Spurensuche in der Moderne* (pp. 153–178). Frankfurt a. M.: Campus.

Verheyen, N. (2011b). Loving in Oblivion? Die Marginalisierung bürgerlicher Vaterliebe im Zeitalter der Professionalisierung. Eine kulturhistorische Skizze. In E. Drieschner & D. Gaus (Eds.), *Liebe in Zeiten pädagogischer Professionalisierung* (pp. 157–175). Wiesbaden: VS Verlag für Sozialwissenschaften.

Vidor, G. M. (in press-a). Bologne: Ville avant-garde des réformes funéraires en Italie. In A. Carol & R. Bertrand (Eds.), *Aux origines des cimetières contemporains: Antécédents et postérité du Décret du 23 Prairial an XII* (12 juin 1804). Aix-en-Provence: Presses Universitaires de Provence.

Vidor, G. M. (in press-b). The departure of an angel: Writing about the loss of a child in late nineteenth and early twentieth century Italy. In M. Sonzogni & E. Towl (Eds.), *Writing separation*. Edinburgh: Edinburgh University Press.

Vidor, G. M. (in press-c). Ecrits pour les morts: Les graffitis et les messages sur papier dans les cimetières. Fragilité d'une source historique. In B. Bertherat & C. Chevandier (Eds.), *Les sources du funéraire à l'époque contemporaine: Perspectives et enjeux pour l'histoire de la mort*. Avignon: Éditions universitaires d'Avignon.

Vidor, G. M. (in press-d). Emotions and writing the history of death: An interview with Michel Vovelle, Régis Bertrand and Anne Carol. *Mortality*.

Vidor, G. M. (in press-e). Prefazione (New Reprint). In E. Motta, *Bibliografia del suicidio* (Bellinzona, 1890). Sala Bolognese: Arnaldo Forni Editore.

Vidor, G. M. (in press-f). Satisfying the mind and inflaming the heart: Emotions and funerary epigraphy in nineteenth century Italy. *Mortality*.

Vidor, G. M. (2013). La photographie post-mortem dans l'Italie du XIXe et XXe siècles: Une introduction. In A. Carol & I. Renaudet (Eds.), *La mort à l'œuvre: Usages et représentations du cadavre dans l'art* (pp. 247–268). Aix-en-Provence: Presses Universitaires de Provence.

Vidor, G. M. (2012). *Biografia di un cimitero italiano: La Certosa di Bologna*. Bologna: Società Editrice Il Mulino.

Wassmann, C. (in press). Emotion past and future: Transdisciplinary perspectives on explaining emotion. In F. Meltzer (Ed.), *Cahiers Parisiens/Parisian Notebooks* (Vol. 6). Chicago: University of Chicago Press.

Wassmann, C. (2014). Picturesque incisiveness: Explaining the celebrity of James' theory of

emotion. *Journal of the History of the Behavioral Sciences*, 50(2), 1–23. doi:10.1002/jhbs.21651

Wassmann, C. (2012a). On emotion and the emotions: A comment to Dixon, Mulligan and Scherer, and Scarantino. *Emotion Review*, 4, 385–386. doi:10.1177/1754073912445821

Wassmann, C. (2012b). Wetterföhl! In *ISB-Jahrbuch 2011/12: Das Studienjahr 2011 im Internationalen Studienzentrum Berlin, Max-Kade-Haus* (pp. 67–70). Berlin: Studentenwerk Berlin.

Wassmann, C. (2011a, November 29). *Emotion into science: How our modern ideas about emotion were created in the nineteenth century*. *Emotional Studies: History and Philosophy of Experience Blog*. <<http://historicalepistemology.wordpress.com/2011/11/29/>> (February 15, 2012)

Wassmann, C. (2011b). Evaluating threat, solving mazes, and having the blues: Gender differences in brain-imaging studies. In J. A. Fisher (Ed.), *Gender and the science of difference: Cultural politics of contemporary science and medicine* (pp. 67–87). New Brunswick, NJ: Rutgers University Press.

Wassmann, C. (2011c). Die Macht der Emotionen: Wie Gefühle das Denken und Handeln bestimmen. In *ISB-Jahrbuch 2010/11: Das Studienjahr 2010 im Internationalen Studienzentrum Berlin, Max-Kade-Haus* (pp. 107–109). Berlin: Studentenwerk Berlin.

Weinhauer, K., & **Ellerbrock, D.** (2013). Perspektiven auf Gewalt in europäischen Städten seit dem 19. Jahrhundert. *Informationen zur modernen Stadtgeschichte*, 2, 5–30.