Ute Frevert – A Short Portrait

Professor Ute Frevert is Director of the Max Planck Institute for Human Development in Berlin and a Scientific Member of the Max Planck Society. From 2003 to 2007 she was Professor of German History at Yale University. She has taught previously at the Universities of Bielefeld, Constance and the Free University in Berlin. Her research interests include the history of emotions, social and cultural history, gender history and modern political history. Ute Frevert is a member of the German Academy of Sciences Leopoldina, the Berlin-Brandenburg Academy of Sciences and Humanities, and corresponding fellow of the British Academy. In 1998 she was awarded the prestigious Leibniz Prize of the German Research Foundation.

The Max Planck Institute for Human Development, Berlin, was founded in 1963 as an interdisciplinary research establishment dedicated to the study of human development and education.

Get more information: www.mpib-berlin.mpg.de

© Max Planck Institute for Human Development, 05/2015

Contact
Center for the History of Emotions
Max Planck Institute for Human Development
94 Lentzeallee, 14195 Berlin

Phone: 030-82 406 261/262
E-mail: sekfrevert@mpib-berlin.mpg.de


Law and Emotions

• Emotions in German Penal Law, 1794–1945
  Ute Frevert
• The Law of Jealousy: Sex, Violence, and Justice in Southern Italy, 1650-1800
  Stephen Cummins
• Theories of Emotions in Early Modern Witch-Trials
  Laura Kounine
• Internal Expertise: Investigating Emotions, Insanity, and Political Crime in the Modern Court in Europe, 19th and 20th Century
  Daphne Rozenblatt
• Emotions in the Early Soviet Courtroom
  Pavel Vasilyev
• Passions at Bar: Crimes and Emotions in Italian Penal Law in the Nineteenth and Twentieth Centuries
  Gian Marco Vidor
• Feeling the Law: Concepts Concerning the Relation between Emotion and Judgment in German Jurisprudence 1870–1933
  Sandra Schnädelbach
Three empty faces, without any sign of emotion: Do these people lack emotions, or do they not want to show them?

Kazimir Malevich (1878–1935) painted this picture at a time when he had already given up hope for the socialist revolution. Did he perhaps denounce the regime’s ambitious and equally violent education experiments? New citizens were to be created with new feelings, new thoughts and actions. But not only in totalitarian regimes are emotions a result of shaping, of education on a private as well as on a social level. Who can feel what, when and where is by no means up to the individual. How emotions are expressed is subject to cultural precepts and prescriptions influenced by family, by the environment at school and at work, by the church, the state and other institutions.

**Emotions do have a history**
Are emotions an anthropological constant? Although what psychologists call primary or secondary emotions—fear, joy, hate, envy, trust—were not unknown to earlier generations, those differed greatly from us in regard to what they feared, whom they pitied, and what they were proud of. Emotional expression and resulting actions also followed different rules. A person who was afraid of witches behaved differently from someone who worries about climate change or nuclear disaster centuries later.

**Emotions make history**
Are emotions a purely private matter? Feelings which motivate human behavior and foster the formation of social groups or movements have always been shaped through interaction. Emotions can be manipulated, heightened or channeled. What would modernity be without patriotism and national pride, without the addiction to honor and the fear of disgrace, without communities acting in unison driven by shared anger or hope? Can we imagine a political world or a world of consumption without continuous appeals to our emotions?

**The Center for the History of Emotions**
was established as a research center at the Max Planck Institute for Human Development in 2008 with the aim to explore the various aspects of emotions within the context of time and space. A particular focus lies on India. Examining the similarities and differences between European and non-European societies sharpens our awareness of the interplay among different factors in our worlds of emotions. Drawing on the expertise of anthropologists, sociologists, musicologists and scholars working on literature and art, psychology and education, the group of researchers led by Ute Frevert explores the history and the power of emotions.

---

**Research Projects**

**Education and Cultivation of Emotions**
- Civilizing Emotions
  Margrit Pernau
- Youth, Music, and the Cultivation of Feelings in a Divided Germany
  Juliane Brauer
- Experiencing Designs and Designing Experiences: A Historical Analysis on the Role of Emotions in Theme Parks from the 1950s to the Present in the United States and Germany
  Edgar Cabanas Diaz
- Homosexuality and Emotional Life in Rural West Germany (1960–1990)
  Benno Gammerl
  Uffa Jensen
- Theatre and the Subject of Emotion: the Nineteenth Century Marathi Musical Play and Popular Indian Consciousness
  Kedar Kulkarni
- Emotion and Knowledge in Health Education Films, 1910–1990
  Anja Laukötter
  Stephanie Olsen

---

**Emotions and Power**
- Emotional Citizens: Love, Loyalty, and Trust in Politics
  Ute Frevert

---

**Emotions and the Body**
- Space and Emotion
  Margrit Pernau
- Intermediality
  Margrit Pernau
- Love Works. Artist Couples in the 19th and 20th Century
  Magdalena Beljan
- The Love of Animals
  Pascal Eitler
- Emotion and Religion in the “New Age Movement”
  Pascal Eitler