Select bibliography in: The history of emotions

The four-volume sourcebook that results brings together a range of sources from Europe and its empires between and , which can be used for History of Emotions research. History: What is the main contribution that you hope these History of Emotions source volumes will make to the history of emotions? Katie: The original goal had been to provide a collection of sources for students to use in the classroom, or for early research. It was especially important to us that we offered a range of voices, not just from different languages, but from children and adults, rich and poor,
different ethnicities, and to provide some access to the variety of Europe and its empires.

This turned out to be quite challenging because of the limits of space, but we hope that where there are gaps that students might nonetheless be inspired to fill them. We started out to create this resource for teaching, but along the way, it became apparent that our collection allows for some new histories to emerge, both chronologically as you compare similar concepts over time, and more narrowly as they focus on particular themes and allow new connections to emerge. History: How did you decide which source types and themes to include? Katie: We designed the volumes — each deal with a different period — around the themes of self, family and community, religion, politics and law, science and philosophy, and art and culture. Our choices here reflected our sense of the field and the areas where there was developing work. We thought it was important that our sources complemented current research so that teachers could accompany sources with relevant readings to contextualise them or demonstrate how historians might use them.

That was perhaps the easy part! Harder was picking the sources themselves. Languages were also a concern. And, unfortunately, we had no budget to recruit a world of translators. For this reason, we ended up relying on translations produced by others for a lot of our work, and that shaped several of our decisions. A lot of translated work is of well-known and powerful men. As a result, we tried to complement these more traditional writings in print with original manuscripts from new voices. This was inevitably imperfect, but we aimed for a balance that offered students both key works that have underpinned our knowledge of emotions in the past with some new material that might open up different ways of thinking about the topic.

History: Did your involvement in the editorial processes take you in any unexpected directions? Have any of these sources directly impacted your own research? Katie: Great question! It made me conscious not only of the importance of being widely read in the key texts of the European tradition, but how these works provide the outlines of so many of our historical narratives of progress and change. If different writings — and implicitly different people — had been given the same level of acknowledgement, our histories might be quite different.

I especially enjoyed putting together the sections on science and philosophy because it helped me contextualise how the ideas expressed in my archival sources — letters, court records — were underpinned by ideas that were given particular authority. Katie: Most of them! The further we went with this project, the more imperfect it felt. A key issue that is missing is regional variation. But of course all of these nations would have seen significant regional variation in languages, ideas, and cultural norms. Emotions too are not all present. When selecting sources, we tried to create connections for teachers and students, so that they could compare and contrast works.

But this meant we ended up with more on love than hope, and on anger than loneliness. History: How would you hope to see these sources used in teaching? Katie: The design of these volumes was to complement research by other scholars in the field and to allow students to create new histories of their own. I hope therefore they are used in a variety of ways — for lower-level teaching as an example of the sources than underpin works in the field; for upper level students, for more original comparisons across sources and original reflections on variety and difference, and for early researchers who might see these volumes as providing stories of their own of the past — and exclusions as part of those histories.

As a good history addict, I found all these sources interesting in their own right, and I hope that teachers enjoy them too — even if just because our engagements with our predecessors is rewarding and their emotional lives make an especially rich domain in which to do this. Emotion, Space and Society, 35, 8 pages. Interrogating Romantic Love. Cultural and Social History, 17, 3, Women Writers and the Nation's Past, empathetic histories. A sectarian middle ground? Journal of Victorian Culture, 24, 2, Marriage, sex, and the Church of Scotland: exploring non-conformity amongst the lower orders. Journal of Religious History, 43, 2, Suffering and happiness in England, Narratives and representations.


family legacy. Women's History Magazine, 61, Journal of Scottish Historical Studies, 28 2, Year Citation Barclay, K. Urban emotions and the making of the city: Interdisciplinary perspectives.


The History of Emotions: A Student Guide to Methods and Sources by Katie Barclay


Wierzbicka, A. Wolfgang, M. Woodward, W. Wundt, W. Young, A. Watanabe, L. Huber, A. Young and A. Decety, D. Zahavi and S. Choudhury and J. Zeldin, T. Series: Historical Approaches. This book explores the life, thought and political commitments of the free-thinker John Toland — Studying both his private archive and published works, it illustrates how he moved in both subversive and elite political circles in England and abroad. The book explores the connections between Toland's republican political thought and his irreligious belief about Christian doctrine, the ecclesiastical establishment and divine revelation, arguing that far from being a marginal and insignificant figure, he counted queens, princes and government ministers as his friends and political associates.

In particular, Toland's intimate relationship with the Electress Sophia of Hanover saw him act as a court philosopher, but also as a powerful publicist for the Hanoverian succession. The book argues that he shaped the republican tradition after the Glorious Revolution into a practical and politically viable programme, focused not on destroying the monarchy but on reforming public religion and the Church of England. It also examines how Toland used his social intimacy with a wide circle of men and women ranging from Prince Eugene of Savoy to Robert Harley to distribute his ideas in private. Overall, it illustrates how Toland's ideas and influence impacted upon English political life between the s and the s. This study examines the political and economic relationship between Louis XIV and the parlements of France, the parlement of Paris and all the provincial tribunals.

It explains how the king managed to overcome the century-old opposition of the parlements to new legislation, and to impose upon them the strict political discipline for which his reign is known. The work calls into question the current revisionist understanding of the reign of Louis XIV and insists that, after all, absolute government had a harsh reality at its core. When the king died in , the regent, Philippe d'Orleans, after a brief attempt to befriend the parlements through compromise, resorted to the authoritarian methods of Louis XIV and perpetuated the Sun King's political and economic legacy. In the twenty-first century, intense debates concerning the university have flared up in Germany. An underlying factor is the general feeling that the country's once so excellent universities have been irredeemably left behind. This book anchors the current debate about the university in the past by exploring the history and varying meanings of the tradition of Wilhelm von Humboldt.

Humboldt was involved in Greek antiquity, theory of education, Prussian educational system, and comparative linguistics. If, in spite of this versatility, a comprehensive idea, his Lebensthema, is to be found, it would have to be human beings and their Education. The book discusses the contributions of Adolf von Harnack and Eduard Spranger who emphasised Humboldt as a prominent figure in German university history. It focuses on three of the most influential figures in the post-war debate on the university: philosopher Karl Jaspers, historian Gerhard Ritter, and Germanic philologist Werner Richter. The th anniversary celebrations of the university in saw the eastern Berlin academia claiming to be the bearers of the true Humboldtian spirit and the west demonstrating itself as taking over Humboldt's original idea.

The years following saw most European countries realising university reforms without any notable opposition, but in Germany the Bologna process
gave rise to heated discussions in the public sphere. You're not logged in. Advanced Search Help. Rob Boddice. Select bibliography. Full text access. Download PDF. Redeem Token. Rights and Permissions. The link was not copied. Your current browser may not support copying via this button. The history of emotions. Digital textbook. Related Content. Republican learning John Toland and the crisis of Christian culture, — Author: Justin Champion. Louis XIV and the parlements The assertion of royal authority. This will lead to a biography of the Scottish banker Gilbert Innes of Stowe, as well as second monograph on accounts as a source for the self. I have an ongoing community-engagement project with Dr Jenni Caruso and Murray Bridge High School that seeks to extend knowledge around the experience of the Stolen Generations in South Australia, especially amongst school students, and reflects my research interests in family and identity.

With Joanne Begiato at Oxford Brookes, I hold a current Arts and Humanities Research Council Networking Grant on 'Inheriting the Family', which explores how we use the objects that we inherit from our families to produce identities, families and the nation. This project explores how, when and why people hold on to the things they inherit within their family, and when and it what contexts such items move into national heritage, such as through moving into museums or archives.

It brings methodologies from the history of emotions to interrogate how our affective and familial investments in the past come to shape national histories. This project aims to provide a historical perspective on contemporary debates around the uses of self-tracking technologies. It expects to generate new knowledge on how practices for quantifying the self relate to significant social and economic change, notably during the industrial revolution, and so how measuring systems and the production of big data shape the world. It does so using a case study of Gilbert Innes, a banker known for his sexual exploitation of women and obsessive book-keeping. The expected outcome is a history of how accounting shaped identity and morality in the nineteenth century.

Through improving our understanding of how quantification practices shape society, this research supports their effective use today. Outcomes include: a workshop, monograph, articles and book chapters, edited collection. The Njarrindjeri people of the Murray Bridge region were deeply impacted by the forcible removal of their children. It has left deep legacies, not only in terms of hurt and loss of family and identity for the members of the community who were removed or who lost their children, but for the wider community and for their children in the present, who live in its shadow.

Despite this, the history of the Stolen Generations is not widely told in South Australian schools, nor are these legacies and their impacts well understood. This project is a community engagement project between members of the Stolen Generation community residing in the Murray Bridge region and the students of Murray Bridge High School, supported by academics at the University of Adelaide. In brief, it involves conducting oral histories with the Stolen Generation and using them as the basis for local activities and engagement between students and the community, an online memorial, and the production of a curriculum, including teaching resources, that can be rolled out in schools across South Australia.

It shall also contribute to academic histories on this subject. I teach a range of courses in undergraduate history, as well as contributing a module on 'Sexual Revolutions' in our first year Revolutions course. Researcher Profiles. Return to search. My Research Career Publications Grants and Funding Teaching Supervision Professional Activities Contact My research expertise can be grouped into three areas: 1 the history of emotions and family life; 2 the history of subjectivity and identity creation, especially with respect to gender; 3 histories of Britain, particularly Scotland and Ireland between the seventeenth to nineteenth centuries.


Children Australia , 41 3 Special issue: Caring for children outside the home - From institutions to nations. Childhood and disability in the Nordic countries: being, belonging, illicit intimacies: the imagined 'Homes' of Gilbert Innes of Stow and his mistresses Gender and History , 27 3 Experiences of Charity, Sounds of seduction: music and emotion in Ireland, — Cultural History, 31 Singing, performance, and lower-class masculinity in the dublin magistrates' court, Journal of Social History , 47 3 The single homemaker and material culture in the long eighteenth century.


**The History of Emotions: A Four Volume Sourcebook – History Journal**

Martha Nussbaum suggests we can simply answer anger with forgiveness fighting fire with a smile. Barbara Rosenwein promotes pluralism and suggests that we should all develop an empathetic understanding for the many anger, past and present, before we judge and act approaching fire with fireology. I am usually a fan of academic activism and the idea of translating knowledge into action in the spirit of wanting to improve the world. But since anger concepts are very much linked to violence and power in present day emotionologies, not only in meta-discourse but in the politics of action, where anger is used as tools of mobilization. Anger is felt as uncomfortable and pleasurable, in the brain, in the, in the pulse and without measurable bodily alterations. Anger has been identified and misinterpreted in faces, has been named with agreement and disagreement. The strength of her approach is the transparency of why and how she chose the topics and examples for her book.

She addresses the blind spots and gaps in her larger picture of the anger in histories. At the same time, she expresses the desire to see more and fill those gaps. Is this approach an excuse for writing Eurocentric History, or a way of acknowledging pluralism while actually dismissing it? It could be. But, it could also be understood as a call for building collective knowledge on the many anger in the field of the history of emotion, because one book will never be able to do justice to the topic. The beauty and challenge of pluralism is, that there are multiple and often conflicting answers to one question. Therefore we should take notice of the cover and its message about how a history of anger — or any emotion — appears more ambiguous, layered and maybe even incomplete, the more you discover about it. Emotions: History, Culture, Society 4, , p. Psychology texts all name Darwin as a founder, yet hail only one concept: natural selection.

None seems to know that his books represent a distinctive approach to understanding all forms of agency. Barely two months after Charles Darwin died in April, Nature had rushed out a series of essays assessing his impact on science. Yet, not only was Mr. Figure 1. Brassica oleracea wild cabbage: spiral and geotropic earth-seeking movement of a radicle, traced by Darwin on horizontal glass over 46 hours. His psychological analysis in all three cases — and also of sexual display — depends on a specialised form of rebounding, or meta -, recognition: my concern for how I read you to be reading me. Figure 2. So the experiment never happened. As described in Expression, these methods of research are all observational. Again, context was key. Figure 3. Only one of eleven judges saw the right-hand picture as related to hatred, the intended meaning. It largely gives what we now call a situationist account of the way emotion is read into movement: meaning being generated by how an expressive action is perceived by the agents involved to interface with its interpersonal circumstances.

London: Murray, , p. *Developing Emotions* is a pioneering programme of lessons designed to promote emotional literacy and emotional awareness in school children. The lessons have been piloted in TKAT schools during — both before and after lockdown, and are now being made available to other UK primary schools. Teachers and PSHE leads — please read and listen more below and find out how to access the lessons, activities and resources to use in your school, or with your children at home. In the podcast episode embedded here, you can listen to Professor Thomas Dixon, during a visit to one of the participating schools, talking to teachers about the way the lessons support emotional learning. The Developing Emotions lessons cover topics including sadness, joy, tears, laughter, anger, revenge, fear, worry, love and friendship. They are cross-curricular lessons, with an emphasis on the history of emotions, literacy, vocabulary, and the creative arts. They also covers key topics in PSHE, science, and philosophy.

Activities include art, writing tasks, debates, music, dance, and a final quiz for each unit. At present, materials have been developed for use with Year 3 and Year 5 classes children aged and , although they could of course be adapted for other age groups. We hope you and your children enjoy them! We would love to hear from you about your experience of using the lessons, or if your school would like to take part in a future pilot.

When you sign up you will receive a welcome email letting you know more about how to stay in touch. The rest of this blog post includes all the links and information you need to understand and use the materials. When you are ready, you can sign up here to get access to all the resources. You will receive a login and password to give you access to all the teaching materials on the schools pages of our website The Emotions Lab. There you will find the teaching materials divided into two pages — one for Year 3 and one for Year 5 children. On each page you will find the PowerPoints and teaching materials. The PowerPoint walks you through the lessons, with video and audio clips and images. Supporting materials provide briefings for teachers, a one-page plan for each lesson, and worksheets for children.

Yes and no. The lessons could be used as one central strand of a PSHE curriculum focussing as they do on feelings, emotions, and friendship. However, this is also a broad cross-curricular programme using history, literature, art, drama, music, science, and philosophy to provide children with an enriched understanding of how words, images, and music can represent human emotions. This is a programme rooted in history and with an emphasis on vocabulary and the arts. We hope that all lessons will be suitable for all children. It will be for you to think about whether any particular child might encounter issues in a lesson about, say, anger or sadness. You should take the usual precautions and consult with the safeguarding, pastoral, or counselling staff in your school about any concerns.

We have piloted them in TKAT schools and received positive feedback from the class teachers, who told us that children are really engaged by
emotion paradigm and its associated assumptions, go hand in hand. JP: How does this book fit in your larger oeuvre? Would it be an exaggeration

is the focus of my recent book, The Ascent of Affect: Genealogy and Critique — that the BET theory is empirically unsound and theoretically

existence of neonatal imitation are an illusion? Field et al. So one could say that the claims for an innate capacity for imitation at birth and the claims

This is the focus of my book. The question I ask is: What will happen to all of these theories if it turns out to be the case that claims for the

relations between the two royals deteriorated almost immediately, with Caroline forced into exile in By all accounts, the queen had led a lively life, mainly in Italy where, it was rumoured, she had taken an Italian lover, Bartolomeo Pergami.

Feeling was the plane upon which queen and people met. Plebeian women sympathised with Caroline as a victimised wife; many suffered with the

Westwood, The authorities and their loyalist supporters were anxious and fearful, for behind the apparent radical displays of loyal disloyalty which attached itself to the coattails of the queen lurked the Jacobin threat of bloodthirsty revolutionaries, fears that had been stoked by Peterloo and the recently foiled Cato Street conspiracy. It was hatred for the king rather than love for the queen which motivated the radicals, cynics claimed. As a result, the queen was playing with fire in aligning with the radicals. Fire and smoke were recurring motifs in anti-radical and pro-king caricatures, visual representations of the inflamed passions of the multitude stoked by radical leaders. The Radical Ladder, by George Cruikshank, Source: British Museum, licensed under Creative Commons.

Sartrists had a field day as caricatures, pamphlets, broadsides and squibs circulated widely. Among those radical supporters of the queen was the unlikely figure of Richard Carlile. But this appropriation of rationality, as with much else in political language, was rhetoric crafted for a specific purpose. To put it another way, the politics of feeling was central to the rivalry among British radical leaders. Richard Carlile. By the end of the s, Carlile had become infamous for his controversial views on sex, love and marriage. One of the main rights that he advocated was divorce and free love, by which he meant men and women should marry for love, and be free to divorce if that love ceased. Carlile claimed that women had the same affective capacity for love as men.

Thus, sex should be a mutually pleasurable experience for both parties; his advocacy of birth control was designed to remove the dreaded fear of unwanted pregnancy. More broadly, we can see Queen Caroline affair as a key moment when the notion that the public sphere ought to be an arena characterised by restraint and decency was consolidated. Though humour, sarcasm, irony and theatricality did not disappear from the public political sphere it was never again as obscene and unrestrained as it had been Less than a month later she was dead from an obstruction of the bowel, a poignant and melodramatic end which led to an outpouring of public grief, and further riots as the authorities tried to quietly ship her body back to her native Brunswick.


Westport, CT, Greenwood Press, p. Oxford, Oxford University Press, pp. London, Atlantic Books, chs Ruth Leys: The hypothesis was that babies can imitate certain facial and other movements at birth. According to Piaget, imitation of this kind is only achieved at a later time, after the infant has gone through considerable learning and related cognitive changes. But in experiments starting in Melzof and Moore appeared to demonstrate that very young babies could indeed perform such imitations, including babies who were only a few hours old. Their claims were widely hailed as inaugurating a revolution in the understanding of infant development. It seemed that human babies were born with far greater innate cognitive skills than those for which they had previously been given credit. But in an especially important longitudinal study published in by Oostenbroek and colleagues, the validity of the experimental findings was again called into question and the issue of neonatal imitation has become a major topic of dispute.

We are living at a moment when there is a widespread replication crisis in the psychological and social sciences, and the debate over the validity of neonatal imitation claims is part of that wider context. RL: It is understood by present-day critics that if neonatal imitation is a chimera, the several theories that have been premised on the phenomenon will have to be modified or abandoned.

This is the focus of my book. The question I ask is: What will happen to all of these theories if it turns out to be the case that claims for the existence of neonatal imitation are an illusion? Field et al. So one could say that the claims for an innate capacity for imitation at birth and the claims for the existence of an innate set of evolved emotions and their associated expressions reinforced each other. I think it is clear by now — the topic is the focus of my recent book, The Ascent of Affect: Genealogy and Critique — that the BET theory is empirically unsound and theoretically confused.

Indeed, one can argue that the story of the unraveling of neonatal imitation claims and their associated theories, and the unraveling of the basic emotion paradigm and its associated assumptions, go hand in hand. JP: How does this book fit in your larger oeuvre? Would it be an exaggeration
to say that this is the fourth instalment in a tetralogy, encompassing Trauma, From Guilt to Shame, and The Ascent of Affect? By this I mean certain tensions or oppositions that can be shown to have influenced and indeed organized a specific field, with the result that the structure constantly surfaces in certain debates over large stretches of time. These competing ways of theorizing led to different consequences as regards the possibility of witness testimony, and so on. In my subsequent books I became especially interested in the tensions in theorizing the emotions between intentionalist versus non-intentionalist approaches. The two sets of oppositions are indeed related, but they are not equivalent — they are not on all fours.

In contrast, the opposition between intentionality and non-intentionality is absolute in the sense that one cannot, without incoherence, simultaneously believe that emotions are meaningless and that they are meaningful. I just had to break off to join the clap for carers — which of course reminds me that, as you say, fear is only one of the many strong emotions of this time. Image credit: Wellcome Collection. Signs attached to the railings of a park in East London offering messages of appreciation and encouragement to NHS workers. The covid pandemic, and lockdown imposed by the UK government, has prompted a vast — and very vocal — outpouring of support for the NHS, with many households decorating their windows with brightly coloured messages of gratitude and solidarity, and widespread participation in the clapforourcarers campaign.

The new distance is interesting. Of course it creates all kinds of peculiar emotional glitches, like the awkwardness I just spoke about, or else, indignation, for instance when a jogger zooms past your ear. At the beginning of the lockdown, there were people who would scowl at you when you moved out of their path, as if you were accusing them of being contagious. But I started going out again last week after 7 weeks inside, and the difference is phenomenal — people have learnt, habits are changing, no one hesitates to move or scowl when you move. What we are going through is a very rapid change of physical habit. In books published in the s, the girls have very romantic attachments to one another — they kiss and hold hands, cuddle and share beds — by the time Enid Blyton published Mallory Towers a schoolgirl series in the s, this entire culture of physical affection between young girls had disappeared. In her books, the characters sometimes link arms or hug when they win at sports, but that is all.

The change in this culture happened gradually. It was partly because of fears around lesbianism which only really emerged as a distinct idea in sexology in the early twentieth century. But there were other reasons that girls were encouraged to show less physical affection. Between the wars, people learnt to fear the mob and contagious emotions — and saw girls as particularly susceptible to these.

There was also a lot of worry about epidemics of illnesses such as scabies, and holding hands was regarded as unhygienic and was discouraged among women who were working in factories. My PhD student David Saunders has uncovered this in his research on contagious disease in Britain in the Second World War, and found evidence of a medical officer called G. Physical habits do change, and what we think of as natural is often learnt. I have heard some people on twitter hoping that this will spell the end of social kissing in Britain. For Italians it is easy, you know how to greet people by kissing them. For British people it is very awkward and we often get it wrong! Sports-presenter turned conspiracy-theorist David Icke took centre-stage a week ago, appearing in a video for London Real, in which he claimed COVID19 was caused by 5G, as part of a global plot run by a secret order of alien lizards.

The documentary got two million views in a day. This theory was taken up and enthusiastically spread this week by an anti-vaccine entrepreneur called Dr Shiva, who claims he invented 5G. A TV interview with him has been watched six million times this week. Now in some ways this is predictable. The pandemic has led to a breakdown in knowledge and certainty. This is creating a unique opportunity for fringe beliefs and fringe thinkers to take centre stage. Some might be interesting — Universal Basic Income, say — but some really belong back on the fringe. It makes me question the worth of my culture. Is spirituality particularly prone to conspiracy thinking? It can be a way of simply dismissing a topic without considering it.

UFOs and extra-terrestrials, for example, are dismissed as conspiracy theories, but to me it seems probable there is life on other planets and that some of it is more intelligent than us. Child abuse in the Catholic church is another scandal that could have been dismissed as a conspiracy theory when it really was a conspiracy — ie an epidemic of abuse covered up by the Vatican. Still, one needs a powerful torch of critical discrimination in these murky and liminal swamp-lands. When you get to Pizzagate, we seem to be very much in the subconscious realm of archetypal, magical thinking — secret symbols and codes, hidden orders of powerful and evil perverts. We are in Dan Brown territory here. I wondered this week, why should there be an overlap between my community — western spirituality — and conspiracy theories? There seems to be some evidence for this. We have to be a little careful here, as there is a risk of tautology.

So this paper is not really telling us anything other than the sort of people who have spiritual beliefs and experiences are often also into conspiracies. Finally, two important articles from religious studies. It has international celebrities, bestsellers, radio and TV stations. They write: Moreover, the communication channels within the milieu tend to be as open and fluid as the content that flows through them. Political, spiritual, and pseudo scientific discourses all have a home here, and they easily mix. In other words, the Occult is a Petri dish for the breeding of all sorts of mutant hybrid memes, some of them helpful, some of them toxic depending on your worldview. Let me add to this emerging discourse by suggesting that conspiracy theories are a form of mystical or ecstatic experience. I want to compare two forms of mystical experience. It is an evil demonic order, and it is trying to control me and everyone else.

They have a Grand Plan and it is taking shape now. But perhaps I, and one or two others, can wake up to this Grand Plan, and expose it, and at least hide from it. The first trip is a euphoric ego-expansion I am the Universe! In both, the individual awakens to this hidden reality. But in the first, they are a superpowered exposer in the hidden order and a catalyst for a Millennialian transformation, in the second they are a vulnerable and disempowered exposer of the powerful hidden order.

Millenarian, by the way, means that, like Robbie Williams, you believe in a coming Millenium, or Age of Love. These are two sides of the same coin, two sides in the same game. So were Theosophists like Annie Besant. So were New Age pioneers in the s like Marilyn Ferguson author of The Aquarian Conspiracy, one of the best-selling books of the s and Barbara Hubbard, champion of a globalist evolutionary spirituality. You can probably think of people into this sort of scene today — spiritual-political enthusiasts waiting for a golden New Age of justice, perennial
philosophy and polyamorous love. Globalist Millennarians tend to be quite optimistic and quite well-connected — they connect together with fellow globalist Millennarians through think tanks, associations, conferences, networks and festivals. She was extremely well connected and spread her ideas through all kinds of organisations and networks like the Committee for the Future and the Centre for Integral Wisdom. She was surprisingly well connected.

Anti-globalist paranoid conspiracy thinkers trace the very networks that ecstatic networkers like Barbara Marx Hubbard work through. False Dawn, by Lee Penn, is an example of paranoid anti-globalist conspiracy thinking — it suggests Barbara Marx Hubbard and other ecstatic globalists are demon-controlled all-powerful hidden order. Where one group are ecstatic, optimistic, super-empowered, insider and entitled conspirators, the other are pessimistic, paranoid, disempowered outsiders. But their thinking styles are in some ways quite similar — schizotypal, magical, prone to seeing secret influences, hidden connections, and Grand Plans. And both massively over-estimate the influence and power of these networks and underestimate the randomness of events. I think it is possible to be prone to both these forms of magical thinking, to switch between ecstatic, optimistic Millennialism and paranoid persecutory conspiracy thinking.

Now we can dismiss this sort of thinking as simply bullshit religious enthusiasm. Both forms of it. And I feel a strong tendency at the moment to do that, to simply call bullshit on both ecstatic phase-shifters and paranoid conspiracy theorists, and instead try to be as rationalist, sober and un-enthusiastic as possible. However, this is probably not a very helpful attitude. There is, in fact, a value to both these forms of mystical thinking. However, ecstatic globalism can lead to self-entitlement, to an inflated sense that you are the appointed vanguard of humanity, and that history and the Universe is definitely on your side.

There can be a dangerous over-concentration of privilege and power, working mainly through informal or undemocratic channels. The value of conspiracy thinking, meanwhile, can be that it holds power to account. Power can be over-concentrated — the World Health Organisation is excessively reliant on funding by Bill Gates, and the Gates Foundation should be more transparent and accountable, considering the massive influence it has over global public health. Scientific authority can be awfully, horribly wrong sometimes — many ecstatic globalists in the 20th century supported eugenics including HG Wells, Annie Besant, Julian Huxley and Teilhard de Chardin.

There was no secret conspiracy about this — they proudly declared their opinions. So you can see why paranoid anti-globalists might have their suspicions of secret eugenic plots today. In general and in conclusion, there is a value in non-rational forms of knowing, such as dreams, intuitions, inspiration and mystical experiences.

These can be important sources of wisdom and healing. There is a reason schizotypal thinking has survived for millennia — sometimes it is highly adaptive. It has played an important role in our cultural evolution. Too much Socratic thinking without any ecstasy, and you end up with a rather dry and uninspiring worldview. Too much ecstasy without critical thinking, and you may be prone to unhealthy delusions, which you then spread, harming others. One should be free to believe whatever you want, but in this instance — a global pandemic in the internet age — our beliefs and behaviours profoundly impact others. We need to try and be extra careful in what we believe and what we share, so as to practice mental hygiene. There is so much fake news out there — I was taken in yesterday by a story that the IMF had cancelled almost all its developing country debt.

The story was on a website called IMF It looked totally reliable. And I so wanted it to be true! So I so wanted to share some good news. But alas, it was fake. Is it a reliable media organisation? Is it backed up by other reliable sources? Rather than looking for evidence to support our beliefs, can we search for evidence against our beliefs? We can try to practice that sort of mental hygiene on ourselves, but how does one practice effective public communication to counter-act conspiracy thinking? It seems very hard. Instead, like de-rationalization or de-culting programmes, perhaps it takes a trusted friend from inside your network to challenge the beliefs in a sympathetic and non-threatening way.

Our herd immunity to bullshit may be breaking down. Rosenwein argues: Some of us worry that our many angers — so profoundly delightful, horrible, frightening, and powerful — will tear apart our social fabric. She writes: the problem is the very idea of righteous anger. If different writings — and implicitly different people — had been given the same level of acknowledgement, our histories might be quite different. I especially enjoyed putting together the sections on science and philosophy because it helped me contextualise how the ideas expressed in my archival sources — letters, court records — were underpinned by ideas that were given particular authority.

Katie: Most of them! The further we went with this project, the more imperfect it felt. A key issue that is missing is regional variation. But of course all of these nations would have seen significant regional variation in languages, ideas, and cultural norms. Emotions too are not all present. When selecting sources, we tried to create connections for teachers and students, so that they could compare and contrast works. But this meant we ended up with more on love than hope, and on anger than loneliness. History: How would you hope to see these sources used in teaching? Katie: The design of these volumes was to complement research by other scholars in the field and to allow students to create new histories of their own. I hope therefore they are used in a variety of ways — for lower-level teaching as an example of the sources than underpin works in the field; for upper level students, for more original comparisons across sources and original reflections on variety and difference, and for early researchers who might see these volumes as providing stories of their own of the past — and exclusions as part of those histories.

As a good history addict, I found all these sources interesting in their own right, and I hope that teachers enjoy them too — even if just because our engagements with our predecessors is rewarding and their emotional lives make an especially rich domain in which to do this. Cover Image. Available in the public domain. Figure 1. Cover of Emotions in Europe, Volume 1. Reformations, ed. Barclay and F. Soyer Image provided by the author. Figure 2. Available online CC BY 4. Figure 3. Available online with CC BY 4. You are commenting using your WordPress.
Early Modern Emotions: An Introduction — the UWA Profiles and Research Repository


The book explores the connections between Toland’s republican political thought and his irreligious belief about Christian doctrine, the ecclesiastical establishment and divine revelation, arguing that far from being a marginal and insignificant figure, he counted queens, princes and government ministers as his friends and political associates. In particular, Toland’s intimate relationship with the Electress Sophia of Hanover saw him act as a court philosopher, but also as a powerful publicist for the Hanoverian succession.

This study examines the political and economic relationship between Louis XIV and the parlements of France, the parlement of Paris and all the provincial tribunals. It explains how the king managed to overcome the century-old opposition of the parlements to new legislation, and to impose upon them the strict political discipline for which his reign is known. The work calls into question the current revisionist understanding of the reign of Louis XIV and insists that, after all, absolute government had a harsh reality at its core.

When the king died in, the regent, Philippe d’Orleans, after a brief attempt to brieﬂy the parlements through compromise, resorted to the authoritarian methods of Louis XIV and perpetuated the Sun King’s political and economic legacy. In the twenty-ﬁrst century, intense debates concerning the university have flared up in Germany.

An underlying factor is the general feeling that the country’s once so excellent universities have been irredeemably left behind. This book anchors the current debate about the university in the past by exploring the history and varying meanings of the tradition of Wilhelm von Humboldt. Humboldt was involved in Greek antiquity, theory of education, Prussian educational system, and comparative linguistics. If, in spite of this versatility, a comprehensive idea, his Lebenssthema, is to be found, it would have to be human beings and their Education.

The book discusses the contributions of Adolf von Harnack and Eduard Spranger who emphasised Humboldt as a prominent ﬁgure in German university history. It focuses on three of the most inﬂuential ﬁgures in the post-war debate on the university: philosopher Karl Jaspers, historian Gerhard Ritter, and Germanic philologist Werner Richter.

The 7th anniversary celebrations of the university in saw the eastern Berlin academia claiming to be the bearers of the true Humboldtian spirit and the west demonstrating itself as taking over Humboldt’s original idea. The years following saw most European countries realising university reforms without any notable opposition, but in Germany the Bologna process gave rise to heated discussions in the public sphere. You’re not logged in. Advanced Search Help. Rob Boddice. Select bibliography. Full text access. Download PDF. Redeem Token. Rights and Permissions. The link was not copied. Your current browser may not support copying via this button. The history of emotions. Digital textbook. Related Content. Republican learning John Toland and the crisis of Christian culture, — This student guide introduces the key concepts, theories and approaches to the history of emotions while teaching readers how to apply these ideas to historical source material.

Covering the main emotions approaches and providing a range of global case studies and historical sources with which to apply learning, this textbook provides a ‘how to’ guide for those new to the field and for those learning how historians apply methods to source material. Written in clear and accessible language, each chapter is accompanied by further reading, while surveying many of the main areas of current research and providing ideas for personal research projects and further learning. This methodological guide is ideal for students taking modules on the History of Emotions, or for students on general Historical Skills modules.

Seller Inventory AAZ Book Description Paperback. Condition: New. Seller Inventory LSI More information about this seller Contact this seller. Add to Basket. Seller Inventory AAa This is a Brand New book, in perfect condition. Quick dispatch. Seller Inventory NLS Book Description PAP. For instance, an NHS-led study of young people aged five to fifteen, from to, found an increase in the rates of depression and anxiety disorders from 9. The book is also really good at explaining how and why that mismatch arises between careful scientific studies and the headlines based on them — a perennial frustration for those of us wanting a careful and evidence-based discussion on this topic. While rises in overall levels of mental illness in the last twenty years have been relatively modest, there are some other areas where the changes are more alarming.

This includes massive rises in the use of anti-depressants. Prescriptions of these drugs practically doubled — from 36 million to 71 million between and in the UK p. Fouleses also looks at rising rates of self-harm in girls and young women, and explores how such behaviours arise, and why they spread. It could be that we are all talking about mental health more, and differently, and that emotional experiences that were not previously
considered evidence of illness now are.

The picture Foulekes paints is one in which normal emotional experiences and mental disorders exist on a spectrum, and in which there is no clear, non-arbitrary way to mark the dividing line. You cannot scan my brain or body, or do a blood test, to see if I have depression the way you might test if I had a physical illness, like cancer, a cold, or Covid. Nevertheless — and perfectly consistently — Foulkes urges us to take the admittedly blurry line between mentally healthy states and mental illnesses seriously in the way we think, talk about, and treat them — for the sake of those on both sides of the line.

It does not help those experiencing stressful but ultimately manageable emotions if we label and treat them too hastily as sufferers of an illness. Towards the end of the book, Foulekes explains the distinction she wants to draw by contrasting two episodes in her own life — one at the age of seventeen following the painful end of a relationship, and a second more severe disruption to her life when she was twenty. I think we definitely need to distinguish between manageable emotional states and more severe incapacity, but I am not as optimistic as Foulekes about the possibility of doing so in a consistent and helpful way using current concepts of mental illness and mental health. This is crucial, and suggests a bigger question, which Foulekes does not answer. How are we to distinguish between prolonged sadness and clinical depression if not by the diagnostic criteria used by health professionals? It speaks with calm, rational humanity about why we should hesitate before medicalising our emotions.

Follow Thomas Dixon on Twitter. Dr Sarah Chaney is a postdoctoral research fellow on the Living With Feeling project at the Centre for the History of the Emotions, exploring the history of emotions in nursing. Her publications include Psyche on the Skin: A History of Self-Harm and articles on the idea of compassion in healthcare. A few years ago, my partner and I were woken in the early hours of Saturday morning by a phone call. His elderly mother was in hospital and her condition had worsened overnight. How soon could we get there? Thankfully we did. When we got to the ward, two nurses were standing in the curtained off area, hastily setting up Spotify on one of their mobile phones at her bedside. In a busy, understaffed hospital ward, music was the best they could offer.

The efforts of these two men to care for an elderly woman they barely knew in the last few hours of her life touched me deeply. I was grateful for the careful way they withdrew once we were settled and the quiet efficiency with which, later, one nurse came back to rearrange the bed and allow her to pass away quite peacefully. The nurses showed an awkward guilt that they were unable to sit with a dying woman; music was a poor substitute. Care has long been invisible, Bunting notes. This holds for both the skills and knowledge of the care workforce, as well as the vast numbers of unpaid carers, most often women, who provide a necessary service — and economic saving — to society but are rarely recognised for doing so.

In the modern era, Bunting claims, a new crisis of care has erupted from increasing life expectancy and the prevalence of long-term health conditions. Labours of Love primarily blames a capitalist system for creating this crisis. She notes that economists in the late eighteenth century saw only men as independent economic agents; women and children were dependents, not contributors to the economy in their own right. It would have been interesting to examine whether this was the case in the pre-industrial era. Was care more visible and better recognised when the home lay at the centre of work and economic life for most households? As Mark Hailwood and Jane Whittle have recently argued, the different structure of society in the early modern era allowed some women to participate in all main areas of the economy. Exploring this historical shift might have made the marginalising of care during the nineteenth and twentieth centuries perhaps seem less inevitable.

Working-class women also became invisible in this model, despite the paid care they provided. There have, of course, been histories of domestic service since Thompson barely mentioned it see, for example, the work of Lucy Delap or Laura Schwartz. For most people, however, the history of domestic service is probably best characterised by Downton Abbey and not the lower middle- and upper working-class families who employed housemaids or part-time nannies. Punch, or, the London Charivari.

Credit: Wellcome Collection. Attribution 4. After explaining the backdrop to the modern crisis, exacerbated by the policies of UK governments from onwards, Bunting moves on to consider care in different settings. She looks at childcare and the specialist care of disabled children, care in the hospital and the GP surgery during adult life, and social and end of life care, most often for elderly people. She interviews nurses, care workers, GPs, academics, and the parents of disabled children; she shadows charity workers and home visits to patients.

Across all these areas she finds the same issues in a system-wide emphasis on consumerism, business models and bureaucracy that marginalises the human relationships central to providing care, and is almost always at odds with the care that workers want to provide. The emphasis on the words of these carers — paid and unpaid — is the real strength of this book.

Take the heartfelt story of Liz, who describes the emotional impact of the absence of educational support for her autistic son, or Tony, who speaks movingly of the way a late career shift into care work impacted his life, changing him as a person and improving his relationship with his family. In a marketised model, this relationship-building is all too easily swept away — yet, Bunting argues, it is the foundation of all forms of care.

For historians of medicine, there are occasional issues. Beginning with the commercialisation of medicine and care by New Labour, Bunting starkly highlights the additional impact of austerity policies in Cuts have impacted disproportionately on those with disabilities and the elderly. Care workers have been forced through ever-increasing bureaucracy to focus on tasks and marginalise the relationships at the centre of care. Why do we accept this? The crisis of care that Bunting describes has only been worsened by the coronavirus pandemic. Waiting lists for hospital treatment and social care have lengthened. This gap is replicated across many other areas of care. Bunting, writing a short foreword to Labours of Love as the pandemic broke, seemed optimistic. Has Covid finally made the crisis in care visible, she asked? Has it made us appreciate and value care workers as we never have before? For a while, when the shortage of equipment and trained staff was all over the news, perhaps it did.

Yet already, it seems, the lessons we learned in are receding. Dr Imke Rajamani was a fellow at the Center for the History of Emotions at the Max-Planck-Institute for Human Development Berlin from, where she conducted research on anger and masculinity in postcolonial India. She is now working for the Falling Walls Foundation. The word anger is printed in four pink blocks against a dark background. At the bottom, the bold,
Materials have been developed for use with Year 3 and Year 5 classes children aged and , although they could of course be adapted for other age topics in PSHE, science, and philosophy. Activities include art, writing tasks, debates, music, dance, and a final quiz for each unit. At present, they are cross-curricular lessons, with an emphasis on the history of emotions, literacy, vocabulary, and the creative arts. They also cover key topics including sadness, joy, tears, laughter, anger, revenge, fear, worry, love and friendship.

This part explores moral evaluations of anger and how anger was used to explain, condemn, excuse, justify or motivate aggressive behaviours. It also reflects a history of thought on the relation of body and mind, reason and emotion, in philosophical, religious and scholarly writing. The larger picture of anger is held together by constantly connecting contemporary angers to those of the past. The conclusion of part two is one of the rare instances where Rosenwein allows herself to cast moral judgement on an anger. She writes: Emotional pluralism, the acknowledgement that different emotional communities have different angers with shared and distinct and conflicted histories, is at the core of her methodology and the moral standpoint expressed with most clarity in part two.

It presents anger as a subject in the medical and natural sciences, starting with Galen in antiquity and ending with neuroscientist Lisa Feldman Barrett in the present. The question that dominates the research discourse in the 20 th and 21 st centuries is to what extend anger is shaped by nature genes, evolution, basic instincts, bodily reactions and to what extend is shaped by culture and society learning and conceptualizing emotions. Rosenwein makes clear that these debates are not only of interest with regard to research, but also because political angers tend to get explained as either natural und thus unstoppable forces, or as social constructs that could be managed, avoided or abandoned, if people only wanted to. Unlike other authors of recent anger books that gained popularity, Rosenwein keeps the moral impetus low. To put it in a simplified and maybe slightly unfair way: Pankaj Mishra is countering anger with anger fighting fire with fire. Martha Nussbaum suggests we can simply answer anger with forgiveness fighting fire with a smile.

Barbara Rosenwein promotes pluralism and suggests that we should all develop an empathetic understanding for the many angers, past and present, before we judge and act approaching fire with fireology. I am usually a fan of academic activism and the idea of translating knowledge into action in the spirit of wanting to improve the world. But since anger concepts are very much linked to violence and power in present day emotionologies, not only in meta-discourse but in the politics of action, where angers are used as tools of mobilization p. Anger is felt as uncomfortable and pleasurable, in the brain, in the heart, in the pulse and without measurable bodily alterations. Anger has been identified and misinterpreted in faces, has been named with agreement and disagreement. The strength of her approach is the transparency of why and how she chose the topics and examples for her book.

She addresses the blind spots and gaps in her larger picture of the angers in histories. At the same time, she expresses the desire to see more and fill those gaps. Is this approach an excuse for writing Eurocentric history, or a way of acknowledging pluralism while actually dismissing it? It could be. But it could also be understood as a call for building collective knowledge on the many angers in the field of the history of emotion, because one book will never be able to do justice to the topic.

The beauty and challenge of pluralism is, that there are multiple and often conflicting answers to one question. Therefore we should take notice of the cover and its message about how a history of anger — or any emotion — appears more ambiguous, layered and maybe even incomplete, the more you discover about it. Emotions: History, Culture, Society 4 , p. Psychology texts all name Darwin as a founder, yet hail only one concept: natural selection. None seems to know that his books represent a distinctive approach to understanding all forms of agency.

 Barely two months after Charles Darwin died in April, Nature had rushed out a series of essays assessing his impact on science. Yet, not only was Mr. Figure 1. Brassica oleracea wild cabbage : spiral and geotropic earth-seeking movement of a radicle, traced by Darwin on horizontal glass over 46 hours. His psychological analysis in all three cases — and also of sexual display — depends on a specialised form of rebounding, or meta -, recognition: my concern for how I read you to be reading me.

Figure 2. So the experiment never happened. As described in Expression , these methods of research are all observational. Again, context was key. Figure 3. Only one of eleven judges saw the right-hand picture as related to hatred, the intended meaning. It largely gives what we now call a recognition: my concern for how I read you to be reading me.
We hope you and your children enjoy them! We would love to hear from you about your experience of using the lessons, or if your school would like to take part in a future pilot. When you sign up you will receive a welcome email letting you know more about how to stay in touch. The rest of this blog post includes all the links and information you need to understand and use the materials. When you are ready, you can sign up here to get access to all the resources. You will receive a login and password to give you access to all the teaching materials on the schools pages of our website The Emotions Lab.

There you will find the teaching materials divided into two pages — one for Year 3 and one for Year 5 children. On each page you will find the PowerPoints and teaching materials. The PowerPoint walks you through the lessons, with video and audio clips and images. Supporting materials provide briefings for teachers, a one-page plan for each lesson, and worksheets for children. Yes and no. The lessons could be used as one central strand of a PSHE curriculum focusing as they do on feelings, emotions, and friendship. However, this is also a broad cross-curricular programme using history, literature, art, drama, music, science, and philosophy to provide children with an enriched understanding of how words, images, and music can represent human emotions. This is a programme rooted in history and with an emphasis on vocabulary and the arts. We hope that all lessons will be suitable for all children. It will be for you to think about whether any particular child might encounter issues in a lesson about, say, anger or sadness.

You should take the usual precautions and consult with the safeguarding, pastoral, or counselling staff in your school about any concerns. We have piloted them in TKAT schools and received positive feedback from the class teachers, who told us that children are really engaged by them and enjoy learning all about words, images, and ideas to do with emotions. We recommend browsing the blog posts and listening to the podcasts about different emotions on The Emotions Lab to get a flavour of the research behind Developing Emotions — and checking out our two games. Please feel free to contact the project team at Queen Mary at any time by sending a message to emotions@qmul. You can now sign up here to get access to all the resources. Today marks the 200th anniversary of the sensational trial of Queen Caroline for adultery.

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