Program:

09:15 - Welcome

09:30 - Jacqueline Van Gent (UWA) Moravian missions and emotions in early modern encounters.

10:00 - Kathryn Prince (University of Ottawa) Perilous Empathy on the Early Modern Frontier.

10:30 - Morning Tea

11:00 - Tania Colwell (ANU) TBA (read by Jacqueline van Gent)

11:30 - Susan Broomhall (UWA) Friendship in the New World: Catherine de Medici and diplomatic emotions in the French Huguenot colonisation of Florida.

12noon - Lunch at University Club

1:00 - Anna Haebich (Curtin University) TBC

1:30 - David Lederer (via video-link from Adelaide), Fear Among German Missionaries to South Australia and New Guinea

2:00 - Claire McLisky (Copenhagen University and Griffith University) The cross-cultural communication of emotions in encounters between Lutheran missionaries and Greenlanders, 1720s - 1750s.

2:30 - Mick Warren (The University of Sydney) “In the hope of striking terror”: From ‘Amity and Kindness’ to the Performativity of Violence in New South Wales and Van Diemen’s Land 1788 - 1830.

3:00 - Alejandro E. Gomez (via video-link from Lille University, France), Fearful Attitudes and Socio-Racial Representations of Coloured Afro-Descendants in the Atlantic World.

3:30 - Concluding discussion and coffee/wine in the University Club.

Albert Eckhout, Tupi Woman, c. 1610 - 1666, courtesy of Wikimedia

The ARC Centre of Excellence for the History of Emotions, 1100-1800
Study Day 26 June 2015, UWA, Arts Faculty, room 1.33
Convened by Jacqueline Van Gent (jacqueline.van.gent@uwa.edu.au) and Kathryn Prince (kprince@uottawa.ca)
Friendship in the New World: Catherine de Medici and diplomatic emotions in the French Huguenot colonisation of Florida
Susan Broomhall, University of Western Australia

In this paper, I hope to explore the complex emotional negotiations of Catherine de Medici with her European colonising counterparts that occurred as a result of French, Spanish, English and Timucuan interactions surrounding the French Huguenot colonial territory in Florida. Over 1562-65 a series of voyages brought French Huguenot settlers to establish colonial territories on the Florida coast which brought them into a friendship/treaty with the local Timucuan people, both conflict/support with the Protestant English, absolute hostility from Catholic Spain, and caused Catherine de Medici to adopt a range of positions with her European counterparts in response to these manoeuvres. Finally, the arrival of a Spanish fleet, led by Pedro Méndez de Avilés in August 1565, led to the massacre of almost the entire settler population. The violent Spanish actions which had been undertaken in the name of both national and religious interests proved immensely complicated for Charles IX and Catherine de Medici, who may have shared Philip’s faith but neither his hardline approach to extermination of Protestants nor his colonial interests. This led Catherine to a complex display of emotions expressed through diplomatic correspondence and material objects that could bear witness to France’s loss and uphold its own right to colonial interests without threatening its ‘friendship’ with the powerful Spanish kingdom on their border.

Nicole Eustace, New York University

Coming late to colonialism—a good century after the Spanish began sending back silver from the “New World”—the English approached the experience of encounter already primed with a host of ideas about civility and savagery. What assumptions about the links between emotion and cultivation did the English carry with them on their first Atlantic voyages and how did these ideas in turn shape the terms of English colonialism? A study of the earliest English imprints reveals the classical inspiration behind many early English beliefs about the distinctively animalistic passions that supposedly characterized primitive peoples. Ironically, the English were appropriating and redirecting critiques that Romans had aimed at their own Northern European ancestors. The English recited Roman ideas about savagery and civility to make the new case for their own position of moral and emotional superiority in the emerging Atlantic world. By the time British moral philosophy reached its heyday in the mid-eighteenth century, philosophers like Adam Smith could assert links between civility and sensibility as a matter of convention. But we err if we attempt to locate the origins of such theories in American encounters themselves; instead we need to appreciate the extent to which British writers were rehearsing a script that had been passed down from classical authors—a theatrical performance that said much more about their own cultural struggles than about the emotional worlds of those Atlantic peoples among whom they were settling.
Fearful Attitudes and Socio-Racial Representations of Colored Afro-Descendants in the Atlantic World
Alejandro E. Gómez, Lille University, France

Since early modern times, the association of Blacks to slavery generated a negative social representation which would stigmatize them and their descendants for the following centuries. Other material and immaterial elements contributed to aggravate that negative representation, such as the development of the Atlantic slave trade, late medieval perceptions of otherness, the emergence of self-identifications of whiteness, and the chronic concern of slave rebellions. This latter variable and the growing presence of colored afro-descendants generated a “climate of insecurity” (to use the expression coined by Jean Delumeau) in certain regions of the Americas, that would greatly affect the attitudes of Europeans and/or individuals of white identity in many of the new multi-ethnic slave societies. Their fears made them more intolerant not only towards Blacks, but also to their mixed-race descendants and even to the Free Coloreds. Using analytical tool taken from social psychology and cognitive sociology, this paper aims to inquire from a longue durée perspective on how the articulation of the referred variables with the emotional climate in question contributed to preserve the negative character of the representations of colored afro-descendants in the Atlantic World.

Fear among German Missionaries to South Australia and New Guinea
David Lederer
(Currently Seconded to the Centre for the History of Emotions, U. of Adelaide)

In the early 19th Century, a sizeable exodus of German Lutherans from Prussia ensued as a result of liturgical reforms ordered by King Friedrich Wilhem III in 1799. In the 1830s, a group of Saxon dissenters (Altlutheraner) refused accept the Prussian Union of Churches on Eucharistic grounds, as communion emphasized symbolic presence over consubstantiation. Whole communities requested permission to emigrate; some settled in the U.S., Canada and Brazil, while one group joined the newly founded religious colony of South Australia, the part of that continent closed to convicts. Wherever they went, they took their religious traditions, culture and patterns of settlement and industry. Today, one is still confronted by nucleated villages and towns more representative of German communal life than the other prevailing customs of these new worlds. They also took their perceptions of fear and fearlessness.

This paper focusses on the exportation of fear by this fundamentalist religious community to South Australia and, from there, to German New Guinea. It is based upon the reports and memoirs of Lutheran missionaries and their experiences among the indigenous peoples, analyzing their fears in a twofold approach. First, it examines how the stringent evangelical principles of community reinforced social disciplining in the face of environmental adversities. Second, it examines how fears were projected onto the indigenous inhabitants in paternalistic and racial terms (purity) and the bewildered response of the émigrés to native fear responses, decidedly different from their own. The European notion of fear was largely alien to the inhabitants of Australia – they had to be taught to fear God and his wrath, equally manifest in the wrath of the settlers themselves.

The presentation considers the experiences of the original four German Lutheran Missionaries to South Australia sent by the Dresden (later Leipzig) Mission Society, followed by an analysis of the reports of the missionary Johannes Flierl, part of a wave of professionally trained missionaries from Neuendettelsau seminary in Franconia. Flierl arrived in Adelaide in 1878, worked among the inhabitants until 1885 and then gradually worked his way through Queensland, reaching the new German colony of New Guinea a year later. He remained for over twenty years and his published memoirs record a fascinating response to a completely different set of fears in that harsh environment.
The cross-cultural communication of emotions in encounters between Lutheran missionaries and Greenlanders, 1720s-1750s
Dr Claire McLisky, University of Copenhagen and Griffith University

As the site of one of the first Protestant missions to non-European peoples, Greenland is an important case study for tracing the emotional dynamics of early encounters between European missionaries and indigenous peoples. On the one hand, a large set of sources written by the missionaries themselves describes interactions between the two groups in great detail. These sources give considerable insight into the missionaries’ emotional regimes, and at times give glimpses into how successful they were at communicating these regimes to the Greenlanders. On the other hand, only two sources ostensibly written by Greenlanders in contact with the Lutheran mission survive from this period. One is a poem written by the Lutheran mission’s first convert, Frederik Christian, on the occasion of the Crown Prince of Denmark’s birthday in 1729; the other a letter that another prominent Greenlandic convert, Poul Greenlander, wrote to the missionary Poul Egede in 1756. While their uncertain provenance and relative brevity mean that we cannot read these sources as ‘authentic’ reflections of Greenlandic emotion or emotional regimes, when read alongside other ethnographic, historical and contemporary Greenlandic material they provide a depth and breadth of perspective which could never be found within the missionaries’ sources alone.

“In the hope of striking terror”: From ‘Amity and Kindness’ to the Performativity of Violence in New South Wales and Van Diemen’s Land 1788 – 1830. Mick Warren, University of Sydney

In 1788 governor Arthur Phillip established the colony of New South Wales with explicit instructions with respect to its Indigenous inhabitants. He was “to conciliate their affections, enjoining all [British] subjects to live in amity and kindness with them.” Yet as British settlers came to occupy more and more of the Sydney hinterland during the 1790s and the plains beyond throughout the 1820s, the utter contingency of this friendship was exposed. The acquisition of more and more aboriginal territory was met with growing resistance, from crop raids to stock-keeper huts being set alight. Fear of Aboriginal “outrages” and “depredations” became a stark reality of frontier existence not only across New South Wales but similarly in Van Diemen’s Land as well, a sense of community given imaginative ballast by a sympathetic press keen to emphasise the sanguinity of a “savage” and “unfeeling” enemy. Time and again settler’s expressed this growing fear and anxiety to colonial administrators. The rhetorical responses to such calls for protection, typified by “the hope of striking terror” among Aboriginal communities, were remarkable for how far they strayed from the humanitarian ideal of 1788, exposing what Patrick Wolfe refers to as the “eliminationist logic” of settler colonialism and the performativity of frontier violence.