The ARC Centre of Excellence for the History of Emotions (Europe 1100-1800) and the UWA Institute for Advanced Studies presents:

**A WORKSHOP FOR THE SHAPING THE MODERN AND MEANINGS PROGRAMS**

**EMOTIONS & CONVERSION**

THE UNIVERSITY OF WESTERN AUSTRALIA

1-2 JULY 2013
As scholars working on emotions in a variety of fields increasingly reject the head/heart and reason/emotion binaries in favour of a view that emotions are in fact an integral part of cognition, and of particular importance with respect to belief formation, maintenance and/or alteration, the subject of religious conversion offers fruitful terrain for examining the role that emotions play in crucial aspects of human experience. At the same time as these developments have taken place in the study of emotions, scholars of religious conversion have increasingly come to focus on a variety of social, political and economic motives behind and embedded within this process, whether in addition or in contrast to any conventionally-defined “religious” motives [e.g. doctrine]. Yet the process as understood by the converts themselves, and revealed in self-authored narratives and other source documents that reflect the converts’ own telling of this experience, frequently assigns a prominent role to the considerable emotional dimension of conversion as the convert [to varying extents] embraces new networks, beliefs, and practices while also rejecting old ones. Because conversion was often an ongoing, complex, episodic experience rather than a singular or linear one, emotions could come into play at many points of these narratives, encouraging or discouraging further conversion. Moreover, as the narrativization of the experience was itself a constitutive part of the conversion process, the role assigned to emotions within these stories affords insight into varieties of conversion across different religious traditions, each with particular features subject to historical, cultural and religious contexts.

In order to see how the new history of emotions might further our understanding of the history of religious conversion in various traditions, this workshop will focus on the role of emotions in a number of different types of religious conversions (understanding that this is not a static term and also subject to interrogation) during the medieval, early modern and modern periods. Papers may approach such topics as:

- Which emotions emerge within conversion narratives and what function(s) do they perform within the conversion process?
- How do the emotions of conversion affect relationships between the convert and others? [e.g. family members, new co-religionists, former co-religionists]
- How do the emotions of religious conversion inform concurrent discussions of gender, race, etc?
- How do those who play an active role in the conversion process of others [e.g. missionaries] view emotions as indicators of conversion, or how do they incorporate a role for the emotions in their conversion strategies?
- Are the emotions of religious conversions distinctive or shared with other types of conversions?
## MONDAY 1 JULY 2013

**CONVERTS, CONVERSION AND THE HISTORICAL AUTHENTICITY OF EMOTIONS**  
Chair: Raphaële Garrod, UWA

<table>
<thead>
<tr>
<th>TIME</th>
<th>SPEAKERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.00-9.30</td>
<td>Welcome and Introduction  Jacqueline Van Gent and Spencer Young</td>
</tr>
</tbody>
</table>
| 9.30-10.15    | *In the Beginning There was Fervour: The Role of Emotions in Early Dominican Conversion and Apostasy Narratives*  
                Spencer Young                                                               |
| 10.15 – 10.45 | **MORNING TEA**                                                            |
| 10.45-11.30   | *Fearing the “Turk” and Feeling the Spirit: Emotion and Conversion in the Early Modern Mediterranean*  
                Eric Dursteler                                                          |
| 11.30-12.15   | *Glocal Emotion: Performative Practices of Jesuit Conversion in Early Modern Japan*  
                Makoto Takao                                                      |
| 12.15–1.30    | **LUNCH**                                                                 |
| 1.30-2.15     | *The Reformed Spaniard: Explaining Conversion in 1620s London*  
                James Amelang                                                        |
| 2.15-3.00     | *Spectacles of Faith and Power: The Public Conversion of Muslims in Early Modern Spain and Portugal*  
                François Soyer                                                        |
| 3.00 - 3.30   | **COFFEE BREAK**                                                           |
| 3.30-4.30     | General Methodological Discussion  led by James Amelang                   |

**EVENING WORKSHOP DINNER**

## TUESDAY 2 JULY 2013

**EMOTIONS IN THE MISSION FIELD**  
Chair: Brandon Chua, University of Queensland

<table>
<thead>
<tr>
<th>TIME</th>
<th>SPEAKERS</th>
</tr>
</thead>
</table>
| 9.30-10.15    | *The Burden of Love: Emotions, Conversion and Moravian Missions in the Eighteenth Century*  
                Jacqueline Van Gent                                                       |
| 10.15 – 10.45 | **MORNING TEA**                                                            |
| 10.45-11.30   | ‘A hook fast in his heart’: Emotion and ‘true Christian knowledge’ in disputes over conversion between Lutheran and Moravian missionaries in early colonial Greenland  
                Claire McLisky                                                          |
| 11.30-12.15   | *The Ambiguous Politics of Love. Danish Missionaries and Childhood in Colonial South India*  
                Karen Vallgårda                                                        |
| 12.15–1.30    | **LUNCH**                                                                 |
| 1.30-2.15     | *Bringing the Gospel ashore: Narratives of conversion in the early twentieth century Solomon Islands*  
                Debra McDougall                                                        |
| 2.15-3.00     | *Emotional Encounters: Missionaries and New Christians*  
                Peggy Brock                                                        |
| 3.00 - 3.30   | **COFFEE BREAK**                                                           |
| 3.30-4.30     | Roundtable Discussion  led by Peggy Brock and Debra McDougall             |
The Reformist Spaniard: Explaining Conversion in 1620s London

During the 1620s at least three monks arrived in London from Spain. All three had renounced Catholicism, converted to Protestantism, and then, once in England, published autobiographies explaining how and why they made this decision. The reasons they offered followed two tracks. The first set involved more explicit justifications, and focused on doctrinal differences of a fairly predictable sort: growing disenchantment with key Catholic dogmas such as transubstantiation, or with corruption within the institution of the Church, and the like. The second line articulated more implicit discontents. These were cast in less formalized terms and referred more to emotional reactions: disappointment at the inability of Catholic practice to satisfy spiritual longings, indignation at practices involving fraud and hypocrisy, and above all, disgust with specific aspects of devotion and ritual, especially those regarding sexuality, the body, and female symbolism and sensibility. This paper will briefly explore how the authors of this admittedly unusual textual constellation mobilized diverse registers in what may nevertheless be seen as a joint effort to convince readers of the legitimacy of their individual cases of conversion.


Emotional Encounters: Missionaries and New Christians

When considering the process of conversion to Christianity historians generally focus on the convert: why/how does a person come to convert from one set of religious beliefs and practices to another? Alternatively, we investigate the agents of conversion – Christian missionaries, their motivations and practices to another? This paper will make some preliminary attempts to interpret the missionaries’ emotional life from the convert’s perspective and how these new Christians respond to these flawed humans who should offer positive role models of Christian living. Sources for this view are limited as few new Christians kept a written record, other than the occasional formalized report for mission publications mediated through a missionary. My main source is the diary of Arthur Wellington Clah, a Tsimshian from the northwest Pacific coast of British Columbia. Clah kept a diary for 50 years in which he reported on missionary encounters as well as many other aspects of his life. I will supplement this with sources from other mission sites in Australia and Africa. These views of missionaries present them as subject to the usual human emotions of jealousy and frustration as well as more positive emotions of love, and concern for the people they are so intimately engaged with. What sort of role model do these missionaries present to the new Christians among whom they live?


Fearing the “Turk” and Feeling the Spirit: Emotion and Conversion in the Early Modern Mediterranean

The archetypal Christian conversion is that of St. Paul on the road to Damascus - a sudden, dramatic and all-encompassing
transformation resulting from a transcendent encounter with the divine that mystically generated a new person who thereafter lived a transformed life. While other Christian models exist, such as Saint Augustine’s experience of conversion as a process over time, or the mass conversions of the late classical and early medieval eras, the Pauline paradigm of conversion as a “totalizing enterprise,” and a “radical reorganization” of “identity, imagination, and consciousness” has been enshrined as the default in Western thought. Within this paradigm of conversion, ecstatic emotion is often viewed as a key component of this metamorphosis.

In the Mediterranean, as was the case more broadly as well, the early modern period was an age of great religious upheaval. A significant component of this was the so-called renegade phenomenon which saw hundreds of thousands of Christian men and women convert to Islam, with smaller, but not insignificant numbers of Jews and Muslims converting to Christianity as well. These conversions have to a great extent been interpreted as being instrumental and insincere, the antithesis, in short, of the Pauline model. Through a series of case studies of both men and women converts, this paper will examine the place of emotion - particularly fear, but also the numinous - as well as the role of gender in conversion experiences in the Mediterranean.

ERIC DURSTELER is an Associate Professor of History at BYU who specializes in the late medieval and early modern Mediterranean. He is the author of Venetians in Constantinople: Nation, Identity, and Coexistence in the Early Modern Mediterranean (Baltimore: Johns Hopkins University Press, 2006); and


Debra McDougall
(The University of Western Australia)

Bringing the Gospel ashore: Narratives of conversion in the early twentieth century Solomon Islands

Australian Protestant missionaries working in Solomon Islands in the first decades of the twentieth century wrote of conversion as an internal transformation in which a person’s heart turned to God “as a flower opens to the sun.” The narratives of conversion that are told and retold in Christian communities today, in contrast, do not focus very much on individual souls. Instead, people tell of the movement of the Gospel across the seas and its arrival on local shores. This paper focuses on the history of Christianization in three different regions of Ranongga Island, two of which became Methodist and one of which became Seventh-day Adventist. Where Ranonggans did resist missionisation, their resistance focused less on the message of the missionaries and more on their spatial and bodily practices. The indigenous missionaries who evangelized the island were challenged less by resistant
human souls than by a recalcitrant landscape that reacted violently to foreign incursions.

[The paper is a chapter of a book in progress, Engaging with Strangers: Love and Violence in the Rural Solomon Islands, which explores the ways that Ranonggans past and present have engaged with ‘others’ and how understandings of foreignness changed with Christian conversion.]

DEBRA MCDUGALL (PhD University of Chicago, 2004) is an Assistant Professor of Anthropology and Sociology at UWA and teaches units on religion, globalisation, and anthropological theory. Since 1998, she has conducted extensive fieldwork in Solomon Islands (primarily the Western Province Island of Ranongga). She has co-edited (with Matt Tomlinson) a volume entitled Christian Politics in Oceania (Berghahn Books, 2013) and has published ethnographic essays and chapters on pre-Christian warfare, property, conflict and peacemaking, women’s Christian fellowship, and men’s conversion to Islam as well as essays on the anthropology of Christianity.

Claire McLisky

[Centre for Australian Studies, Copenhagen University]

‘A hook fast in his heart’?: Emotion and ‘true Christian knowledge’ in disputes over conversion between Lutheran and Moravian missionaries in early colonial Greenland

For most of the first 180 years of Christian evangelisation in Greenland, the European missionary project there was characterized by competition, and sometimes conflict, between two groups of missionaries: Danish Lutherans and German Moravians. Despite the fact that it was a Lutheran minister, Hans Egede, who had been responsible for its European re-colonization, Moravian missionaries quickly outweighed the Lutherans, both in numbers and in terms of influence on the Greenlanders. This said, the Lutheran mission retained the official support of the Danish crown, leading to inevitable disputes over power, jurisdiction, and theology. One particular point of contention was the perceived ‘emotionality’ of Moravian missionary tactics, especially with relation to conversion; while Lutheran ministers maintained that they would only baptize adult converts after years of rigorous learning, the Moravians were perceived as putting too much emphasis on the emotional components of conversion. Yet contained within this dispute was a contradiction: in their own ways, the Lutherans also placed great weight upon Indigenous converts’ ability to express ‘appropriate’ emotions. This paper explores the role of emotion in Christian conversion in both the Lutheran and Moravian missionary projects, and its consequences for Christian mission in early colonial Greenland. As self-appointed agents of emotional change, both Lutherans and Moravians attempted to transform the emotional worlds of Indigenous peoples in Greenland, before, during and after their conversion to Christianity, and in some senses they can be said to have been successful. Yet their control over Indigenous emotional expression was never complete, and differences between the two denominations could, at times, be used by Greenlanders to assert their own spiritual and emotional agency.


FRANÇOIS SOYER is a Postdoctoral Fellow with the ARC Centre of Excellence for the History of Emotions who works on early modern Iberia. He is the author of The Persecution of the Jews and Muslims of Portugal: King Manuel I and the End of Religious Tolerance (1496-7) (Leiden: Brill, 2012). He has published ethnographic essays and chapters on pre-Christian warfare, property, conflict and peacemaking, women’s Christian fellowship, and men’s conversion to Islam as well as essays on the anthropology of Christianity.

Francois Soyer

[The University of Adelaide]

Spectacles of Faith and Power: The Public Conversion of Muslims in Early Modern Spain and Portugal

Long after the end of the medieval “reconquista” in 1492, the Catholic Church in Spain and Portugal continued to consider the conversion of non-Christians to Catholicism to represent an important part of its evangelical mission. From the sixteenth century to the eighteenth century, many Muslims and some Jews – prisoners of war and slaves – were baptised in both Spain and Portugal. The mindset forged within the Christian populations and clergy of the Iberian Peninsula by the medieval struggle between Christianity and Islam meant that the sacrament of baptism was deliberately used as a symbol of the victory of Christianity over Judaism and Islam. Between 1500 and 1800, numerous Muslims and Jews were baptised in elaborate, almost theatrical, public ceremonies that deliberately sought to deploy a panoply of powerful religious imagery, and which employed symbolic rituals in order to present a sense of public rejoicing to underscore the perceived triumph of Catholicism over both the Devil and the perceived enemies of the Christian faith. These ceremonies and their rituals also had private agendas serving the interests of those who organised and financed them. This paper will present an examination of the importance of the numerous rituals that were employed in the ceremonies that accompanied the public baptism of infidels in the early modern Iberian Peninsula, their variations over time and space as well as their social and religious significance.

FRANÇOIS SOYER is a Postdoctoral Fellow with the ARC Centre of Excellence for the History of Emotions who works on early modern Iberia. He is the author of The Persecution of the Jews and Muslims of Portugal: King Manuel I and the End of Religious Tolerance (1496-7) (Leiden: Brill, 2012).

Makoto Harris Takao

[The University of Western Australia]

Glocal Emotion: Performative Practices of Jesuit Conversion in Early Modern Japan

This paper will explore Jesuit conversion policy in Japan during the Christian Century (1540-1650). It will specifically analyse the means by which performative practices were employed as a way of fostering faith through the use of music, drama, and visual arts. These modes of communication embody inherent emotive potency, and the measure of their success can be best identified as degrees of affectivity amongst the converted. In looking to how such affective responses were manifested, this paper presents these performative practices as a site of intercultural exchange between the global (European) and local (Japanese), focusing on how this encounter resulted in reciprocal cultural influence.
MAKOTO HARRIS TAKAO has recently commenced his doctoral studies at UWA, focusing on performative practices of Jesuit conversion in early modern Japan. He is currently based at the ARC Centre of Excellence for the History of Emotions and is contributing the CHE Jesuit Emotions Project.

Karen Vallgård
(SAXO Institute, Copenhagen University)

The Ambiguous Politics of Love. Danish Missionaries and Childhood in Colonial South India

This paper probes the nexus between childhood, emotions, and colonial agendas in the encounter between Danish evangelical missionaries and Tamils in South India around the turn of the twentieth century, making the case that we need to attend more carefully to childhood as a site for the constitution of colonial politics, not least in missionary contexts.

As the nineteenth century drew to a close, the Danish missionary perception of native children underwent a significant change. Once understood as heathens to be disciplined and civilized, Indian children now became inscribed in a universal category of the child and redefined as innocent, delightful – even lovable. As the children were included in the missionaries' emotional community, missionary practice towards the children also changed. They now sought to incorporate the children into their families or into pseudo-familial institutions, to guide them with loving patience and to treat them with scientifically informed care. The children's parents, however, remained excluded from the emotional community, to which their children had gained membership. In the missionary representations, the Indian parents figured as morally depraved, emotionally inadequate and potentially harmful to their children. Hence, the missionary impulse to displace the Indian parents gained a heightened moral urgency. At the same time, the missionaries took great care to describe their own advanced abilities to care for the Indian children, in a modern, Christian and enlightened way. In contrast to the supposedly morally corrupted Indian adults, the missionaries represented themselves as possessing the emotional habitus necessary to properly raise the sweet Indian children. Thus, while the emotional reconstitution of the child meant that children were no longer primarily defined by their race, childhood and parenting nevertheless became platforms on which, through emotional labor and cultural representations, missionaries worked out and reproduced the basic social divides that sustained colonialism.


Jacqueline Van Gent
(The University of Western Australia)

The Burden of Love: Emotions, Conversion and Moravian Missions in the Eighteenth Century

Formal conversions of indigenous people to Christianity were only a very small part of a much deeper social process aimed at modifying converts’ social and emotional behaviour. The performance of appropriate emotions was often taken by missionaries as an indicator of successful internal conversion
In this paper I will discuss emotions as part of the conversion strategies of Moravian missions in the eighteenth century. The Moravian Church was a highly successful Protestant mission society which spread across the Atlantic rim and into India within a few decades and developed very specific emotional registers to create an imagined community across very diverse cultures. One of the emotions central to Moravian spiritual life and identity was love. Love and the personal experience of Christ’s suffering were core elements of being Moravian and expected to be displayed in specific ways by converts. However, a closer reading of the expressions of indigenous converts had to negotiate emotions as part of an inherent colonial contradiction where missionaries sought to promote a shared experience of spiritual intimacy, love and the experience of Christ’s suffering while maintaining social distance and fostering feelings of shame in converts.

JACQUELINE VAN GENT, is Professor of Gender Studies and a Research Fellow with the ARC Centre of Excellence for the History of Emotions (Europe 1100-1800). She has published on Australian indigenous responses to missions, Moravian missions in the early modern Atlantic world, conversion and gender, emotional responses to conversion in the Nassau family. She is the author of Magic, Body and the Self in Eighteenth-Century Sweden (Brill, 2009); and co-editor (with Susan Broomhall) of Governing Masculinities: Regulating Self and Others in the Early Modern World (Ashgate, 2011).