SEMINARIO DE HISTORIA DE LAS EMOCIONES
DEL INSTITUTO DE INVESTIGACIONES HISTÓRICAS
UNIVERSIDAD NACIONAL AUTÓNOMA DE MÉXICO
SOCIETY FOR THE HISTORY OF EMOTIONS (SHE)
SOCIEDAD IBEROAMERICANA DE LA HISTORIA
DE LAS EMOCIONES Y LA EXPERIENCIA (SIHEX)

QUINTA BIENAL
/FIFTH BIENNIAL
SOCIETY FOR
THE HISTORY
OF EMOTIONS

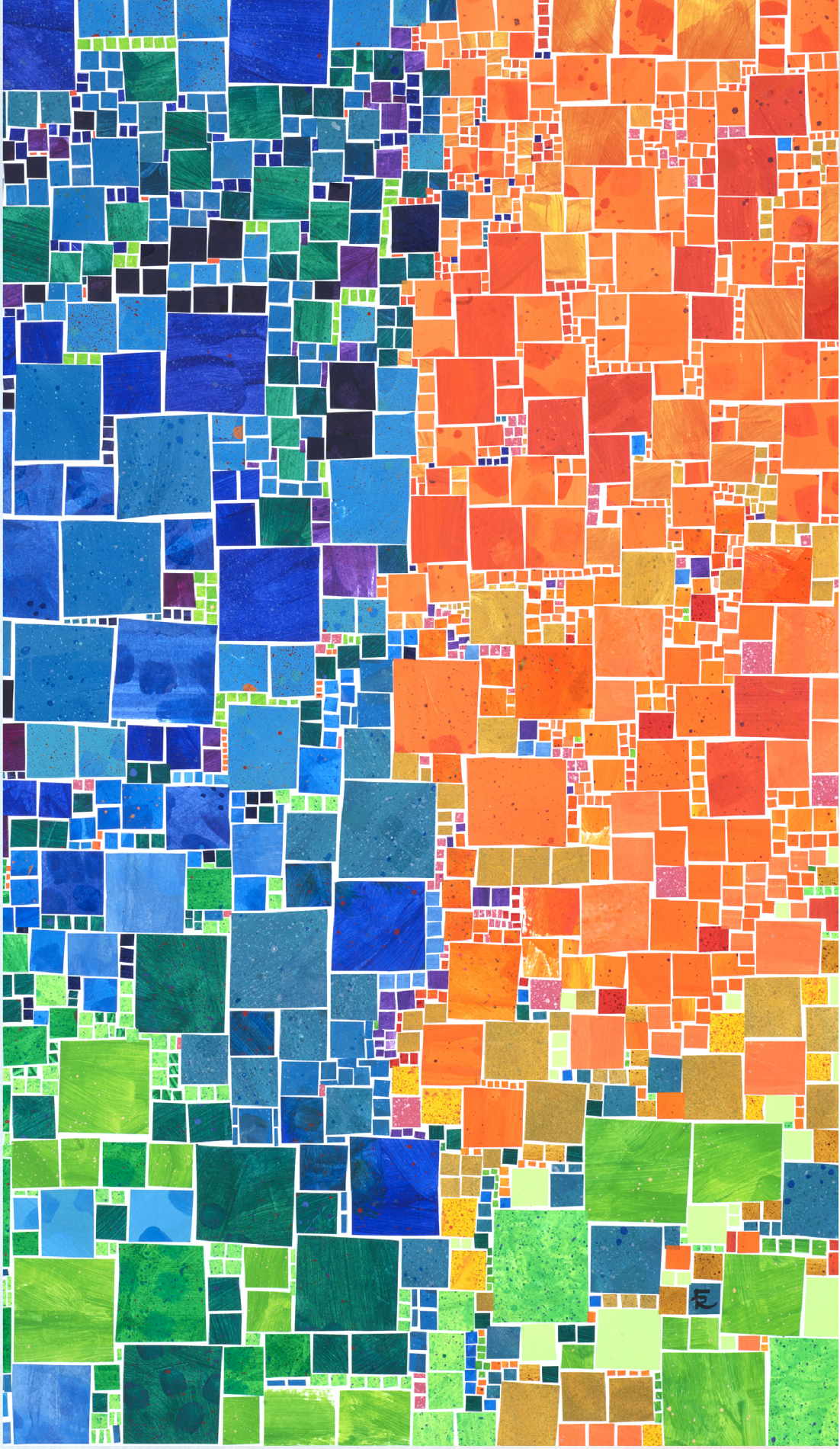
Emotions at the Límits /Borders

Emotions at the Límits /Borders

CIUDAD
DE MÉXICO
/MEXICO
CITY

28-31
Octubre
/2025
October
28th-31st

RESÚMENES /Abstracts



UNAM Nuestra gran Universidad

80 AÑOS DE HISTORIA INSTITUTO DE INVESTIGACIONES HISTÓRICAS

SEMINARIO HISTORIA DE LAS EMOCIONES UNAM

SOCIETY FOR THE HISTORY of EMOTIONS

SOCIEDAD IBEROAMERICANA DE LA HISTORIA DE LAS EMOCIONES Y LA EXPERIENCIA

Mesa 1. Tecnología, capitalismo y alteridad: "neo-emociones" de la época contemporánea

Barbara Sain

Awe, Wonder, and Unity. The emotional experiences of astronauts who crossed the border between Earth and space

University of St. Thomas
Estados Unidos
BKSAIN@stthomas.edu

In the 1960s humans crossed the border between Earth and space for the first time. Space was a mysterious and exhilarating new frontier. Each time an American astronaut passed through Earth's atmosphere into outer space, millions below watched and waited. When the spacecraft returned, people were eager to know how it felt to leave Earth and be in space.

The astronauts struggled for words to capture their experiences. As test pilots, said Michael Collins, "We weren't trained to emote, we were trained to repress emotions…." The space agency NASA had also used psychological tests to screen out candidates who might be too excited about space flight. The returning astronauts offered primarily objective descriptions that disappointed people hoping for deeper insight into their experience. Collins commented, "If they wanted an emotional press conference…they should have put together a crew of a philosopher, a priest, and a poet--not three test pilots." Even this suggested crew might have had difficulty, however, because aspects of the experience itself seemed ineffable. "We were outside of ordinary reality," said one astronaut. Another reported, "For more than five minutes, [we] watched the [sunrise in space], groping in vain to describe the awe we felt."

Although it was difficult to describe, space flight was clearly an emotional experience. The astronauts used terms like wonder, awe-inspiring, beautiful, sobering, overwhelming, fantastic, lonely, and nostalgic. Some of them described a distinct feeling of interconnectedness, or unity, with all of humanity. "[Y]ou're removed from the Earth but at the same time you feel this incredible connection to the Earth…." Borders that seemed significant on Earth—between nations, religions, and ethnic groups—were not visible from space. "[T]here are no frames, there are no limits, there are no boundaries." Seen against the vast black backdrop of space, Earth seemed beautiful, fragile, alone, and most importantly, one.

This paper will draw on memoirs, interviews, and other first-person accounts to examine the emotional experience of astronauts who crossed the border of Earth and space. Particular attention will be given to awe, wonder, and the feeling of being connected to all of humanity. Questions that will be considered include: What objects or experiences prompted these emotions? Are awe and wonder distinct emotions, or do they overlap? Is awe associated with fear or with being overwhelmed? Are awe and wonder provoked by the cosmos, by human technology, or by both? Is the feeling of being connected with all humanity unique to space flight? Does it differ from everyday feelings of connectedness in quality or simply in scope? Although the paper will focus on individual emotional experiences, some attention will also be given throughout to the emotional responses to space flight in the broader American society.

Luke Fernandez, Weber State University

Emotions at the Limit: AI and the Technological Sublim

In the late 20th and early 21st centuries, many in the United States began to experience a new sense of social and emotional limitlessness, thanks to digital technologies which seemed to enhance their powers and free their feelings. Widespread optimism greeted the internet in its first decades and continued till the mid 2010s. However, many are now having different emotional reactions as they contemplate their own limits in the face of AI. On the one hand, so-called "boomers" look forward to the ways AI will augment human productivity and lead to unprecedented prosperity and freedom. They believe that the intellectual and material limits imposed by our biology and by our embodied selves will be transcended by this shiny new technology. On the

other hand, "doomers" express fear by raising the prospect of existential risk -- rather than empowering and enhancing us, AI may doom us to servitude or slavery. Rather than a new era of limitlessness, AI will lead to extreme forms of limitedness and unfreedom.

Since we are still in AI's early days, it's premature to say whether the boomers or the doomers are right. But it's not too early to say that present feelings about AI can be illuminated by what the historian David Nye called "the technological sublime." For more than a century, Americans have expressed strong feelings of awe and sometimes also fear in their encounters with new technologies. These emotions are also accompanied by liminal sentiments – which call attention to the way the powers of the universe dwarf the limited powers of individual humans, and the way technology may offer a way to transcend those limits. In this paper I will use the history of the "technological sublime" to examine our present encounters with AI.

Drawing on the history of the emotions as well as Science and Technology Studies, this paper will address these questions: Do we regard AI as sublime? And if we do, how do these feelings compare to earlier experiences of the technological sublime? Do these feelings of awe sometimes obscure power relations, as they often have for past generations? Finally, I will posit whether AI hype – the tendency to inflate hopes and fears about AI – is also a form of the sublime. By historicizing these inflated feelings we may come to a better understanding of AI and the feelings of limitedness and limitlessness that have accompanied its emergence.

Imagining New Emotions: Historical Perspectives

Katie Barclay
Macquarie University.
Australia
Katie.barclay@mq.edu.au

That emotions are invented – appearing at different times in response to particular events – is not surprising to historians. Nostalgia was coined to explain a longing for home amongst Swiss soldiers of the seventeenth century, and referred to a condition more substantive than when that term it is used today; loneliness can occasionally be found in early modern texts, but it's not until the nineteenth century that it was routinely used in English. What the appearance or use of such terms means is a topic of lively debate. Within such accounts, neo-emotions are often aligned with moments of historical change – we might even say crisis. New experiences produced new feelings and required new languages to grapple with them – an account of emotion that places emphasis on language as a disciplining form on affective experience. Not all new emotions however arise to fill a linguistic gap in physical experience. Cross-cultural exchanges of emotion words support new feelings, often for little other reason that a suggested emotion sounds fun or captures the imagination. Emotions can be things that are tried on, played with, and tested – activities that themselves can stretch the boundaries of meaning tied to particular emotion terms and to how they are experienced. Emotions can also be imagined; that this is the case is itself subject of a large philosophical literature. Contributing to a discussion of the utility of the concept of neo-emotions, this paper wishes to take seriously the relationships between emotion and the concepts of imagination, play, and experiment.

Volatile emotions in archives of debt

Kristen Foley
University of Adelaide
Australia
kristen.foley@adelaide.edu.au

In this paper I think with feminist economics and sociology to explore understandings of emotions at the borders of debt and collective archives of value (in particular, capitalist growth). I utilise Sara Ahmed's conceptualisation of objects circulating in multiple economies to critique 'debt', as an object to which emotions get 'stuck' over time and space in distinct cultural archives.

I address a recent history in Australia's public administration: the 'Robodebt' Scheme, which ran 2015-2019 before it was abruptly disbanded, having been found to be both inaccurate and illegal. It was named Robodebt because it was used innovative algorithmic methods to identify and recover debts from welfare recipients (that had been erroneously derived). Through an exegesis of the Royal Commission report into the multiple failings of the Scheme administration, I trace the emotional repertoires attached to debt and debt-recovery by both public servants and debt recipients.

My analysis makes visible some of the edges between emotion and debt for different collectivities. I showcase the way that loathing of debt in the abstract led to bureaucrats desiring its erasure (via questionable methods applied over large scale). I then illuminate how the shame of debt was embodied by recipients of Scheme notices and to what effects. I situate these findings in relation to ontological politics which connect alienation and capitalism, which are frayed in the complex relations between institutions and individuals. This work deepens understandings about the emotionally evocative nature of debt and being in debt in different times and places.

Mesa 2. De la Antigüedad al Medievo: emociones, discursos y representaciones

The Joyful Pharaoh? Ancient or Modern Words for Happiness

Tara Prakash
College of Charleston
Estados Unidos
prakashtc@cofc.edu

According to the ancient Egyptian belief system, the pharaoh was the most important human in the cosmos. He was at the intersection of the divine and mortal realms, understood to be part of both at once. Emotions played an important role in his power, and my research has shown that certain emotional qualities were closely tied to kingship; according to Egyptian ideology, the king was supposed to feel particular ways. At the same time, the study of feelings in ancient Egypt is complicated by the fact that there are no clearly identifiable words for "emotion" and "senses" in their language. Thus, it can be difficult to know whether the Egyptians would have recognized the words that we translate into different kinds of emotions, like fear or anger, as emotions themselves, as we understand this concept today. Are the feelings that we feel the same feelings that the ancient Egyptians felt?

My paper will explore these issues by focusing on one emotion that is frequently found in modern translations of ancient Egyptian royal inscriptions, namely joy or happiness. According to these translations, the gods give the king joy and the king himself is happy at times. Multiple Egyptian words are usually translated in the same way, as joy or happiness. Here, I will focus on one of these words in order to illustrate how this practice may obscure nuances in the original inscriptions and layer modern meanings and connotations onto the ancient terms. The word *Aw jb*, which literally translates as "long of heart," is generally interpreted as "joy." But by comparing how this word was used, the choice of hieroglyphic signs used to write it, and the ways in which these signs were represented in late New Kingdom (c. 1292–1077 B.C.E.) royal inscriptions, I question whether the king was as joyful as our translations suggest and whether *Aw-jb* should even be described as an emotion.

This study highlights some of the challenges contemporary scholars face when investigating emotions in distant cultures. Many of these result from the boundaries between languages and the limits of vocabulary. Certainly, we understand subtle differences between "bliss," "cheerfulness," and "glee," even though all of these words fall under the broader category of "happiness." But when dealing with an ancient language, how do we uncover these subtleties and get beyond "happiness"? Moreover, what are the boundaries of emotion itself? Can "happiness" be something other than an emotion?

Ruling with Terror, Being 'Ruled' by Terror: Emotions in 10th-Century Italian Power Struggles

Nicole Demarchi

Università degli Studi di Padova
nicole.demarchi@unipd.it
Italia

The 10th century was a period of significant political and institutional transformation, characterized by intense and often violent struggles for power within the regnum Italicum. These conflicts were marked by a near-constant series of attempts by the kingdom's magnates to claim the throne, frequently through violence, betrayal, and political manipulation.
This article examines how extreme emotional states—terror, timor, and metus—shaped these conflicts, with a particular focus on Liutprand of Cremona's Antapodosis (c. 920–971). Applying the methodologies of 'situational reading' of emotions and emotional scripts, the study examines episodes involving Italian magnates in which fear, dread, and terror manifest during moments of acute crisis, such as wars and attempts to usurp the throne.
The analysis highlights a dual perspective: first, it explores how individuals experienced and responded to these heightened emotional states, revealing their impact on behavior, decision-making, and perceptions of authority. Second, it demonstrates how the strategic and calculated use of fear, when deliberately provoked in others through displays of power, threats of violence, and acts of punishment, operated as a powerful instrument of political control. By situating these intense emotional experiences within their historical and political framework, the paper offers new insights into the transformative power of emotions at the limits and their capacity to reshape political and social landscapes in 10th-century Italy.

The Emotive Script Theory as a Framework for Analyzing Emotional. Representation and Reader Response in Medieval Literature

Laurent Breeus-Loos
Antwerp University
laurent.breeus-loos@uantwerpen.be
Bélgica

Our ability to be emotionally moved by a story is often considered the cornerstone of literary experience (e.g., Hogan 2018). It largely depends on the reader's capacity to relate to the characters' actions, thoughts, and feelings, which are, in turn, partly shaped by socio-cultural codes. Consequently, emotional representations in medieval texts may pose a cultural barrier for modern readers, who may have limited understanding of the emotional practices of that time. Likewise, difficulties may arise from unfamiliarity with the specific literary conventions used to convey emotion. In *Emotion in Old Norse Literature* (2017), Sif Rikhardsdottir argues that emotional engagement is facilitated not only by socio-cultural factors but also through specific literary conventions, often inherent to particular genres or traditions. To map such conventions, Rikhardsdottir proposed the theory of the 'Emotive Script.' In this paper, I will demonstrate how the 'Emotive Script' theory can be enhanced by insights from cognitive psychology and narratology, creating a versatile model for analyzing both intra-textual emotional representations and their (potential) effects on readers. Using text examples from medieval romance, I will show how appraisal theory (e.g., Frijda 1986) may enrich the analysis of emotive scripts at the level of representation, and how post-classical narratology (e.g., Jauss 1982) and cognitive psychology (e.g., Oatley 1995) can deepen our understanding of the affective storytelling techniques performed by emotive scripts, and the nature of the emotional responses they (potentially) evoke(d) in the audience. I will conclude with some remarks on the fundamental challenges of reader-response analysis of medieval literature.

Unsettling Bodies: Gender Ambiguity in Medieval Discourses

Kea Junker
Universität Rostock

kea.junker@uni-rostock.de
Alemania
Will examine the depiction of intersex individuals and the figure of the hermaphrodite as a monstrous being in late medieval legal, medical, and natural philosophical texts. While some sources discussed intersex people in a legal or medical context, attempting to assign them a fixed gender, others framed the hermaphrodite as a transgressive, almost mythical being at the borders of the known world that threatened social and natural order. Emotional language played a crucial role in both cases: intersex individuals were often subjects of concern, regulation, and sometimes reluctant acceptance, whereas the monstrous hermaphrodite was met with fear, moral panic, or fascination. Both representations reflect anxieties surrounding bodies at the borders of gender and challenge the idea of stable identity categories. This presentation explores how emotions shaped these different portrayals, analyzing legal statutes, medical treatises, and natural-philosophical writings to uncover the mechanisms of othering at the intersection of gender, law, and monstrosity. It further examines the role of identity transition in these narratives, asking how medieval thought navigated cases of gender ambiguity and whether such transitions were perceived as possible, dangerous, or inherently unnatural.

Mesa 3. Virtual: Filosofía y teología de las pasiones

Carlo Maria Zanetti
Oxfordshire
carlomariazanetti.cmz@gmail.com
Reino Unido

High Medieval Emotion: between Identity Transition and "Involuntary Will"

In recent scholarship on the medieval history of emotions, considerable effort has been invested into the formulation of the thesis that much of the medieval understanding of emotion was reliant on a performative model of affective production. Whilst the evidence provided by the (predominantly scientific) medieval discourses *on emotion* points to a reified view of the *passiones* as agents befalling the passive human subject, recent studies of *emotional discourses* argue that, across diverse contexts in medieval history, emotions were, in fact, more commonly understood as voluntary states, which could be intentionally activated through the expressional reproduction of their linguistic representations. On the one hand, I believe that this thesis is potentially problematic in its reliance on the relatively "hard" constructionist lens used by its proponents, who themselves conceptualise emotions as linguistically induced cognitive habits. On the other hand, I argue that the view of emotion as a performance of a voluntary action was, in fact, peculiarly supported by developments in high medieval anthropology.

Due to the prominence of Augustinian philosophy, the intersection between Aristotelian and Platonic anthropological models, and the Incarnational thought developed in the aftermath of the Gregorian Reform, high medieval anthropology was shaped by a distinctive intersection between monism and dualism. Having been othered for centuries, the body was progressively integrated into the realm of the Christian self, bearing, however, the semiotic weight of its own historical othering, thus compelling the self to split into two distinct agential identities, one corporeal and one spiritual, competing for existence by taking over and othering each other. In the twelfth century, this anthropological model had important implications on the phenomenological reconfiguration of the will as a necessarily incipiently involuntary experience: a metamorphic force through which the selfhood we are about to be takes over the selfhood we are currently being.

Providing evidence from the scholastic debate of the period, and from sources written for performance, such as monastic meditations and courtly lyric, I argue that in much of the high medieval discourse, emotion was conceived exactly as the force just described: a will one acquires against their own will, becoming a self other than themselves. Indeed, having been historically associated with the body, the domain of emotion underwent the anthropological process discussed above: it shifted from being conceived as an action of the bodily other, passively experienced by the purely spiritual self, to being reframed as the manifestation of the agency of the corporeal *self* taking over that of the spiritual self.

The Emotion of Heaven and Earth: The Significance of Bishop Salvius of Albi's Fear of God

Catherine-Rose Hailstone
Durham University
dragon22@live.co.uk
Reino Unido

Ordained to the metropolitan see of Tours in the Autumn of 573, Bishop Gregory of Tours (November 30th 538 – November 17th 594) was one of the most prolific writers of the Merovingian period. During his episcopate Gregory was responsible for authoring, amongst other texts, *Ten Books of Histories*, eight books of *Miracles*, and a twenty-volume hagiography on *The Life of the Fathers*. Gregory's writings contain references to many emotions or passions as they would have been known. Love, joy, sadness, hope, grief, delight, anger, jealousy, envy, and anxiety all appear in the sixth-century world of Gregory of Tours. Yet there is one passion that stands dominant in Gregory's writings, fear. Fear in all its varying intensities is prominent in Gregory's works and of the different types of fear that are described it is the fear of God (*timor* or *terror Dei*) that is the most prevalent. But what is this fear? Why is it so significant? And what role does it play in Gregory's understanding of borders that divide heaven from earth? Using the case study of the "death" and heavenly vision that Gregory describes his friend and colleague, Bishop Salvius of Albi, to experience in *Histories* 7.1, this paper explores the power and purpose of the fear of God transcending the borders between heaven and earth in the sixth century CE.

Emotional Dynamics on the Border Between Life and Death: from Grief to Joy in Early Medieval Resurrections.

Emanuele Piazza
UNIVERSITA' DEGLI STUDI DI CATANIA-DIPARTIMENTO DI SCIENZE DELLA FORMAZIONE
emanuele.piazza@unict.it
Italia

The aim of this paper is to analyse a particular dynamic of transition between different emotions, namely that from grief to happiness at the miraculous events of the resurrections. The sources considered, especially but not only the *Libri historiarum* and the *Libri octo miraculorum* of Gregory of Tours, the *Dialogi* of Gregory the Great and the *Historia ecclesiastica gentis Anglorum* of Bede the Venerable, testify to different situations on the borderline between life and death, in which an intense emotional context is recorded. The deep sorrow caused by the mourning of the relatives of the deceased, of those involved in the death of a loved one, is transformed, even abruptly, into an intense joy, aroused above all by the intervention of the thaumaturgic *potentia* of the saints, who bring the deceased back to life. The aim of this paper is therefore to analyse the extent to which the transition from an emotional state, from mourning to joy (a joy that is can also be the same as that of the dying man who is about to enter the kingdom of heaven), is described in some of the most important sources of the early Middle Ages, which offer us the opportunity to observe, in particular, the way in which the *viri Dei* intervene, with its significant emotional repercussions. Such profound changes in the moods of the characters, from the saints themselves to the ordinary believers, involved in these singular episodes, are reread within specific emotional communities.

"Convent Hell" and the Failure of Feeling: Arcangela Tarabotti on Forced Monachisation in Early Modern Venice

Maddison Taylor-Gillet
The University of Western Australia
mtaylorgillett@outlook.com
Australia

In early modern Venice the transition from noblewoman to nun was a profound identity shift marked by ritual, expectation, and emotional upheaval. Due to relentless dowry inflation across Italy throughout this period, however, many of these convent entries were the result of force, rather than free will. Drawing upon the writing of Venetian nun Arcangela Tarabotti (1604-1652) this paper will examine the role of ritual in mobilising the 'correct' emotional responses for new nuns, as well as the consequences for those who could not access these desired states. For willingly professed nuns, this transition could lead to convent paradise—a state of spiritual fulfilment. For the unwilling, however, the failure of these rituals to generate true devotion resulted in convent hell, marked by alienation, resentment, and despair. Through Tarabotti's eyes, the convent emerges as an emotional borderland, where women were caught between their aristocratic origins and the monastic identities imposed upon them. By exploring this liminal space, this paper will highlight the tensions between forced and voluntary religious devotion, and the emotional impact of unwilling profession in early modern Venice.

Facundo Macías

La beata y el inquisidor: dinámica emocional y las no-fronteras sujeto-mundo en Francisca de los Apóstoles y la instancia de autoridad inquisitorial

En la presente ponencia nos proponemos indagar en dos aspectos. Primero, la conformación de una dinámica emocional en la cual, durante su proceso inquisitorial (1575-1578), la beata Francisca de Ávila, o los Apóstoles, produjo sucesivas narrativas que buscaron encontrar una solución a su inquietud espiritual: la incertidumbre sobre su estado de vida religioso entre su deseo santidad o el imperativo de someterse a los mandatos socioculturales. En este caso, podremos observar que, si por un momento ella logra resolver la inquietud a su favor, forjando una imagen de gozo y armonía con la divinidad, la intervención del inquisidor desata una reformulación de la trama que termina por derrotar su primer relato para hundirla emocionalmente en el miedo, el llanto y la angustia, marginando su inconsciente presión desiderativa de santidad y reubicando en el centro de su historia una instancia de autoridad que la castiga con dureza. Segundo, a partir de este recorrido, nos proponemos señalar las no-fronteras entre el sujeto y su mundo. Haciendo uso del aparato crítico psicoanalítico, nos proponemos explicitar cómo el *yo*, *ello* y *superyo* están en una relación continua y cambiante en el mundo y en la Historia. Esto nos permite seguir los trazos de un adentro y un afuera que se relacionan de manera dinámica y dialéctica y que, lejos de colisionar en una frontera establecida, se muestran como constituidos y constituyentes de un continuum. Concluiremos, entonces, que, lejos de buscar límites fijos, debemos establecer puntos permeables y difusos que nos permitan entender la dinámica emocional en el vínculo entre el aparato psíquico y el universo sociocultural de las personas.

Spiritual Literature and the Penitential Climax in 16th-century Spain

Pablo Acosta-García
Universitat Autònoma de Barcelona
pablo.garcia.acosta@gmail.com
España

In this paper, I will explore the preconditions necessary to achieve an adequate "penitential climax" during collective acts of contrition, particularly in penitential processions in 16th-century Spain. As historians such as William Christian, Piroska Nagy, and Christopher B. Swift have noted, collective penitential performances rely on a shared cultural and religious background that enables participants in these processions to experience intense, shared emotional states. The tears of contrition, sobs, and sighs are well-documented bodily expressions that emerge when a certain devotional climax is reached. Of course, ritual structures impose sequences and rhythms designed to evoke specific emotional responses, but this affective movement has been likely cultivated in advance through what Nagy has termed the "intimate ritual". Individual affective prayer, meditative contemplation on the life of Christ, and the use of music, silence, and devotional imagery trained both the senses and the emotional responses of devotees who attended or performed in processions.

In this context, it is essential to investigate what Rafael M. Pérez García has called the *literatura de divulgación espiritual*—the spiritual literature written primarily by reformers from the mendicant orders. These texts sought

not only to impart basic theological knowledge but also, and more importantly, to instill new devotional habits in the general population. Widely circulated didactic treatises, such as the *Tercer Abecedario Espiritual* (1525) by the Franciscan friar Francisco de Osuna, *Libro de la oración* (1554) by the Dominican Luis de Granada, and *Audi Filia* (1556) by Juan de Ávila provided highly specific instructions on how to feel, when to do so, and how to cultivate certain emotional states. These works were read by a diverse audience, extending beyond ecclesiastical and aristocratic circles to include laypeople and women.
The central question of this paper is how the transition from individual devotion to collective ritual occurred in these contexts. How did these treatises shape the sensibilities of large segments of the population? Ultimately, what insights can they offer into the interaction between intimate spirituality and communal religious experience? In exploring these questions, I also seek to understand the limitations of this approach, aiming to break open the often hermetic contemporary sources that describe processions from an official perspective without offering any insight into the intimate experiences of their participants.

Mesa 4. Amor, guerra, política y religión: lecturas emocionales de la Edad Media

UNAM
riosmartin76@gmail.com
rosarioneri01@gmail.com
lizbeth.bolanos6@gmail.com
México

NO SE CUENTA CON ABSTRACT

Con el corazón recobrado. Del miedo y sus expresiones en el contexto de la guerra contra el islam en la baja Edad Media castellana, Martín Ríos Saloma.
Una emoción espiritual femenina: la *dilectio* de Clara de Asís (S. XIII), Alejandra Mejía Rodríguez.
Entre beguinas y trovadores: el Amor místico y el Amor cortés en la Edad Media. Similitudes y diferencias, Rosario Neri Mejía y Lizbeth Bolaños Sánchez.
"[...] do a los dichos duque e duquesa mys señores e a my en su nombre por bien contentos e pagados a toda su voluntad [...].” Pacto, consenso y emociones políticas: Isabel Trastámara y los duques de Arévalo, un caso de estudio, Lucía Beraldi.
El amor como emoción política: Una aproximación desde la crónica de Fernando de Pulgar y su representación de Isabel I", Marlene Hostiguin Santiago.

Mesa 5. Emociones y Experiencias de Guerra e Independencias (Siglo XIX)

“*Las angustias que atormentan su corazón …* “. Experiencias y emociones femeninas en tensión durante la independencia de Chile, 1810-1837

Andrea Armijo Reyes
Universidad Católica de Temuco
aarmijo@uct.cl
Chile

El proceso de la independencia de Chile estuvo marcado por un primer ciclo que se extendió entre 1810-1818, con operaciones que se concentraron principalmente en el valle central de Chile, las que dieron la victoria a las fuerzas patriotas en la batalla de Maipú (1818). Sin embargo, tras la derrota de los monarquistas, las tropas realistas se refugiaron en el sur, desatándose en la frontera de La Araucanía un ciclo de enfrentamientos y acciones violentas que se extendió por ciudades, villas y haciendas durante la primera mitad del siglo XIX. Estos enfrentamientos afectaron a ámbitos comarcales y regionales, y tuvieron como protagonistas a líderes locales, montoneras y parcialidades indígenas, todos ellos motivados por diversos intereses políticos.

El contexto conflictivo dado por las guerras de independencia hizo que las mujeres de diferentes estratos sociales y origen étnico enunciaran, vivenciaran e interpelaran las emociones en diversos planos experienciales colocando dichas emociones en tensión. Un primer plano fue la relación que tuvieron las mujeres con la guerra, circunstancia que las llevó a expresar diversas emociones, muchas ellas derivadas de su involucramiento directo en el conflicto y de sus consecuencias: castigos físicos, destierros, exilios desplazamientos y/o emigración. Otras derivan de la violencia que acompañó a los enfrentamientos político-militares, como los robos, asaltos y cautiverios. Lo anterior, nos aproxima al ámbito de cómo vivenciaron la guerra y las emociones que despertó el conflicto, como el miedo y el odio. Un segundo plano fue la interpelación a la emoción de forma estratégica en el espacio judicial para ganar la condescendencia de las autoridades en instancias de negociación de sus peticiones (libertad, reversión de bienes, montepíos, etc), acudiendo al lamento o a la angustia. El tercer plano fue la emoción intermediada e interpretada por otros, como las autoridades y los varones de la familia a partir de como las mujeres exponían las miserias económicas, la soledad o la viudez. El objetivo de este trabajo es reflexionar los tres planos de enunciación de las emociones vivenciadas por las mujeres durante el ciclo conflictivo.
Este trabajo está asociado a lo resultados de investigación del proyecto ANID-FONDECYT 3210283 sobre Acciones y discursos políticos de mujeres en el proceso emancipatorio, valle central de Chile 1808-1830 y proyecto interno UCT 2024PF-AA-03, sobre Experiencias femeninas y familiares del espacio fronterizo en un ciclo conflictivo. La Araucanía, 1818-1837, de los cuales hemos sido investigadora responsable.

Anger and Indignation in the Wake of the English Civil War
Laura Rosenthal
University of Maryland
lrosent1@umd.edu
Estados Unidos

While anger has been studied widely in emotion theory and history, indignation has attracted less attention. In this paper I make the case for indignation as a distinct category within the general emotion of anger that gained particular traction in the Anglophone world in the Restoration and eighteenth-century world, as evidenced in philosophy and literature. Indignation, I will argue, attracts particular literary interest as a result of social disruptions brought by years of civil war and attempt to remake civil society after this violence and devastation. Thomas Hobbes distinguishes indignation from anger in general because of its political valence. For Hobbes, indignation surfaces when a higher-status person experiences offense, presumption, or even actions that imply equality from someone they perceive as lower than on the social scale. Hobbesian indignation assumes constant competition. Indignation can be experienced as a crushing, visceral response to insult or injustice, captured in the eighteenth century by satirists, in slave narratives, in abolitionist writing, and in novels about injustice, such as William Godwin's Caleb Williams. The intense literary expressions of indignation, however, begin in the immediate aftermath of the civil war, a period that marked, as many noted at the time, a world turned upside down. Restoration theater tried to turn it back "right side up," but the best plays found comedy in this hopeless effort. Thus, theater engaged a widespread sense of indignation over status disruption, and it is these expressions that gives Restoration comedy and its eighteenth-century non-sentimental echoes their particular dark edge.

Estupro en tiempos de guerra en el suroccidente colombiano, 1810-1830
Ángela Pérez-Villa
Western Michigan University
angela.perezvilla@wmich.edu
Estados Unidos
Ángela Pérez-Villa takes us from Santafé to Popayán in the Colombian southwest when the independence wars were in full swing. The paper focuses on women litigants in cases about *estupro* or deflowering who deployed

emotional discourses to mobilize resources and legally defend their aggrieved daughters or themselves. These sources offer a rare opportunity to "listen" to women's emotional demands as they searched for justice in a fractured court system and insisted on moral and monetary reparations at a time of social and economic precariousness.

Emociones en la retaguardia: el impacto de la Guerra del Pacífico en el frente doméstico. Chile c. 1879-c.1883

Pablo Toro Blanco
Universidad Alberto Hurtad
ptoro@uahurtado.cl
Chile

La masiva movilización militar del ejército chileno hacia las provincias de Tarapacá y Antofagasta, en el marco del estallido de la Guerra del Pacífico o Guerra del Salitre, generó un fuerte impacto afectivo en la sociedad chilena que presenció de manera remota, a través de la prensa y el telégrafo, el desarrollo de las acciones armadas contra Perú y Bolivia. La radicalidad de la guerra como fenómeno potenció el afloramiento de expresiones emocionales en distintos niveles: desde la transformación del lenguaje periodístico y la construcción de un vocabulario pleno de odio y desprecio a los enemigos (como parte de reacciones de alcance público) hasta la expresión individual o compartida de dolor, pena o vergüenza de quienes no se hallaban en el frente de batalla.

A partir de estos distintos niveles de respuestas emocionales, esta ponencia busca explorar en la pertinencia de la aplicabilidad de conceptos de amplio uso en la historia de las emociones (comunidad emocional, régimen emocional) a las circunstancias liminales que involucró el conflicto militar para la población no combatiente. Si bien la guerra fue un episodio en el cual se fraguó un sentimiento colectivo de patriotismo, el foco principal de nuestro interés se aparta de éste y de la elaboración "positiva" de un sentimiento nacional compartido y privilegia el análisis de emociones usualmente asociadas a una valencia negativa: en la experiencia límite de un sufrimiento distante y vicario, nos proponemos abordar odio, desprecio, pena y vergüenza como parte de los repertorios emocionales desatados por la coyuntura bélica.

Mesa 6. Virtual: Prensa y género siglo XVIII y XIX

Physical and emotional distinctions between men and women as outlined by Pierre Roussel in his seminal work Système Physique et Moral de la Femme (1775)

Annye Mazioli

Universidade Federal do Espírito Santo

anny.mazioli@gmail.com

Brazil

This presentation proposes an analysis of the physical and emotional distinctions between men and women as outlined by Pierre Roussel in his seminal work *Système Physique et Moral de la Femme* (1775). Roussel, one of France's most renowned physicians in the study of female physiology and a pioneer of "moral anthropology," sought to define the physical and moral essences of human groups, categorizing them by sex, age, and other characteristics. His work reflects a specialized medical practice, *médecine galante*, focused on the ailments and peculiarities of women, particularly those of affluent classes.

The presentation will explore how Roussel grounds the emotional differences between genders in their biological and physiological characteristics. For him, women are naturally designed for gestation and breastfeeding, resulting in a more delicate physical constitution, with weaker fibers, more sensitive organs, and

a propensity for adaptability. This physical "weakness," far from being a flaw, is understood as a form of perfection, enabling women to exhibit greater emotional sensitivity, empathy, and natural piety. However, this supposed feminine perfection, rooted in physical fragility, transforms into an unattainable archetype that subjects women to expectations of behavior imposed by medical and moral discourses like Roussel's.

This critique is grounded in Pierre Bourdieu's theory of *Masculine Domination*, which examines how scientific and cultural discourses perpetuate gender hierarchies by naturalizing differences and justifying female subordination. By idealizing "weakness" as a virtue, Roussel reinforces a view that confines women to specific emotional and social roles, while men are associated with strength, courage, and determination. This duality not only establishes a clear boundary between gendered emotions but also legitimizes male domination by presenting such differences as natural and inevitable.
This proposal aligns directly with the congress theme by exploring the historical boundaries between gendered emotions through a work that connects physiology, morality, and behavior. Roussel's analysis, complemented by Bourdieusian critique, offers a unique perspective on how emotions were understood, categorized, and used to justify gender hierarchies in the past, contributing to contemporary debates on gender, emotion, and history. This presentation promises to enrich academic dialogue on the intersections of physiology, morality, and the historical constructions of emotions, while highlighting how scientific and philosophical discourses can perpetuate gender inequalities.

Marcia Andrea Gallegos, sin abstract

La perspectiva de las emociones en la construcción de la diferencia de género: memorias en las narrativas poscoloniales de la prensa cubana mambisa del siglo XIX

Giselle Mendez
Universidad de Oriente
aguacerodemayo4@gmail.com
Cuba

Las emociones resultan clave en la comprensión de los procesos a través de los cuales se formaron y perduraron ciertos significados y prácticas que connotan la feminidad y la masculinidad en la sociedad cubana. Los periódicos mambises editados en los campos de Cuba entre 1868 y 1898 devienen una oportunidad inexplorada para el hallazgo de nuevos sentidos a lo que significa ser mujer y ser hombre, con una mirada retrospectiva a los roles de género en la sociedad colonial decimonónica. En esas narrativas poscoloniales es posible estudiar cómo las emociones contribuyeron a construir y perpetuar la diferencia de género. Desde la esencia de lo cualitativo, se indaga en las emociones emergentes en la interacción entre las mujeres y los hombres que integraron la comunidad insurrecta en la Cuba decimonónica, durante la Guerra contra España. La fenomenología guía el propósito de explorarlas, describirlas y comprenderlas, desde la esencia de lo cualitativo. El estudio profundiza en las emociones que, desde esa sistematización hemerográfica, connotaron y trascendieron en la configuración de la feminidad y la masculinidad en la sociedad cubana.

Mesa 7. Medios y Límites del Amor en Perspectiva Histórica

Long-Distance Love Calls: The Stories of Soviet-American Divided Couples

Alisa Kuzmina
University of Minnesota
kuzmi013@umn.edu
Estados Unidos

During the Cold War, approximately 10% of marriages between American and Soviet citizens each year faced political and bureaucratic barriers preventing Soviet spouses from relocating to the U.S. As a result, these binational spouses spent years away from each other, with the Soviet spouse trying tirelessly to emigrate only

to be denied over and over again. As the wait to be reunited prolonged, their calls were not put through, their love letters were opened and read by KGB agents. When these couples did manage to speak to each other, they could hear someone breathing on the line. My presentation examines the liminal spaces of romantic relationships of these divided Soviet-American spouses in the late Cold War.

While their experiences were grounded in physical reality, the actual space in which they met each other, touched each other, and spoke, their relationship also existed in a liminal space of their forced separation. After being granted an exit visa, Soviet partners could join their loved ones in the United States. Some later wrote memoirs and gave interviews reflecting on the time spent apart and their transition to a new country. I use these sources to examine how these individuals sustained their relationships during years of separation and surveillance, as well as how they came to terms with their newly won identities in the United States, just a few years before their home country ceased to exist. In addition to their personal narratives, I analyze the stories co-created by Western journalists and divided Soviet-American couples from 1975 to 1985 about the emotional toll of separation, and the complexities of long-distance romance, demonstrating how these narratives of love and sacrifice influenced U.S. foreign policy and public opinion during that period.

El amor romántico y los contornos de la respetabilidad

Bermarie Rodríguez Pagán
University of Puerto Rico, Rio Piedras Campus
bermarie.rodz@gmail.com
Puerto Rico

El amor romántico, entendido como una emoción construida y performada culturalmente, ha operado en las músicas transitadas por las juventudes como una categoría que jerarquiza y marca las diferencias entre lo respetable y lo no respetable en el contexto puertorriqueño. Este trabajo analiza cómo el amor romántico funciona como un marcador de diferencias de género y raza que establece y acentúa los límites de la respetabilidad y la no respetabilidad. El análisis se basa en el performance de las serenatas románticas de las tunas universitarias, tomando en cuenta su repertorio y las representaciones de género en su puesta en escena. Asimismo, se analizan las letras de canciones amorosas de la salsa erótica y el reggaetón, identificando expresiones amorosas y representaciones de género y raza. Este acercamiento se complementa con fuentes audiovisuales y periódicos del periodo de 1961 a 2010 para comprender los mecanismos y procesos por los cuales el amor romántico expresado en estas músicas ha acentuado quién es digno de ser amado, qué comportamiento afectivo es "respetable" y/o "normal" y, por tanto, quién entra a la "nación cultural puertorriqueña".

Este trabajo está orientado por herramientas teóricas y conceptuales como la "tecnología de género" de Teresa de Lauretis, el género y la raza como categorías de análisis de la producción de diferencias según lo sugiere Joan W. Scott y el "performance" como una categoría analítica para cuestionar cómo se producen las emociones y sus efectos. Se argumenta, en primer lugar, que la serenata romántica de las tunas es una tecnología de género que activa mecanismos que marcan las diferencias que construyen el género al mismo tiempo que se ha vinculado a la hispanidad y al binomio de la respetabilidad/blancura. En segundo lugar, se plantea que las canciones de la salsa erótica y de reggaetón históricamente fueron tildadas de ser explícitas, vulgares, violentas, hipersexuales, vinculadas a la negritud urbana y a la no respetabilidad. Sin embargo, al adoptar el lenguaje amoroso romántico sin referencias explícitas al sexo, se "ennoblecieron" y entraron al marco de la respetabilidad/blancura. Mediante este análisis y comparación se demuestra cómo las emociones, en este caso el amor romántico, activan mecanismos que contornean los límites de la respetabilidad y la normatividad social. Este análisis contribuye a reconocer las emociones como marcadores de diferencias y/o categorías que jerarquizan y establecen límites simbólicos.

Amor y melancolía. Dos emociones en un mismo espacio liminal

José Javier Díaz Freire

Universidad del País Vasco UPV/EHU
josejavier.diazfreire@ehu.eus
España

El amor y la melancolía comparten un espacio liminal tan extenso que podría decirse que no refieren estados emocionales distintos, sino que son dos casos de una misma emoción, que son dos casos del amor, dos vicisitudes, una en la que el amor se realiza y otra, a la que quizás puede atribuirse una casuística más amplia, en la que el amor no es correspondido. Para intentar probar esta hipótesis de trabajo haré una lectura de *Duelo y melancolía* de Freud junto con algunas otras de sus obras, sobre todo *El yo y el ello* y *Psicología de las masas*. Estas lecturas me permitirán, además, traer a colación otros trabajos, también muy conocidos, entre los que destacaría *The Psychic life of power* de Butler. Esta obra de Butler establece un intenso diálogo con Freud a propósito de la melancolía, con el objetivo explicar el proceso de internalización de las normas sociales por parte del sujeto. Mi objetivo no desdeña este propósito, pero quiere centrarse de una forma más decidida en la génesis emocional de la resistencia a las normas sociales y en conocer de una manera más precisa la economía de la emoción amorosa para poder determinar el significado de género del amor romántico; esta cuestión, la del significado de género del amor romántico, es objeto de una revisión historiográfica que, aunque quizás está todavía en sus primeras fases, cuenta ya con un buen número de títulos y autoras. Creo que, al señalar el carácter liminal de las experiencias amorosa y melancólica, la economía de ambas emociones se revela con más facilidad, favoreciendo el análisis.

Amor trasnacional: los anuncios amorosos en la prensa mexicana, 1940-1960

Susana Sosenski
Instituto de Investigaciones Históricas-UNAM

Mesa 8. Exilio, Migración y Emociones Trasnacionales

Crossing Cultural Borders: Emotional Dimensions of Exile and Assimilation in the Eighteenth Century

Nora Baker
Université Libre de Bruxelles
nora.mary.baker@ulb.be
Bélgica

From the late seventeenth century onward, thousands of members of France's Protestant minority left their homeland. This population shift came as a result of persecution at the hands of Louis XIV, who, in 1685, issued the Edict of Fontainebleau, effectively outlawing the Calvinist confession in his kingdom. These religious exiles are often called the first 'modern refugees'. Many undertook long, arduous journeys in search of a better life elsewhere. Adapting to the cultures of new lands could bring its own set of challenges, however. French Protestants who moved abroad were often left with a sense of uprootedness. Many struggled to reconcile their desire to fit into the framework of their adoptive society with their desire to maintain a connection to their home regions in France. Difficulties with finding work and feeling a sense of belonging led many French Protestant exiles to lead a peripatetic existence.

This paper will examine the two case studies. Jacques Fontaine (1658-1728) was born in Jenouillé, France, but fled to England in 1685, where he lived in Barnstaple and Taunton, before moving to Cork, Berehaven, and finally Dublin in Ireland. In his memoirs, Fontaine describes several clashes with members of the local communities in which he settled, and he is particularly scathing in his depictions of the Anglican clergy.

Jacques Cabrit (1668/1669-1751) was originally from Lédignan, near Nîmes in southern France. Following a sham conversion to Catholicism, he joined the army as a means of guaranteeing mobility, and eventually managed to reunite with his exiled family in Bern in 1687. Cabrit did not remain in Switzerland for long, however. He initially travelled via Holland to England, where he hoped to make his fortune. Fears surrounding

James II's treatment of religious minorities, as well as experiences of xenophobia in London, led him to return to the continent. He proceeded to spend many years living in different towns across modern-day Germany and Poland. Though Cabrit's account of his life features rather more humour than Fontaine's, both men fill their autobiographies with references to the perceived stability and security of their housing, which, I suggest, indicates broader concerns relating to the fragility and ephemerality of one's physical surroundings.

Using approaches from trauma theory and migration studies, this paper will explore the emotions of exile. While the crossing of a border, for these religious refugees, constituted a break with the past, it also gave birth to in-between identities. Though Cabrit and Fontaine could not return to whence they had come, they maintained sentimental ties to their homelands, leading to their emotional states being frequently in flux. Studying the emotions of those who traversed cultural borders in the long eighteenth century should furthermore prove informative for the glimpses it affords us into the popular perception of cultural differences at a time when concepts of national identity were starting to solidify.

Materiality, Embodiment and Emotion: Exiled Convent Churches as Liminal Spaces

Claire Walker
The University of Adelaide
claire.i.walker@adelaide.edu.au
Australia

The annals of the English Augustinian canonesses in Paris reveal interconnections between the convent, nuns' families, Catholic exile diaspora and French patrons. They chronicle a dizzying array of gifts, guests, religious devotions, liturgies, feast days and celebrations and the spaces, objects and people comprising the monastic community. The annals also illuminate the emotional work performed by material culture. In 1708 the nuns were gifted a 'rich manteau and petticoat' formerly owned by Princess Louisa Maria, daughter of James II, to be made into linen for use in the church. Gifted by Mrs Martinash who had been the princess's nurse and whose three daughters had professed in the house, the gift combined familial, religious and patriotic emotions. The nuns' church was a key venue for the performance of liturgies directed towards the restoration of the exiled Stuarts to the British crown, so these items of clothing which were to become religious vestments and cloths had political significance.

This paper considers how emotions happen materially and spatially in exiled religious communities. Focussing on English women's religious houses in France and the Southern Netherlands, it explores the place of the convent church at the intersection of monastic, exilic and local communities. As a liturgical conventual building frequented by clergy and laity, the church constituted a public space for the construction of exilic identity and tradition in the post-Reformation era. Physically located in host towns and cities, the churches' material fabric expressed the fears and hopes of the Catholic religious minority in England, compatriot exiles and the local townspeople who supported their plight. Devotional images and objects donated by kin, friends and allies and curated by the nuns shaped the emotional atmosphere which was enhanced and changed by the liturgical rituals conducted in the space.

I am interested in the interactions between material culture, embodiment and emotion in these exilic monastic churches and how they might shape the experience of congregations individually and collectively. As the public-facing representation of the nuns' sanctity and a liminal space between the cloister and the world I want to argue that the convent church was central in establishing an emotional community which transcended geographic and experiential borders in the early modern world.

Memorias de otredad: experiencia vivida del exilio español en México (1939-1942). Resignificaciones en el ocaso de la vida

Estela Roselló
Instituto de Investigaciones Históricas-UNAM

***La vergüenza de servir en casa ajena.* Migrantes españolas en el servicio doméstico (Buenos Aires y París - siglo XX)**

Maria José Fernández Vicente
Université de Brest – HCTI
fernandezv@univ-brest.fr
Francia

Esta ponencia forma parte de un proyecto de investigación que se propone explorar la dimensión afectiva de la experiencia migratoria partiendo del caso concreto de las jóvenes españolas que emigraron para trabajar en el servicio doméstico durante el siglo XX, centrándome para ello en sus dos destinación principales, a saber: Buenos Aires para la primera mitad del siglo y París para la segunda.

A partir de los conceptos de trabajo emocional (Horschild, 1983) y de estigma (GoNman, 1963) y utilizando la interseccionalidad como instrumento de análisis (Collins & Bilge, 2020), este trabajo analizará las relaciones afectivas que marcaron el trabajo doméstico remunerado, con una especial atención a la vergüenza, al constituir esta una de las principales emociones que marcaron las relaciones cotidianas entre las criadas y sus patronas. Este primer eje de análisis se completará con un segundo destinado a evaluar el impacto que los importantes estereotipos sociales vinculados a estas criadas españolas – la "mucama gallega" para Buenos Aires y la "Conchita" para París – pudieron tener en sus procesos de autorrepresentación. Ambos ejes nos permitirán entender el impacto que ambas dimensiones – dinámicas sociolaborales y representaciones sociales – tuvieron en los procesos de reconfiguración identitaria de estas migrantes.

Engarzando con la temática planteada por el congreso, la vergüenza se abordará como emoción derivada de la situación liminal y la desubicación social, espacial y cultural que marcó la vida cotidiana de estas mujeres migrantes. Vinculada a prácticas de socialización, esta se analizará como una emoción social (Ahmed, 2004) que, en el caso que aquí se trata, constituirá uno de los cimientos de la "identidad estigmatizada" (GoNman, 1963) que caracterizó a estas mujeres.

Mesa 9. Virtual. Emociones, poder y regímenes políticos

Collective Emotions and Revolution in the Cuba of 1959

Bertha María del Valle Díaz
Universidad Autonoma de Barcelona
bmdelval2013@gmail.com
España

How crucial are emotions in the analysis of extreme historical events such as a revolution and its aftermath? I propose to examine collective emotions as essential during the first years of the Cuban Revolution of 1959. A range of primary sources from political speeches and cultural as well as visual sources are filled with emotion words and claims, with descriptions of collective emotional states, with feelings rules and evaluations about emotions. A history of emotions helps explain the popular mobilization that the revolutionary government was able to achieve in the first years after 1959 – events of the early revolution helped form an emotional community and allowed the revolutionary government in power to install its own emotional regime.

I argue that the success of this political mobilization can be in part explained by using the theoretical tools offered by the History of the Emotions such as Barbara Rosenwein's emotional communities and William Reddy's emotional regimes. Studies on emotions from other disciplines can be useful too, such as Martha Nussbaum's concept of "political emotions," those that "take as their object the nation, the nation's goals, its institutions and leaders, its geography, and one's fellow citizens seen as fellow inhabitants of a common public space." These concepts allow a richer analysis of key events in 1959, for instance, the "Caravan of Freedom", when the guerillas came down from Sierra Maestra and performed a triumphal march across all provinces and

main towns, enabling Fidel Castro to establish the basis for a long-lasting and left-wing-populist contract with *el pueblo*.

In the Cuba of the 1940s and 1950s, especially in urban areas, social legitimation centered around consumer practices and values. However, this pattern shifts after 1959 as social legitimation moves in the direction of voluntary works and social campaigns or activities organized by the collectivist-leftist agenda of the revolution. Many Cubans start to mobilize and be excited to take part in programs such as the Literacy Campaign of 1961 in which literate people went into the rural or poorest areas to teach the illiterate. This change in social behavior can be explained, in part, from a perspective of the History of Emotions. Primary visual sources such as historical photographs and videotapes are very descriptive of these events and of those involved. Similarly, cultural sources such as poems, songs, and paintings tell a great deal about the emotions around these events. Another major source are the newspapers and magazines, as well as the political speeches and legislations of those early years of the revolution. All of which contain emotion references and statements showing that political emotions such as love in its political variant, collective hope and joy or euphoria, were essential in this social transition.

Emociones y poder en crisis. La construcción de la ira y el miedo en los grupos de poder frente a la cuestión agraria en Chile

Rafael Arriaza
Universidad de Chile
Rafael.arriaza@ug.uchile.cl
Chile

Las emociones son claves para comprender la cuestión agraria en Chile, ya que cuestionan el poder sostenido por las élites hasta ese periodo. En este contexto, se sostiene que los grupos de poder percibían la situación como un momento crítico, lo que dio lugar a la construcción de las emociones de ira y miedo, fundamentales en su interpretación de la realidad. Se analiza la dinámica temporal de los miedos y las iras contenidos en los discursos de las derechas durante la cuestión agraria (reforma agraria, sindicalización campesina y reforma al derecho a propiedad) en Chile entre 1967 y 1973. Para ello, se analizan los discursos de dos de los principales sectores afectados: La élite terrateniente, representada por la Sociedad Nacional de Agricultura, por medio de la revista *El Campesino,* y la derecha política, a través del Partido Nacional y sus discusiones parlamentarias. Metodológicamente, se adopta una propuesta propia, donde se integran las propuestas de Dodman (2020) con los presupuestos de Van Dijk (1997, 1999). Este enfoque se desarrolla en dos pasos. Primero, la conformación de campos semánticos relacionados con la definición de ira y miedo; y segundo, el estableciendo las coherencias locales y globales del discurso que permiten establecer las dinámicas temporales de dichas emociones. En este sentido, se propone comprender cómo las emociones influyeron en el comportamiento de los grupos de poder ante situaciones de alta intensidad y modificaciones sustanciales a sus realidades.

Las políticas de la ira, la humillación y el resentimiento: las movilizaciones en Argentina en 1953

Sandra Gayol
UNGS-CONICET
sandra.gayol@gmail.com
Argentina

La ponencia se inscribe en un proyecto de más largo aliento que bucea en las articulaciones entre radicalización política, emociones públicas e identidades políticas en el siglo XX latinoamericano. Puntualmente, tomara como punto de partida un multitudinario mitin en la Plaza de mayo convocado por la Confederación General del Trabajo de la República Argentina (CGT) en abril de 1953. Se detendrá en un análisis denso de este evento, pero también se preocupará por analizar micro movilizaciones y actos de propaganda previos, así como hechos que prosiguieron a esta convocatoria: el incendio del Jockey Club, de la Casa del Pueblo del Partido Socialista,

de la Unión Cívica Radical (UCR) y la sede del Partido Demócrata Nacional en la ciudad de Buenos Aires. Hay consenso historiográfico que esta secuencia de sucesos erosionará tanto el poder de mando y la legitimidad del presidente argentino (Juan Domingo Perón) así como alentará el proceso de radicalización política transnacional que desembocará en un golpe de estado en 1955. Sabemos muy poco, sin embargo, sobre las dinámicas político-emocionales que ritmaron y articularon los acontecimientos y la toma de decisiones de los principales actores involucrados. Mi argumento es que el proceso de radicalización política fue inescindible de practicas emocionales sectarias y excluyentes que serán muy importantes en el desenlace del proceso político que terminará con la ruptura del régimen institucional. Por ello, y puntualmente, en la ponencia me interesa explorar la ira, la humillación y el resentimiento. Las disputas por sus sentidos y por el derecho de valerse de ellas, el pasaje de una a otra y el solapamiento entre ellas. ¿Cómo se convierte el resentimiento en violencia? ¿Cuál es la diferencia entre resentimiento y humillación política? ¿Cuándo el sufrimiento es políticamente legítimo ya sea para alentar la acción y la protesta o para justificar medidas específicas? ¿Cómo fue posible que la ira fuera una virtud al mismo tiempo que una emoción que descalificaba para el ejercicio del mando y la práctica del poder?
Para efectuar el estudio me basaré en un conglomerado de publicaciones (diarios y revistas) afines al gobierno; artículos periodísticos publicados por opositores políticos en diarios comerciales especialmente de Uruguay (Montevideo, así como la región del litoral del país homónimo) y en Santiago de Chile. Fue en este hinterland que se concentró una intensa oposición al gobierno argentino y un importante contingente de exiliados políticos de este país. También analizaré programas radiales y un amplio repertorio de imágenes que cubrieron las movilizaciones y los sucesos posteriores.

Loving Liberation: Exploring Affective Threads of Internationalist Feminist Movements in Spite of Systemic Violence

Franca Marquadt
Scuola Normale Superiore
franca.marquardt@sns.it
Italia

The PhD project explores different threads of affective relations within internationalist feminist social movements and to what extent this relates to a new form of intersectional, prefigurative practice of movement-building. As such, it interrogates how we can move from an isolated narrative of identities towards a political struggle, taking into account the complexities of interlocking systems of oppression. Internationalist feminist movements spearhead intersectional thinking as they centre revolutionary love, a more-than-romantic feeling of relation based on a common vision for liberation. The affective dimensions of internationalism are central to this inquiry, as illustrated by the Palestine solidarity movement, which continues to resist despite violent repression. In this context, the thesis advocates for a deeper understanding of affective ties in social movements as transformative tools against systemic violence and capitalist alienation. Through long-term ethnographic fieldwork and participatory methods, the project looks at the possibilities and challenges of building affective bonds within and across movements. Here, emotions between activists and their networks build the groundwork for exploring the larger process of building an international feminist movement for liberation from imperialism and capitalism.

There is research in the sociology of emotions which systematically and strategically analyses emotions within social movements. My research extends this by ethnographically exploring the meaning of affective bonds and feelings in social movements in relation to systemic violence, highlighting their prefigurative potential. By focusing on how relationships and feelings are formed and transformed, I will analyse how these bonds are transformative processes building a counter-movement against imperial capitalism. The focus will be on internationalist feminist alliances in Germany and Mexico, which are active in anti-imperialist and eco-feminist struggles. I will explore how their decolonial, feminist positioning enables them to build narratives of belonging

and togetherness and create strong bonds. At the same time, I will look at the liminal spaces and conflicts of these emotions, discussing how they are not only strategic tools but part of the political and existential conjuncture in which people and movements are embedded. In this presentation, I ask how emotions of love and anger implicate each other and how they fuel the struggle for liberation. Here, I argue that anger is not a negative emotion but one that is rooted in the conviction for a better future. I am interested in the practices of care and deep solidarity that allow these emotions to be navigated and transformed, without retreating to depression or hopelessness.

Diagnosing Demshiza: Psychiatry, Popular Culture, and the Pathologization of Liberal Democracy in Post-Soviet Russia

Pavel Vasilyev
Higher School of Economics
pvasilev@hse.ru
Rusia

The concept of "democratic schizophrenia" (usually shortened in Russian as *demshiza*, less frequently also as *demofreniia*) is a critical yet underexplored phenomenon in the political and cultural landscape of post-Soviet Russia. This paper proposes to investigate *demshiza* as a lens through which to understand the marginalization and pathologization of liberal democratic ideas during the transition period. By examining its roots in Soviet psychiatry, particularly the diagnosis of "sluggish schizophrenia" (*vialotekushchaia shizofreniia*), this study aims to illuminate how medical science, political discourse, and popular culture helped delegitimize dissent and reformist ideologies.

The term *demshiza* was first popularized in the early 1990s, reflecting a derogatory view of radical democratic movements by their opponents. It encapsulates the perception that extreme democratic rhetoric resembles a mental disorder, drawing on the historical precedents when psychiatric diagnoses were used to suppress dissent during the late Soviet period. The diagnosis of sluggish schizophrenia, developed by Soviet psychiatrist Andrei Snezhnevskii, was instrumental in labeling political dissidents as mentally ill, thereby justifying their incarceration in psychiatric hospitals and exclusion from the public sphere (Polianski 2014; Fürst 2018).

This paper will argue that *demshiza* served a similar function in the post-Soviet discourse, framing liberal democracy as an irrational or pathological state. The connection between *demshiza* and sluggish schizophrenia is pivotal for understanding how psychiatric language has historically been weaponized against political opposition. This paper will analyze how the characteristics associated with sluggish schizophrenia, such as "reform delusions" and social maladaptation, were echoed in the transition-era critiques of liberal democracy. By situating *demshiza* within this framework, we can better understand its role in legitimizing state-sanctioned narratives that pathologize dissenting voices.

To explore these themes, this paper will build on several clusters of primary sources, including political speeches, interviews and writings from key figures in post-Soviet Russia (both radical democrats and their opponents), scientific publications by Soviet and post-Soviet psychiatrists as well as literary works and popular media (films, television shows, political cartoons, early Internet archives). This will allow me to examine how psychiatric language was co-opted for political ends, how the term *demshiza* evolved in political rhetoric and became instrumental in shaping societal attitudes toward democracy and dissent.

This research contributes to ongoing discussions about the intersections between psychiatry and popular culture. In the Russian Imperial context, these dynamics have been explored by scholars such as Konstantin Bogdanov, Irina Sirotkina, and Riccardo Nicolosi. This study aims to extend these inquiries into the Soviet and post-Soviet contexts. More generally, it also engages with emerging literature on artistic and

popular culture entanglements of psychiatry (e.g., Natasha Ruiz-Gómez's work on Charcot and the Salpêtrière School) and pathologization of pro-Western sentiment (cf.
Iranian concept of occidentosis/*gharbzadegi* as discussed by Jalal Al-e-Ahmad). By linking *demshiza* to historical psychiatric practices and contemporary political rhetoric, we can better understand its implications for both political culture and societal attitudes toward dissent. This exploration not only enriches our understanding of Russian political history but also raises broader questions about how mental health discourse can influence political legitimacy across different contexts.

Mesa 10. Emociones en contextos de trauma y represión

From Horror (in)to Laughter: Incongruity Resolution and Insulated Critique during Franco's Dictatorship

Diana Roxana Jorza
Saint Mary's College
djorza@saintmarys.edu
Estados Unidos

Coined as a "sensational body genre" by Linda Williams and therefore often dismissed as "gross" and "excessive" because of its audiences' "involuntary mimicry" of the screen emotions and sensations, the horror genre relies, for its popularity and profit, precisely on such "excessive" spectacles of a victimized body to elicit powerful, uncontrollable emotions in its spectators. While comedy could also be considered an "excessive" "body genre" because of the somatic, irrepressible response that is expected to trigger, which is a reliable measure of its success too, what distinguishes comedy from horror is the audiences' distance from the film characters' sensations.

Furthermore, this dissociation from negative emotions, experienced as menacing or distressing for the self, can be traced to Freud's and Bergson's discussion of humor as a coping mechanism against any suffering deriving from compassion or an empathetic identification with heroes-victims (usually female), such as the horror movie protagonists. Horror and comedy also share, however, a reliance on a sense of incongruity between what we expect and what really happens. The mismatch between anticipation and the source of terror is disorienting and threatening in horror, triggering parallel screams and negative emotions in both the film victim and her spectators, while comedy gives a resolution to the discrepancy between initial expectations and eventual outcome, enabling spectators to enjoy the incongruity and experience positive emotions. The comedic shift in perception and subsequent detachment results in smile and/ or laughter and, in the case of horror parodies, in a comeback to a normality that was threatened by a monster.

This return is often achieved through a revelation of the artifice/ "staging" behind the horror scenario and by triggering different "emotional cues" to sustain a safer, more distanced audience "mood". As a generic mix, horror parody needs to establish a hierarchy between the two genres and their specific emotional predispositions, but the recurrent contrast and overlap of register and tone end up keeping the spectators off guard, in an often-unsettling imbalance.

This aloof, albeit ambiguous extrication from overpowering emotions, alongside the display of a superior knowledge of horror conventions, typical of parodies, underscore various Spanish film parodies of the 1940s and 1960s, such as *Eloísa está debajo de un almendro*/ *Eloísa is under an Almond Tree*, *Los habitantes de la casa deshabitada*/ *The Inhabitants of the Uninhabited House* and *Fantasmas en la casa*/ *Ghosts in the House*.

Produced during Franco's dictatorship, these movies playfully take on Hitchcock's psychological horror conventions, such as the sexualized image of the innocent, beautiful woman, who is induced to believe she is crazy. In so doing, they inherently criticize the contemporaneous "emotional regimes" and mental health institutions, shown to produce nefarious patriarchal "emotional scripts" as well as punitive diagnostics and confinement. Going beyond a harmless play upon Spanish audiences' emotions and the movies' generic conventions, these Spanish film parodies constituted powerful critiques of women's juridical institutionalized

lack of rights and their dependence upon male guardianship under Franco's regime, while the innocuous parody label also effectively shielded them from censorship mutilation.

Boundaries between Shame, Guilt, and Embarrassment

W. Gerrod Parrott
Georgetown University
parrottg@georgetown.edu
Estados Unidos

There is a paradox regarding the boundaries between shame, guilt, and embarrassment. The boundaries between guilt and shame and between embarrassment and shame are both rather blurry and have been the topic of much study and debate. In contrast, the boundary between guilt and embarrassment is considered obvious. How can it be that three emotions can involve two boundaries that are blurry but one that is sharp? How can one emotion (shame) be highly confusable with two other emotions that are themselves quite different?

I draw on psychological research to present a potential solution to this paradox: that two aspects of shame can be distinguished. One type results from the public exposure of a personal defect. The other results from a broadly negative self-assessment that is internal and personal, not external and public. These emotions may be called "public shame" and "private shame." This proposal can solve the paradox of guilt, embarrassment, and shame by postulating that guilt is similar to private shame and that embarrassment is similar to public shame, but guilt and embarrassment are quite dissimilar from each other.

I will try to address the ways in which this paradox does and does not translate into Spanish. In particular, Spanish has two words where English has three. The Spanish term vergüenza is most similar to the English term embarrassment and to the hypothesized construct of "public shame." The Spanish term culpa is most similar to the English term guilt and to the hypothesized construct of "private shame."

Showing the Armpit in Historical Context

Javier Moscoso
CSIC
javier.moscoso@cchs.csic.es
España

Historians of the body have studied the armpit in relation to two different aspects. On the one hand, it has occupied a prominent place in the history of good manners and, more specifically, in the history of public and private hygiene. Some historians have dealt with the presence or absence of armpit hair, and the qualities of its odor, mainly in relation to more general issues, such as depilation and standards of female beauty. Much less attention has been paid to the cultural significance of its physiological functions which, like tickling, for example, began to be studied in the West only in the 19th century, or to its cultural significance: to the way in which the public display of the armpit operates as a culturally significant, ambiguous and therefore complex, gesture in which medical criteria, religious values and more or less explicit forms of sexless sexuality are mixed. This presentation focuses on the history of the representation of the armpit in the West during the modern world. As a clearly liminal part of the body, at once public and private, anatomically vulnerable, but also protected and guarded, its display mixes experiences as disparate as purity and shamelessness, vulnerability and lust.

The documentary sources of this research include, along with treatises on hygiene, military dress or decorum, many other iconographic sources of European painting between the sixteenth and nineteenth centuries.

Soledad, destrucción y abandono en los campos nazis: Apuntes sobre la experiencia de Marinette Dambuyant en la deportación

Noemí Pizarroso López
UNED
npizarroso@psi.uned.es

España

Existe una ingente bibliografía sobre los campos de concentración, y muy particularmente sobre los campos nazis. En ese corpus cabe distinguir un género particular, el de los relatos en primera persona, donde sin duda alguna destaca el de Primo Levy (*Si esto es un hombre*, 1947). Menos atención ha recibido el caso de los deportados no judíos, presos por motivos políticos, y menos aún el caso de las mujeres, sobre todo en el caso francés (Hutton, 2005).

En esta presentación rescatamos uno de estos relatos, de autoría femenina, escapado al escaneo de Margaret-Anne Hutton (2005), quien ha estudiado más de un centenar de testimonios de francesas deportadas. Se trata de la presentación realizada por Marinette Dambuyant (1907-2001), profesora de filosofía y discípula del psicólogo Ignace Meyerson (Pizarroso, 2019), a su regreso del campo de Ravensbrück, ante la Sociedad de Estudios Psicológicos de Toulouse, en una jornada dedicada a las "Rupturas de la vida", en marzo de 1946.
Arrestada por la Gestapo en noviembre de 1943, Dambuyant llegó al campo de Ravensbrück a finales de agosto de 1944 (previo tránsito por los de Romainville y Sarrebruck), de donde logró escapar junto a otras compañeras el 22 de abril de 1945, pocos días antes de la capitulación de Alemania.

Su relato, publicado poco después en el *Journal de Psychologie Normale et Pathologique*, no se presenta como un testimonio propiamente dicho de su reclusión, que dejaría huellas irreversibles en su salud (artrosis, problemas intestinales, agotamiento, insomnio, pérdidas de memoria…), sino como un análisis psicológico de su experiencia, desde su detención por la Gestapo y su encierro en la prisión de Fresnes, hasta la llegada a Ravensbrück y su posterior huida. Dambuyant no busca dar cuenta de los hechos ocurridos ni probar su veracidad, sino analizar sus efectos en la experiencia de sí. Tampoco pretende exactamente contribuir a una psicología de la deportación, sino utilizar este caso de excepcionalidad para esclarecer una psicología de la persona, apuntando a las continuidades, rupturas y transformaciones del yo.

A este primer análisis de su experiencia en el campo, publicado bajo el título de "Notas sobre el yo en la deportación" [Remarques sur le moi dans la déportation], le siguió un segundo relato, publicado casi veinte años después (*Les Françaises à Ravensbrück*, 1965). Se trata aquí no ya de un análisis individual sino de un relato colectivo, donde la voz de Dambuyant se integra en la escritura coral de la Asociación de deportadas y prisioneras de la Resistencia. Este relato colectivo añade, con la perspectiva temporal, un análisis de lo vivido a su regreso, al volver a un entorno familiar y social que, en muchos casos, ya las había dado por perdidas.
El objetivo de esta presentación es recuperar estos relatos, señalando su especificidad dentro del género testimonial, y analizarlos a la luz de la literatura posterior sobre las emociones en situaciones de violencia política extrema como la deportación y el genocidio

Mesa 11. Medios de comunicación y emociones

Entre el boato y la sobriedad: emociones en los relatos mortuorios y la publicidad de la muerte en México y Santiago de Chile (1870-1925)

David Bolaños
Universidad de Chile
dave870129@gmail.com
Chile

Los relatos mortuorios y la publicidad funeraria han sido espacios privilegiados para la construcción de emociones en torno a la muerte, definiendo las formas en que las sociedades han sentido, expresado y ritualizado el duelo. Esta ponencia examina cómo las emociones vinculadas a la muerte se plasmaron en epitafios, necrologías y anuncios funerarios en los entornos urbanos de clase media alta y alta en la Ciudad de México y

Santiago de Chile entre 1870 y 1925. A partir del contraste entre el boato mexicano y la sobriedad chilena, se explorará cómo estos discursos creaban límites emocionales entre la resignación, el dolor, el orgullo y la memoria.

La hexis corporal: las expresiones visuales de emociones en silencio

Mauricio Sánchez-Menchero
CEIICH-UNAM
menchero@unam.mx
México

El cine cómico es tan viejo como la misma invención del aparato cinematográfico, se puede decir, sin lugar a dudas, que es el primer género fílmico. No resulta nada raro y extraordinario que una de las fuentes principales de la comedia cinematográfica sean los géneros teatrales del vaudeville y el burlesque, así como las artes circenses de finales del siglo XIX y principios del XX, de hecho, será este tipo de artes perforrmativas de donde surgirán las primeras estrellas del universo cinematográfico: Charles Chaplin y Buster Keaton.
Un recurso tan antiguo como el slapstick (payasadas) -que se origina en la Commedia dell'Arte italiana del siglo XVI- se convierte en un elemento fundamental, pero sobre todo gracias a las expresiones faciales de los primeros actores o mimos que supieron transmitir en silencio las expresiones de diferentes emociones.
Cuando otras personas expresan emociones, como en una función de cine, podemos sentir que todos experimentamos el mismo tipo de sentimiento. Estamos viviendo, al parecer, las emociones del otro. Lo anterior nos conduce a preguntarnos: ¿cómo reaccionaron los públicos ante la expresión de emociones en las primeras imágenes en movimiento? ¿Cómo ubicarlas y entenderlas? Quizás debemos acercarnos como sugiere Gallese (2005), al explicar como existen procesos de "simulación encarnada" o "simulación corporeizada" según el cual hay una "sintonización" o "resonancia" más que un "reflejo", como lo podría sugerir la categoría de las neuronas espejo que en rostros de actores y actrices sin palabras provocaron alegría o tristeza con sus gestos en blanco y negro.

La experiencia de la violencia sexual infantil a través del cine mexicano (1950-2014)

Pamela Loera
CINVESTAV
pamelaloera@hotmail.com
México

El objetivo de la ponencia es analizar la experiencia de la violencia sexual infantil representada en el cine mexicano en diferentes momentos del siglo XX, con el fin de identificar tanto patrones como discontinuidades en la forma de mostrar estos crímenes. Para lograr el análisis de la "experiencia de la violencia sexual", se prestará atención al retrato de espacios, prácticas, contextos, y gestos encarnados por niñas, niños, agresores y otros actores que participen en la escena. Partimos de la hipótesis de que la representación de estas experiencias no pueden ser resultado de la creatividad del director o del guionista, sino que están anclados a problemáticas sociales, científicas e incluso artísticas que aparecen en cada época.

Mesa 12. Virtual: Fronteras, migración y pertenencia

The Post-Migration Emotional Dilemma in Adolescents Cultural Transition

Ambi Joseph
BHARATHIDASAN UNIVERSITY
ambi.joseph@gmail.com
India

Migration is a necessary part of human survival in search of better living conditions with care and welfare. Every step of migration is filled with challenges and expectations, creating confusion and conflicts in the individual that may be prompted by cultural transition. Many migration studies highlight that the effects of cultural transition during post-migration significantly impact adolescent development. The study focuses on four negative emotions— fear, loss, anger, and guilt—that affect post-migrant adolescents during cultural transition.

For this qualitative study, the researcher has adopted a case study method to describe the emotional dilemma of a 16-year-old adolescent girl who experienced emotional trauma during the postmigration cultural transition. The Problem Scale, developed by Dr. Berkmans Koyickal in 1994 (*Psychic Homeostasis Reality*, p. 213, 1994), was used to assess her negative emotions. This scale is a validated and reliable tool designed to measure emotional symptoms arising from fear, loss, anger, and guilt. The scale categorises emotions as low-profile or high-intensity and employs a rating system (*often, always, severe, or very severe*) to determine dominant emotional experiences. It has demonstrated strong internal consistency with a Cronbach's alpha of 0.8 and was content-validated by expert mental health professionals, ensuring its applicability in clinical and research settings.

The case study method, as outlined by Dr Berkmans Koyickal, was applied to gain a deeper understanding of her current problem of an identity crisis due to the cultural transition and parental compulsion in daily affairs. She suffered separation loss from her older sister, friends, teachers, neighbours, and community members, as well as the Western culture where she was raised, and she suppressed the emotional impact of her parent's disregard. She shows signs of loneliness, hopelessness, helplessness, apathy and speechlessness, expressing herself through minimal vocal sounds. Moreover, she feels a lack of security, certainty, protection, decision, guidance and courage in her life.

Despite limitations, this study demonstrated the negative emotions of adolescents during postmigration cultural transitions. Effective interventions are required at this stage to prevent a chronic condition of post-traumatic stress disorder (PTSD) or depression disorder and help in the adaptation process. It is essential to assist the adolescent in guiding them through the complexities of identity and post-migration cultural transition.

Adjustment Practices of Tibetan Immigrants to Paris

Charlotte Willis-Jones
École Pratique des Hautes Études
charbhar@outlook.com
Francia

Current integrationist immigration policies the world over are rooted in postcolonial tropes of monocultural dominance. Immigration policies are not only becoming increasingly politicised, rigidified and weaponised, but are also moving further away from the realities of everyday immigrant lives. Migrant belongings are multi-sited, multitemporal and multilinguistic, and as such cannot fit into either/or hegemonies.
My work among the Tibetan community-in-exile in Paris reveals that its members are finding innovative paths of both integration and refusal between themselves and their host nation. I use the often-understudied lens of multilingualism to examine the various ways in which these points of connection are being created with the French culture, and those maintained elsewhere. I argue that emotion is inextricable from language, and that the linguistic behaviours observed in my work – most notably the use of code-switches and untranslatable Tibetan terms – shed light on how it *feels* different to speak in different tongues. Integration must therefore be considered an inherently emotional-linguistic phenomenon, and policies ultimately designed to reflect this.
Based on 4 years of fieldwork interviews conducted with both lay and monastic members of the community, my work reveals how mutable personal narratives wash up against the solid seawalls of national identity

discourses. The Tibetan cultures, a unique blend of nomadic and Buddhist influences, are built upon a central notion of impermanence, with key untranslatable concepts such as *lojong* ("mind-training") or *lung* ("wind-energy") providing a framework for the community to transcend and rationalise painful experiences. However, while the essentialised French nation imagines itself as a stalwart of humanitarianism, humanism and secularism, its policies often elicit reduced, stereotypical, "Shangri-la-ified" versions of asylum stories, meaning that the Tibetan government-in-exile is attempting to unify and galvanise its dispersed peoples under themes of persecution, resistance and suffering. Caught up in this perennial tug-of-war between State actors, Tibetans must try to make space for themselves on their own terms. My research shows that while some instances of code-switching appear intentional and strategic, designed to fulfil administrative regulations (and encounters with white European investigators), others appear to be emerging spontaneously, and are indicative of subtle emotional adjustments taking place as the participants begin to normalise, contextualise and internalise new emotion-wor(l)ds.

The Tibetan integration strategies discussed in my work, while a result of their unique circumstances, are experienced to varying degrees by all immigrants, defined by their mutability, context-dependency and delicacy. Conversations with Tibetan migrants to Paris reveal, both in what they are saying and how they are saying it, that brains constituted within languages and their associated cultures cannot suddenly jackknife into a new configuration. Creating a sense of place and belonging takes a lot of time, motivation and effort. My work therefore highlights the central importance of both emotions and multilingualism to healthy integration practices and migration studies in general, as without these tools, not only can migrants make no meaningful adjustments to their new realities, but "in-group"-type immigration policies will continue to be unfit-for-purpose.

Temporal Materialities and Mobile Identities: Embodiment, Mobility and the Domestic in India

Devika Bahadur

Objects are not merely functional; they act as signs carrying cultural, personal and emotional meanings. The way space is organized (or disorganized) communicates meaning. This paper critically engages with the scholarship on "home away from home," interrogating the complexities of homemaking within migration literature. While home is increasingly understood as a dynamic process rather than a fixed position, this study examines how mobile Indian men navigate the tensions between movement and settlement, particularly in the context of occupational relocations. The research foregrounds the role of material culture in shaping and reflecting non-Western masculine identities, exploring how domestic objects mediate emotions, belonging and embodiment in transitory living conditions.

Employing the theoretical lens of "temporal materialities" and "object attachments", this study draws on thematic analysis of interviews, participant-generated photographs and researcher-generated drawing observations to investigate the evolving relationships between mobile men and their material objects. Findings contribute to a more nuanced understanding of home-making among mobile populations, moving beyond simplistic binaries of permanent vs. temporary, masculine vs. feminine, and private vs. public. Through an analysis of object biographies, the paper identifies three key themes—blending tradition and modernity, adaptability and multifunctionality and personal expression through material interactions, that illuminate the affective and embodied dimensions of mobility.

Migration disrupts traditional identity structures, but objects help maintain continuity. By centring the emotional entanglements of homemaking, this study contributes to anthropological discussions on migration, identity and materiality, offering a new perspective on how men construct and maintain a sense of home in motion.

Life and Emotions in the militarized Borders of Kashmir

Garima Jha
Shiv Nadar University

gs631@snu.edu.in
India

Frontiers are dynamic and may not always be defined by physical boundaries; they can exist as conceptual or fluid zones of interaction and exchange. The presence of borders engenders distinct cultural and political regions termed borderlands, which possess spatial and temporal dynamics contrasting with the mainland (Bouzas,2019). In modern nation-states, borders are established and regulated centrally, thereby influencing the relationship between the inhabitants of borderlands and the central authority. The Line of Control (LoC) in Kashmir, presently serving as a de facto division, emerged after the 1971 Indo-Pakistani war and was formerly known as the Ceasefire Line following the partition of British India. Borders are actively shaped by power, often permeating the psyche of people, amongst other realities. My research examines how physical bordering and its aesthetics affect the people who experience deprivation of their homes, land, and access, concentrating primarily on the emotions of belonging and cross-border social and personal networks amongst the people of Kashmir. This study also examines the role of design in these processes, exploring how investigating the phenomenology of borders can illuminate their embodied impact (Donnan, 2010). In this regard, special attention has been given to the physical characteristics of the governed border, which have significantly shaped the psyche of the 'borderlanders' in Kashmir.

Through Ethnographic and archival data, I have attempted to uncover the interplay between politics and emotions on the border. Engulfed within conflicting nationalisms and militarization, these frontier spaces require new forms of writing that look at micro-histories to draw connections with larger formations. Traditional historiography on Kashmir has frequently neglected the interplay between borders and emotions. This paper seeks to fill this gap by offering a more nuanced exploration of the relationship between borders and emotions, with a particular focus on the personal, emotional realities of the region's residents.

Trauma y destierro: El exilio en la isla de Masafuera a través del relato de Eugenio González

Diego Rivera
Universidad de Concepción
diegrivera2021@udec.cl
Chile

La presente investigación examina el exilio político en la isla Alejandro Selkirk (Masafuera) entre 1928 y 1929, durante la dictadura de Carlos Ibáñez del Campo (1927-1931), a través del relato literario de Eugenio González en la novela *Más Afuera* (1930). Se propone que este destierro constituyó una experiencia emocional extrema, caracterizada por la soledad, el desarraigo, la angustia y la resiliencia. En este contexto, la frontera no solo se manifiesta en el aislamiento físico de la isla—ubicada a más de 500 kilómetros del Chile continental—sino también en la transformación emocional de los confinados, quienes experimentan una oscilación constante entre la resistencia y la desesperación.

El estudio se inscribe en la historia de las emociones, utilizando el marco teórico de biocultura propuesto por Rob Boddice, el cual plantea que las emociones no son meramente respuestas naturales, sino que están condicionadas por el contexto social y cultural. En este sentido, el entorno natural extremo de Masafuera amplifica las emociones de los desterrados y las reconfigura dentro de un marco de represión política. Se analizarán las interacciones de los personajes con el espacio insular y sus reacciones ante situaciones límite como la escasez de alimentos, las enfermedades y los castigos impuestos por la policía.

La metodología de este trabajo combina el análisis historiográfico con el estudio de una fuente literaria como testimonio de la experiencia emocional del exilio. Dada la escasez de fuentes primarias sobre la represión durante la primera dictadura de Ibáñez, la novela *Más Afuera* se emplea como un registro único para acceder a

las emociones de los exiliados, permitiendo comprender cómo el aislamiento y la hostilidad ambiental configuraron su experiencia. Además, el estudio se complementa con un corpus bibliográfico que contextualiza el destierro dentro de la historiografía de las emociones y de la represión política en América Latina durante la primera mitad del siglo XX.

Se concluye que, a diferencia de otras experiencias de represión política, el exilio en Masafuera representó un proceso adverso, donde la combinación de aislamiento forzado y un entorno hostil provocó una profunda transformación emocional en los reclusos. La desesperación llevó a intentos fallidos de fuga, mientras que la relación con el medio natural se convirtió en un factor determinante en la vivencia del trauma. Este estudio aporta una nueva perspectiva sobre la interacción entre las emociones, el espacio geográfico y la violencia política en la historia del Cono Sur.

Silenced Feelings, Resilient Voices: Black Emotional Experiences in Elite Universities

Rae Cohen
King's College London
raeannecohen@gmail.com
Ingleterra

This presentation examines the intricate relationship between race and emotions, drawing from my PhD research on the emotional experiences of Black students at an elite London university. By foregrounding personal narratives and contextualizing them within broader theoretical and historical frameworks, the talk highlights how emotions experienced and expressed by Black people reflect, reframe and resist current societal structures, power dynamics, and systemic inequalities. Particular attention is given to the historical silencing and gaslighting of Black people's emotions and voices, underscoring how these dynamics continue to shape individual and collective experiences of racial identity.
Exploring a spectrum of emotions—joy, resilience, anger, frustration, comfort, and beyond—this presentation delves into the unique emotional landscapes navigated by Black students in elite academic spaces from the empirical data gathered. It positions emotions as both a site of oppression and a tool of resistance, revealing how these affective experiences challenge systemic narratives while amplifying the complexities of 'being Black' in such environments.
Ultimately, this presentation calls for a broader societal transformation, using emotional narratives as a catalyst for uncovering hidden histories, promoting empathy, and constructing more equitable and just cultural and educational frameworks.

Mesa 13. Religión, emoción y diálogo con la alteridad

Ex Votos: towards an emotional history

Charles Zika
University of Melbourne
c.zika@unimelb.edu.au
Australia

Ex-votos or votive offerings, vowed to be made or given to supernatural agents in the hope of delivery from some imminent danger or threat, and/ or in gratitude for such a delivery, are common to most cultures. While ex-votos have aroused considerable interest in their material form and as expressions of faith and devotion, they require much closer examination as emotional histories. For at their centre is hope of protection, rescue or delivery at a time of deep personal or collective fear, grief, anxiety or crisis. In such intense and often life changing situations, or vows that generate the promise of votive offerings often come when all else fails, when hope appears hopeless. What personal technologies allow hopelessness to be overcome? And why are particular

instruments, techniques, agents or stories, considered sufficiently trustworthy to generate confidence, or at least expectation, that hope can prevail?

After a brief outline of the different material forms and rituals associated with ex-votos in different cultures, the paper will explore rituals, practices and objects in the history of Christianity to help understand the complex interaction between grief, fear, hope, trust, and desire embedded in ex-votos, and the emotions to which they give rise. Crucial too in Christianity is how institutions manage, intervene in and often appropriate personal emotional strategies, not simply to heighten levels of trust and hope, or to substantiate their claimed traditional skills in negotiating disasters and their emotional underpinnings, but also to project and expand their own social relevance and political power.

Blushing at the Borders: Confession, Contrition, and Caste on the Colonial Frontier

Paul Michael Johnson
Johns Hopkins University
pmjohnson@jhu.edu
Estados Unidos

In early modern Spain and its colonial empire, shame straddled a tenuous border between a useful spur to moral behavior and an unfortunate impediment to complete confessions. The confessors' manuals that proliferated in the era betray this conflictive stance toward shame as a worrying hindrance to complete confessions yet, when accompanied by bodily gestures, as proof of sincere contrition. In this presentation I will show how visual instructions in New Spain for performing a proper confession borrow not only from 16th-century confessors' manuals, but also from the more contemporary iconography of 18th-century casta paintings that classified different forms of mestizaje by portraying parents with their mixed-race children. This conflation sometimes resulted in a dermal ambivalence, as in the case of a mural by the casta painter José de Alcíbar (1771) instructing viewers in what constitutes good and bad confessions. Alcíbar's painting, held in Mexico City's La Profesa church, leaves it unclear whether the darker skin tone of "bad" confessors is intended to denote Indigenous heritage, devilish influence, or simply blushing. I thus argue that late colonial evocations of the blush not only challenge earlier narratives of imperial conquest, but also reveal that enmeshed concerns over ethnic, racial, and religious purity persisted in spite of recent scholarly efforts to prove that caste was more fluid than its iconography in the casta painting genre would imply.

Hovering in-between: Indigenous and Christian cultural connectors: Wiradjuri emotions and beliefs

Robyn Heckenberg
Centre for Aboriginal Studies Curtin University
robyn.heckenberg@curtin.edu.au
Australia

This paper is from an Indigenous standpoint and discusses the space in-between, concurrent with two spiritual philosophies and histories. The critique explains the position between Indigenous spiritual ways of seeing, and western Christian ways of seeing; opposing epistemologies and emotional tension seeking resolve. Christian values from Europe were imposed on many Australian Indigenous people as part of colonisation and conversion. Through a mixture of love and trauma, some beliefs are incorporated into contemporary Indigenous Christianity. At the same time, we remain deeply connected to our own traditions and practices. As a Wiradjuri Indigenous woman, with values and beliefs animated by Wiradjuri cultural heritage, there are significant encounters and challengers that manifest in dealings and communication with non-Indigenous people of faith, who might rely on the parochial values which frame their western version of Christianity. Historically, some of these values subjugated our people: this is a point of tension but also a point of Reconciliation. The in-between

is where this paper's critique lies. The paper also gives examples of Indigenous knowledge keepers who have negotiated this third space of feelings and emotions with luminary formulas for negotiating the liminal space, combining Biblical and Indigenous tradition as "Deep Listening: Dadirri" (Baumann AM) and traditional spirituality in "Story about Feeling" (Neidje). This presentation is an explainer of existing in this liminal space, of being one with Indigenous way's of seeing, and being, by negotiating a life in the church and life in my Country and its spiritual connections.

Del diablo al tlacateotl, del Infierno al Mictlan. El miedo al diablo y al infierno como estrategia de evangelización en sermones franciscanos del siglo XVI

Nemian Navarro
Facultad de Filosofía y Letras-UNAM
navarronemian@gmail.com
México

Una de las mayores preocupaciones para los frailes franciscanos durante la evangelización en Nueva España versó sobre la figura del Diablo y su influencia en creencias y prácticas indígenas. En su lucha contra el actuar de éste y la condenación en el Infierno, autores como fray Bernardino de Sahagún se convencieron de la necesidad de elaborar textos cristianos en lengua náhuatl, entre los que destacan los sermonarios. El objetivo de la ponencia será presentar los avances de una investigación en curso cuyo tema principal ha sido analizar cómo los discursos sobre el miedo al Diablo y el Infierno (también llamada "pastoral del miedo") se hicieron presentes en los sermones de evangelización en lengua náhuatl, y cómo éstos buscaron influir en las normas, comportamientos y relaciones de los nahuas en proceso de evangelización, es decir, en la construcción de un nuevo "régimen emocional" de impronta católica. No obstante, mi hipótesis es que, si evidenciamos que los sermones escritos en náhuatl se relacionan también con elementos, sujetos, lugares y acciones propios del pensamiento indígena, habría que reconsiderar qué tipo de "régimen emocional" se estaba intentando construir ya que, si estos discursos del miedo se nutrían de dos realidades diversas (occidental y mesoamericana), es poco probable que el miedo provocado por estos sermones estuviese acorde con el dogma católico, aun si esa fuese la intención de sus autores europeos.

Mesa 14. Cuerpo, género y cuidados

Spaces of care, masculinities, and compassion (takuphuguhutok): Inuit Elders counselling men in Kugaaruk, Canada

Sean Robertson
University of Alberta - Faculty of Native Studies
seam.robertson@ualberta.ca
Canadá

Mending relationships is a capacity of (Indigenous) legal orders. This is a more-than-rational affair since relationships are saturated by emotions, and Indigenous knowledges and laws are informed by rational, physical, spiritual, and emotional understandings of the world. This "law and the emotions" perspective offers pragmatic benefits. It illuminates how the law may be used to manipulate, direct, or encourage certain emotions toward policy goals—or (as contended here) emotional wellbeing. Research on Indigenous masculinities has documented the negative impacts of colonialism on men's identities, emotions, and relationships. Elders in the Inuit community of Kugaaruk, Nunavut, responded to the issue of mending relationships with the formation of a men's group in which they provided counselling. Informed by the guideline (pidquhiit) of compassion (takuphuguhutok), the Elders' counselling practices shape emotions (ikpiginirq) and spaces supportive of relational openness, understood as important to wellbeing. The findings describe Inuit law as part of a community-based model of emotional wellbeing, as well as innovatively contribute an Indigenous dimension

to discussions of law and emotions. By documenting this Inuit approach, an Indigenous model of wellbeing is made available to the caring professions and an anticolonial representation of community self-determination is broadcast. This research (2014-24) was devised through a decision by the lead author and nine Elder co-authors to investigate Inuit law and emotions, and share on-the-land (legal) knowledge with youth. Its methods involved interviews, focus groups, and verification meetings with thirty community members, as well as Elder-led land camps (about sealing (2016) and fishing (2018)) for youth.

Fear of the invisible and visible during the Spanish Flu pandemic in Vienna

Emma Schrott
University of Alberta - Faculty of Native Studies
schrott@mdw.ac.at
Austria

"Fear paves the way for any infection the fastest!" declared a physician in a Viennese daily newspaper. Yet while this article, dated 14 October 1918, described the virus as harmless and advised against withdrawing from social life, public institutions across the city were shut down only days later. Amid multiple ongoing crises, medical discourse and media reporting on the fatal second wave of the Spanish Flu in autumn 1918 sought to contain the fear-mongering dynamics that this new wartime 'invisible and untouchable enemy' generated.
This paper traces fears of the unknown during the Spanish Flu pandemic in Vienna, focusing on overlapping emotions of fear for both living and non-living things. By analysing how political and health crises induced fear that interacted with ambivalent attitudes towards emerging technology, it engages with notions of proximity, presence, and defence. In particular, the gramophone – a musical object gaining popularity in domestic usage during the pandemic – raises important questions about how mechanically reproduced sound complicated human-machine relationships.
Considering how sound objects evoked the presence of 'reproduced artists' provokes reflection on how deeply technology became humanized in the context of pandemic-driven isolation within the private sphere. How were these reproduced bodies, and the sounds of breath and touch they carried, multisensorially and emotionally experienced? By taking the assemblages of human and non-human actors seriously, this paper examines how historical bodies oriented afresh towards new affective cultural objects.

Cuerpo gestante y emociones: expectativas de alegría, miedo y culpa en los discursos hacia la maternidad en la Ciudad de México en la Ciudad de México (1960-1980)

Andrea López Ortiz
UAM Xochimilco
alopezo36@gmail.com
México

El cuerpo de las mujeres gestantes en la ciudad de México durante la época del milagro mexicano fue un espacio de regulación y normatividad atravesado por discursos de género, clase y raza. Como receptor y repositorio de expectativas sociales y culturales, la maternidad fue presentada como un ideal de plenitud, pero también como una responsabilidad que exigía preparación física y emocional. En este marco, las revistas femeninas Kena y Claudia—consideradas en la historiografía como espacios de modernización y apertura a discursos feministas—se situaban en una transición en la que los roles de género, aunque sujetos a cambios, seguían reforzando la centralidad del embarazo y el parto dentro de la identidad femenina.
Esta ponencia analizará cómo dichas publicaciones promovieron la preservación del cuerpo gestante desde discursos médicos que enfatizaban la importancia de "llegar saludable" al parto. A la par de los discursos institucionales del Estado y la Iglesia, que concebían la reproducción como un deber de la mujer en el desarrollo nacional, estas revistas reforzaban la idea de una madre responsable que debía cuidar su cuerpo no solo desde

la alimentación y la higiene, sino también desde la regulación de sus emociones. En este sentido, se inscribían dentro de un régimen emocional que definía qué sentimientos eran adecuados para una maternidad ideal: la alegría y la esperanza se presentaban como emociones deseables, mientras que el miedo y la culpa emergían como amenazas ante la posibilidad de una maternidad fallida. A través del análisis de estos discursos, se busca explorar los límites entre estas emociones y cómo la medicalización del embarazo y el parto consolidó un modelo de maternidad en el que el cuerpo femenino debía ser vigilado tanto en su dimensión física como emocional.

Entre la angustia, la preocupación y el amor. Lógicas afectivas en la figura de *Sorge* (Cuidar)
Hugo Garcíamarín

Mesa 15. Virtual. Sujetos liminales: fronteras, infancias y esclavitud (XVIII-XX)

"Why do slaves dread so bad to go to the South?": The Environment, Physical Decline, and Emotion within the 19th-century U.S. South

Mia Edwards
University of Warwick.
mia.edwards@warwick.ac.uk
Inglaterra

In this paper, I shall explore how real and imagined perceptions of specific regions within the Southern U.S. created a culture of fear amongst enslavers and enslaved peoples within the 1800s. Focusing upon these poignant health concerns, I shall highlight the fear and anxiety that enslaved people experienced in relation to being sold to the Deep South. Furthermore, this paper will note that this sense of fear was not just due to familial separation, or the perceived harshness of enslavers within the Deep South, but also due to the physical environment itself which played havoc with the health of both enslavers and enslaved people. I intend to inspect topics such as terrain, weather, heat, and crop cultivation methods, for their perceived impact upon health. Many enslaved people and enslavers feared the Deep South, over the Upper South, due to perceptions about the heat being more intense, increased rates of disease, the poor crop growing conditions, more extreme weather, and difficult to traverse terrain. The additional fears that enslaved people faced when being sold to the Deep South, both the emotional horror of most likely never seeing their families again, but also a sense of fear related to the perceived intensity of violence used by enslavers within this region, only compounded the distress caused by the physical environment. This sense of crueller treatment was experienced both through the methods of punishment but also the intensity with which enslaved peoples were forced to labour, often in gruelling environmental conditions. Enslaved people also experienced additional concerns about the increased difficulty to run away, due to the greater distance to reach the North, and the more rugged terrain that they would have to cross in order to get to these Northern states. By emphasising the multifaceted ways in which fear intersected with conceptions of the environment in the antebellum United States, I hope to highlight the permanence of fear within this history and the impact that environmentally based fears could have upon the power dynamics within the institution of slavery.

Investigating the anxieties that were present within the minds of many enslavers and enslaved peoples, allows for a greater understanding of the impact that the physical environment could have upon someone's emotional state. This research also enables a greater understanding of how prevalent concerns about environmental danger were amongst antebellum Americans. This paper shall highlight that these concerns impacted the emotion worlds and decision-making processes of 19th-century Southerners, their sense of identity, family life, and the ability of enslaved people to perform certain acts of resistance.

SIN DATOS EN LA BASE

The Emotional World of the Enslaved: Fear, Vulnerability, and Environmental Anxiety in the Antebellum South

Santiago Velez

Entre la pasión y la desazón: la frontera de las emociones de una comunidad esclavizada en la Amazonía peruana (1870-1920)
Luis Eduardo de la Cruz Melgarejo

Swamps, Slavery, and Sentiment: The Emotional Environment of the South Carolina Lowcountry (1800-1860)
Melanie Annis

Repensar la política y la diplomacia interétnica a través de las emociones: interacciones, impresiones y vivencias en la frontera bonaerense (1800-1830)
Carla Dátola
IEHS IGEHCS FCH UNICEN
carladatolavelez@gmail.com
Argentina

Iniciado el siglo XXI se realizaron originales aportes, desde la perspectiva de la historia de las emociones, sobre las relaciones interétnicas, el parentesco simbólico y los procesos de mestizaje en la campaña y la frontera bonaerense en el siglo XIX, mediante diversas fuentes alusivas a las características que asumieron las relaciones sexuales y amorosas entre mujeres indígenas y hombres hispanocriollos (Bjerg, 2007, 2009).

Algunas contribuciones examinaron cuestiones vinculadas a las vivencias experimentadas por los indígenas en su interacción con los actores de la frontera (Arias, 2022; Bechis, 1996, 2001, 2008; Cutrera, 2005; Jiménez y Alioto, 2013; Ratto, 2003, Salerno, 2018), aunque ello no fue abordado desde el enfoque de la historia de las emociones (Bjerg, 2019). Este trabajo busca analizar las relaciones políticas y diplomáticas establecidas entre los cacicazgos de Pampa, Patagonia y la Araucanía (actual Chile) y los hispanocriollos en la frontera bonaerense y la ciudad de Buenos Aires, durante la transición del orden colonial a los primeros gobiernos patrios, mediante la examinación de documentos del Archivo General de la Nación, la prensa periódica y obras de funcionarios extranjeros que visitaron el Río de la Plata (Parish, 1958) en diálogo con diversos estudios consultados. Recuperaremos las impresiones de los sujetos sociales en el contexto de frontera, recurriendo al microanálisis (Revel, 2015).

Emociones y sensibilidades en torno a la niñez en un mundo de frontera: la campaña bonaerense en el Río de la Plata (siglos XVIII a mediados del XIX)
Lucía Lionetti
IEHS IGEHCS FCH UNICEN
lionettilucia@gmail.com
Argentina

Como ha mostrado la valiosa producción de estudio sobre la niñez, la experiencia de vivir la infancia no fue ni es una experiencia única y generalizada. El gran desafío es dar cuenta de las representaciones, afectividades, sensibilidades y emociones de los adultos hacia ella, y, al mismo tiempo, no dejar de atender el modo en que ese pasaje de la niñez no siempre estuvo en consonancia con el universo de las ideaciones. Incluso la ausencia de afectos, cuidados o situaciones de violencia sobre la niñez no fueron emergentes de esa distancia entre la representación y las prácticas, sino más bien el producto de una inexistencia de su individuación.

Atendiendo esta cuestión, el presente trabajo se indaga, a partir del tratamiento de fuentes éditas (prensa, educativas, etc.) e inéditas (fuentes judiciales) las distancias entre esos discursos que consagraban a la niñez bajo la figura de los "pequeños patriotas" y las prácticas sociales en el contexto de la ciudad de Buenos Aires y la frontera bonaerense entre los siglos XVIII y mediados del siglo XIX. En esa sociedad, propensa al desborde y el abuso sobre las corporalidades vulnerables de mujeres y niños/as (Cowen, 2019; Lionetti, 2018; 2021), se busca dar cuenta de las zonas de contacto (Ahemed, 2014) de sensibilidades, pasiones, sentimientos y emociones (Domenech, 2012) entre los adultos y la niñez.

Mesa 16. Virtual. Amor, literatura y escrituras del yo siglos XIX y XX

Markus Küster

Sensibilities across borders: German writers and their emotional exchange with Spanish culture, 1800-1840

Emociones, género y anticatolicismo en los textos autobiográficos de José María Blanco White

Bakarne Altonaga
Universitat de València.
bakarne.altonaga@ehu.eus
España

En sus *Letters from Spain*, el sevillano José María Blanco White dijo de su madre que, "Under the influence of a happier country, her pleasing vivacity, the quickness of her apprehension, and the exquisite degree of sensibility which animated her words and actions, would have qualified her to shine in the most elegant and refine circles". En estas cartas autobiográficas, publicadas por primera vez recopiladas en formato de libro en 1822 en Londres, cuando hacía tiempo ya que había abrazado el anglicanismo de la que era su nueva patria desde 1810, Blanco White vertió una de sus críticas más expresivas a los efectos morales y sentimentales que el fanatismo católico tenía en sus compatriotas españoles, entre ellos en su propia madre. A través del análisis de sus exitosas *Letters*, así como de otros de sus materiales autobiográficos, pretendo explorar cuál fue el contenido emocional y de género, y la relación entre ambas dimensiones, del duro cuestionamiento que el autor ofreció sobre el catolicismo español y el efecto que este tenía en el desarrollo de feminidades y masculinidades, impidiendo que se ajustaran a los moldes de los tiempos y principios modernos y civilizados, que él creía estar observando en Inglaterra.

Tiphaine Le Guern,

The emotional limits of the body: anxiety and vulnerability in early modern self-writing

Juan Carlos Flores Collantes

Amor y frontera emocional en la literatura epistolar de la Guerra del Pacífico

Amoríos peligrosos: Intimidad de Jóvenes trabajadores, cosmopolitismo popular y la transgresión del orden social en Colombia (1906-1936)

Tomas Mantilla
Harvard University
tmantilla@fas.harvard.edu
Estados Unidos

In recent years, the study of emotions in Latin American history has been gaining ground. More scholars are asking how emotions have shaped people's experiences, actions, and societies across the region over time. Studies on emotions during wartime, immigration, and attempts at modernization are increasingly enriching national histories.

In Colombia, Pablo Rodríguez and Margarita Garrido have pioneered this approach, focusing on emotions like fear, anger, and guilt in times of social and political upheaval in the 19th century. Rodríguez, for instance, has focused on natural disasters,

while Garrido has paid attention to elites' fear of plebeian mobilization. Their work has paved the way for historians interested in understanding the role of emotions shaping everyday lives and giving meaning to social transformations and to legal and political discussions.

As historians who study emotionally contentious processes in the 19th and 20th centuries, we recognize the valuable contribution that a focus on emotions can offer to the social, legal, and cultural histories of modern Colombia. We propose a panel on the thematic category of "emotions at the limit" in which we will share archival-based research centering emotions. We hope to offer new perspectives on Colombian history while also bringing to the table methodological and theoretical questions regarding the place of emotions, and their intensity, in our field.

Juan P. Ardila opens our session with a paper studying rumors and conspiracies in Santafé de Bogotá from mid-1808 - when news that Napoleon had captured Ferdinand VII reached the city - to mid-1810 - when a government junta was created in the city. During those first months, the city's inhabitants demonstrated their loyalty to the Spanish Crown while also dreading a possible French invasion. Eventually, confusion and fear became widespread and factionalism became rife. In this context, intense and rampant emotions shaped *Santafereños*' imagined futures. Many began to envision new political systems.

Tomás Mantilla closes the panel by examining the emotional and social transformations wrought by vernacular literacy in early twentieth-century Colombia (1906–1936) through the lens of illicit working-class romantic correspondence

Mesa 17. ALTERIDAD Y PERTENENCIA: RAZA, EXCLAVITUD Y MONSTRUOS (12-2)

Ambivalent Borders: Why We Love to Hate our Zombies en el correo? también me urge

Kathryn Temple
Georgetown University
Templek@georgetown.edu
Estados Unidos

My paper examines our emotional reactions to imagery related to zombies in the context of law and the humanities. Revulsion may seem like the only emotion appropriate when humans are confronted with the living dead and yet our reactions are much more complex than the revulsion model might predict. My paper examines zombies at the borders: national borders where migrants are described either as zombie hoards after our brains, or as "necessary workers"; borders between law and literature as lawyers rely on zombie hypotheticals and legislators drool over "zombie laws"; and borders between the human and the zombie, always porous and easily breached. This analysis suggests that the larger cultural response to zombie imagery is not revulsion so much as it is ambivalence, the emotion in which one is drawn equally in two different directions. Ambivalence and attachment are closely related: we hold the object of our ambivalence close as we try to understand our competing feelings of revulsion and attraction. In part, this ambivalence recognizes a fundamental truth about zombie imagery: we abject those parts of ourself that we cannot accept and locate them in the decaying body of the zombie. To kill a zombie is to kill a part of what makes us human. (Note: This paper will form part of chapter 4 of my book manuscript: "Ambivalence: The Invention of a Modern Emotion," under contract with NYU Press.)

At the Border of Belonging. Domestic Slavery in Late Medieval Florence

Hanna Wichmann
University of Rostock
hanna.wichmann@uni-rostock.de
Alemania

Will explore the visual and textual depiction of domestic slaves as a recurring phenomenon in the sources of the late medieval Florentine upper class. The women and children, who primarily came from the Black Sea region, were enslaved and sold to Florence via the Venetian and Genoese markets and mainly performed household tasks, such as cooking, sewing, cleaning, etc. At the same time however, they were exposed to sexual exploitation by the male family members, often resulting in illegitimate children. Both mother and child were forced to navigate various cultural, linguistic, and sexual boundaries which will be discussed in the presentation. The paper also examines the extent to which the ethnicity of female slaves and their children is taken into account in Florentine sources, and how they are marked or stigmatized as "Others" by their (presumed) ethical background and appearance. In particular, the question of race, which could possibly be linked to the usage of emotions regarding the aspects of ethnicity and otherness, will be considered in the paper. Various sources will be used for this purpose: First, the so-called slave registers, in which detailed descriptions of the slaves sold in Florence can be found from the middle of the 14th century onwards, and second, intimate and private records such as family books and other intra-familial records.

Identidad racial y de clase en el umbral del orgullo y la vergüenza: "Abeng" de Michelle Cliff (1984) en el contexto de la independencia de Jamaica

Pilar Osorio
Institución Universitaria Colombo Americana ÚNICA
p.osorio@unica.edu.co
Colombia

En Abeng (1984), Michelle Cliff narra la historia de Clare Savage, una joven mestiza que habita el umbral entre dos razas y dos clases sociales en la Jamaica de la década de 1950. La novela explora cómo Clare crece en una tensión entre el orgullo y la vergüenza por su relación con el privilegio colonial. Para analizar esta tensión, se retomarán, entre otros, los planteamientos de Ahmed (2004) sobre la vergüenza como un mecanismo de regulación identitaria y exclusión. En contextos coloniales y poscoloniales, la vergüenza no solo individualiza, sino que también colectiviza, marcando cuerpos y subjetividades dentro de sistemas de poder. Asimismo, Probyn (2005) argumenta que el orgullo y la vergüenza pueden ser fuerzas movilizadoras en la autodefinición de sujetos marginalizados, funcionando tanto como herramientas de opresión como de resistencia. Desde esta perspectiva, la ponencia explorará cómo Clare Savage navega entre estos afectos en su proceso de autodefinición, en un contexto donde la historia colonial impone significados contradictorios sobre raza, clase y pertenencia. Se demostrará cómo en Abeng, tanto la vergüenza como el orgullo configuran una inflexión que lleva a la construcción de una nueva identidad. A partir de este análisis, se reflexionará sobre cómo el orgullo y la vergüenza funcionan como ejes fundamentales en los procesos de transformación social y reconciliación en sociedades marcadas por la colonialidad.

Mesa 18. MEMORIA, FIESTAS Y CONMEMORACIONES (10-12)

Efervescencia emocional y futuros imaginados en la formación de la Junta de Santafé, 1808-1810

Juan Pablo Ardila Falla

University of Richmond
juan.ardilafalla@richmond.edu
Estados Unidos

Juan P. Ardila opens our session with a paper studying rumors and conspiracies in Santafé de Bogotá from mid-1808 - when news that Napoleon had captured Ferdinand VII reached the city - to mid-1810 - when a government junta was created in the city. During those first months, the city's inhabitants demonstrated their loyalty to the Spanish Crown while also dreading a possible French invasion. Eventually, confusion and fear became widespread and factionalism became rife. In this context, intense and rampant emotions shaped *Santafereños*' imagined futures. Many began to envision new political systems.

Entre el miedo y la esperanza. El régimen emocional mexicano durante las conmemoraciones del 5 de febrero en la era Tuxtepec, 1876-1888

Carlos Lindarte
Universidad Iberoamericana
historiando.30@gmail.com
México

Esta ponencia tiene como objetivo explicar la formación de un régimen emocional en torno a las conmemoraciones del 5 de febrero durante la era Tuxtepec (1876-1888). Mi interés es demostrar que dichas conmemoraciones reflejaron dos emociones predominantes, aunque contrapuestas: el miedo y la esperanza. Los periódicos críticos del régimen de Porfirio Díaz utilizaron el aniversario constitucional para fomentar sentimientos de miedo frente a un futuro nacional incierto y en riesgo, señalando la fragilidad institucional, así como las amenazas derivadas del autoritarismo en ciernes. Por su parte, la prensa oficialista promovió un discurso de esperanza orientado a legitimar el nuevo orden político, destacando promesas de paz, progreso y respeto a la Constitución como elementos esenciales para la estabilidad política tras la caída de Sebastián Lerdo de Tejada. Esta ponencia se basa en el Análisis Crítico del Discurso aplicado a fuentes hemerográficas como La Voz de México, El Siglo Diez y Nueve y El Monitor Republicano, periódicos que expresaron ambas posturas frente al régimen de Díaz y el día de la Constitución como elemento conmemorativo y centro del orden sociopolítico. Esta propuesta busca identificar cómo se construyeron política y socialmente el miedo y la esperanza mediante narrativas simbólicas e ideológicas que proyectaron visiones contrastantes sobre el destino nacional. Finalmente, esta ponencia contribuye a entablar un diálogo con la historia política y la historia de las emociones para comprender cómo éstas últimas resultan fundamentales en el análisis de los procesos de construcción política e identitaria de los Estados-nacionales a finales del siglo XIX.

El Mundial Argentina '78 como experiencia íntima: pasión, miedo y contradicción

Maylen Bolchinsky Pinsón
CONICET UNMDP
bpmaylen@gmail.com
Argentina

El trabajo analiza la pasión y el miedo en un acontecimiento masivo celebrado en una coyuntura de excepción: el Campeonato Mundial de Fútbol Argentina 1978 organizado por un gobierno dictatorial y represivo (1976-83). Cómo se conjugó la tensión entre *la fiesta y el terror*, entre la pasión nacionalista, el amor a la patria y la alegría extática que enfervorizó a una mayoría social y el miedo, la angustia y el dolor provocados por la violencia del terrorismo de Estado. Cómo se expresaron estas emociones, qué acciones promovieron y cómo navegaron los sujetos las prescripciones y guiones que imponía el régimen para regular las manifestaciones afectivas del ciudadano común.

Para responder a estos interrogantes se exploran las experiencias emocionales de hombres y mujeres con distintos roles de participación en el certamen: un jugador del seleccionado argentino, militantes políticos vinculados al peronismo de izquierda y jóvenes que colaboraron en la ceremonia de apertura del torneo o que trabajaron como traductoras, asistentes de prensa o de turismo. Para ello se analizan entrevistas publicadas por la prensa, testimonios orales y archivos personales. Los mismos son examinados en diálogo con los dispositivos afectivos y simbólicos que el gobierno de facto dispuso para direccionar el sentir nacionalista. Así también las fuentes orales son puestas en perspectiva al considerar las dinámicas propias de la memoria social e individual y el paso del tiempo en la construcción de relatos sobre el pasado.

En línea con la historiografía de las emociones, la investigación pondera la perspectiva sentimental a fin de comprender en complejidad un fenómeno paradojal que no encuentra explicación suficiente desde una lógica estrictamente política o ideológica. De este modo, el trabajo es pensado como una contribución a los estudios que analizan el problema de la nación en clave íntima y cotidiana, en esta caso, para echar luz a la problemática del consenso y la relación entre dictadura y sociedad.

"Acá también hubo amor entre nosotros." Hope and gratitude as contrasting emotions in the memories of former detainees

Bianca Ramírez Rivera
University of Groningen
b.p.ramirez.rivera@rug.nl
Países Bajos

Prolonged confinement, physical and psychological torture, depersonalization and geographical disorientation were some of the techniques applied to people illegally detained during the dictatorial regimes of Argentina, Chile and Uruguay. Secluded in clandestine spaces, in some cases detainees were blindfolded, immobilized and continuously surveilled, limiting their communication with others in the same condition, with their captors and with the outside world. As a result, the detention experience left a traumatic imprint in the recollections former detainees have of their past.

Characteristically, sadness, guilt, anger or fear are the most referred emotions while "writing violence" (Nordstrom & Robben, 1995), predominantly present in the testimonies of former detainees, research performed about them and literary and audiovisual works reconstructing their captivity. However, "negative emotions" (Robbinson, 2009) are not the only emotions experienced by former detainees.

Due to the nature of these limit-experiences (Leociak, 2019) and the vast diversity of people that were subjected to such practices, the memories of former detainees are as unique as what they experienced. If contrasting, it was not contradictory that while inhabiting spaces of pain, grief and horror, glimpses of joy, hope or gratitude were also felt by the detainees.

The structure and events they choose to recount are related to their goals and expectations as storytellers, but the density of what is told not only relies on their words. Das (2003) and Portelli (2009), speaking from the anthropological and historical disciplines, agree that what is uttered in the words is not the only element that defines the meaning of the speech, but rather is a composition of verbal signs, performative gestures and cultural notions surrounding the speaker.

While interviewing former detainees, researchers should understand the importance of building *rapport* within a safe environment and establishing mutual trust, recognizing that our counterparts have endured extreme and traumatic experiences that will be revisited through their narration. Ultimately, the goal is to avoid revictimization and aid their recollections through our questions, conditions that should be extended to our analysis of the material obtained. In that regard, how can we acknowledge contrasting emotions, like joy, hope or gratitude coexisting with the sadness, guilt, anger or fear experienced during their detention? Is it possible to do it without banalizing the trauma caused by the violence inflicted upon them? And if so, what elements of their narrative help us to understand such emotions?

In this intervention, I aim to highlight the contrasting emotions, such as hope and gratitude, in the memories of three former detainees of the dictatorships in Argentina, Chile and Uruguay. Through the interviews I sustained with them, my goal is to identify which moments served as catalyzers to experience said emotions, the analytical tools that are needed to understand them, and the ethical implications of focusing on them without banalizing their lived horror.

Mesa 19. Virtual. Violencias y retos del siglo XXI

Sobrevivir emocionalmente a la violencia de persecución. Euskadi, 1995-2011

Sara Hidalgo García de Orellán
University of the Basque Country (UPV/EHU)
sara.hidalgo@ehu.eus
España

El objetivo de esta presentación es mostrar la naturaleza de la violencia de persecución y los mecanismos que las personas afectadas pusieron en marcha para poder sobrevivir emocionalmente a este fenómeno. Nos centraremos en uno de los colectivos diana de esta violencia, los miembros y cargos institucionales del Partido Socialista de Euskadi-Euskadiko Ezkerra (PSE-EE), analizando sus relatos y accediendo a su experiencia y a las emociones que la tejieron. La violencia de persecución fue un fenómeno de violencia política desencadenado en Euskadi fundamentalmente desde 1995 hasta 2011. En 1995 el grupo terrorista ETA y su brazo político, Herri Batasuna, pusieron en marcha la denominada "ponencia Oldartzen", con la que trataron de redirigir su estrategia para conseguir sus fines políticos. Fruto de esa estrategia es la violencia de persecución, una violencia que no se circunscribe solo al asesinato, sino que abarcaría también las amenazas, coacciones, extorsiones, agresiones y la presión y aislamiento social. Esta violencia generó un fuerte *sufrimiento emocional* (concepto acuñado por W. Reddy en *The Navigation of Feeling*, 2001) del que se derivó también la puesta en marcha de una serie de mecanismos de supervivencia.

Estos mecanismos de supervivencia, en el ámbito del socialismo vasco, estarían agrupados en tres: creación de *refugios emocionales* (Reddy, 2001), como por ejemplo, las sedes socialistas; la articulación de una férrea solidaridad grupal (lo que les permitió por ejemplo hacer frente a las coacciones en los espacios institucionales); y una sociabilidad compartida y muchas veces gestionada por el propio partido (lo que permitió salir del aislamiento social en que se encontraban muchos de los militantes o cargos institucionales del partido).

Las fuentes usadas han sido las hemerográficas, que reportan casos públicos de coacción, amenaza o agresión; las fuentes archivísticas, sobre todo las municipales, donde se trascriben los plenos municipales; y fundamentalmente, la historia oral. Esta última es una fuente crucial para el acceso a esta experiencia, pues la mayoría de las aristas de la misma no han quedado codificadas en otros tipos de soportes documentales.

The Changing Face of Fear: Movies as a Lens of Social Change in Late 20th-Century Türkiye

Oğuzhan Dursun
George Mason University
oguzhandursunn@gmail.com
Estados Unidos

This study explores how emotions shaped Turkish society's transformation between 1950 and 1999. Migration, urbanization, and modernization altered the society, but the shift was not sudden or uniform. Instead, traditional and modern values coexisted, often clashing in ways that created deep emotional struggles. Family bonds, once the foundation of social life, became fragile. Fear of losing these bonds often turned into anger. Longing for the past led to resentment of the present. Shame over cultural displacement deepened insecurity, making some people hide parts of their identity. These emotions did not exist separately but intertwined, shaping how individuals and communities navigated change.

The films captured these emotional tensions, making cinema a powerful historical source. This study treats films not as mere entertainment but as records of collective emotional experiences. Movies reflected how rural migrants and new residents struggled to adapt to urban life, how family structures changed, and how modernization disrupted familiar ways of living. Through character development, plotlines, and visual storytelling, films preserved emotions that might otherwise be lost in historical records. By analyzing 100 films from 1950 to 1999, this research uncovers how fear and its derivatives marked different phases of Türkiye's social transformation.

The 1950s and 1960s portrayed migration as both a promise and a struggle. Cities offered opportunities, yet rural newcomers faced alienation. Many feared being seen as outsiders, yet returning home felt like failure. The 1970s and 1980s saw greater instability. Economic crises and political turmoil intensified anxieties over honor, gender roles, and family breakdown. Films reflected the growing tension between old moral codes and new urban realities. By the 1990s, individualism became more visible, but it brought its own emotional burdens like uncertainty, loneliness, and nostalgia for lost communal bonds. As urban life expanded, people gained more personal freedom but also felt increasingly disconnected. These films did not just document emotions; they actively shaped how audiences processed and understood social change.

This research argues that movies are essential tools for studying emotions in history**.** Films do more than depict emotions, they reveal how societies feel, react, and adapt to transformation. They offer a window into the emotional worlds of ordinary people, preserving struggles that official records often overlook. By analyzing movies as historical texts, this study introduces a fresh methodological approach to the historiography of emotions. It shows that emotions were not just personal responses to change but forces that shaped the course of modernization and national identity. Bridging visual culture with social history, this research highlights the emotional dimension of Türkiye's transformation and opens new ways to understand how societies navigate uncertainty, adaptation, and loss.

Entre la vergüenza y la culpa: los límites emocionales de la violación sexual

Lorena Santos de Torregoza
Consejo Superior de Investigaciones Científicas CSIC
loresa07@ucm.es
España

La violación sexual es una experiencia que desencadena emociones morales intensas como la humillación, la vergüenza y la culpa. Al ser un acto extremo de violencia y despersonalización, permite analizar cómo estas emociones complejas interactúan, se transforman y, en muchos casos, se confunden. La humillación inicial de la víctima suele evolucionar en vergüenza y, eventualmente, en culpa. Sin embargo, surge la pregunta: ¿existe una diferenciación específica entre la vergüenza experimentada en la violación sexual y la que emerge en otras circunstancias? Asimismo, ¿qué distingue la vergüenza de la culpa en la experiencia de la víctima tras un acto de violencia extrema?

Esta ponencia tiene como objetivo explorar estas cuestiones para profundizar en la naturaleza de las emociones que emergen tras una violación. Se analizará cómo el contexto social y el grado de reconocimiento interpersonal pueden influir en la transición de una emoción a otra y en el proceso de reconfiguración de la identidad y el valor personal de la víctima. Se discutirán las construcciones culturales durante el último siglo de la vergüenza y la culpa en la violación, así como su papel en la revictimización o en la posibilidad de resignificación del trauma.

Sensibility toward the Non-Human: Emotional and Epistemic Boundaries in Environmental History

Nike Stolpe Wikström
Stockholm University
nikesw@kth.se

Suecia

How does sensibility shape human relationships with the non-human world? This paper explores how the conceptual history of "sensibility" – originally an 18th-century medical term describing the nervous system's responsiveness, before evolving into a psychological and moral framework – can help uncover the ways in which humans have perceived and responded emotionally to the more-than-human.
Boundaries are not only drawn around emotional concepts – emotions can also help set boundaries. One example is Almstriden in Stockholm 1971, where protesters mobilized emotions such as care, grief, and indignation to defend urban nature against redevelopment. I examine how the conceptual history of sensibility, where feeling with and for the non-human attested for human morality, can be used to read the emotives surrounding this urban environmental conflict.
Bringing together perspectives from William Reddy's emotive and Donna Haraway's becoming-with, I argue that sensibility both has and can continue to shape the shifting boundaries between humans and the non-human world. In this sense, sensibility is both the ability to perceive, feel, and express – an embodied, relational process of becoming-with non-human others. This paper represents an early application of a theoretical approach I am developing in my PhD research. I aim to contribute to the growing discourse on environmental affect and climate emotions, demonstrating how historical sensibility discourse continue to inform contemporary struggles over sustainability and interspecies ethics.

Emociones en la frontera, emociones en el destierro: sobre el exilio y la escritura diarística

Raquel Fernández Menéndez
Universidad de Salamanca
raquelmenendez@usal.es
España

La centralidad de la experiencia del exilio en los siglos XX y XXI ha sido crucial para el desarrollo de una amplia bibliografía dedicada al estudio de autobiografías y memorias surgidas de experiencias de desplazamiento forzado. Sin embargo, dentro del extenso corpus de escritos autobiográficos producidos por autores/as contemporáneos en el exilio, el diario ha recibido relativamente poca atención. Este desinterés a menudo surge de su entendimiento como una forma fragmentada y desorganizada, considerada meramente un ejercicio preliminar que precede la creación de grandes obras literarias, en lugar de un texto valioso por derecho propio. Así las cosas, mientras que se ha dedicado una investigación considerable a los diarios de escritores como herramientas para gestionar sus identidades públicas en la esfera literaria, se ha prestado insuficiente atención a la idoneidad de esta forma de autobiografía para expresar las experiencias traumáticas de la diáspora y las identidades fragmentadas que resultan de ellas.
Partiendo de esta premisa, mi comunicación pretende ilustrar cómo los diarios ofrecen desde el punto de vista de la teoría de las emociones perspectivas sobre la experiencia del trauma más allá de las consideradas tradicionalmente por los estudios autobiográficos. Al abordar emociones y afectos como la nostalgia, la tristeza, la ira e incluso el aburrimiento, pretendo desafiar la percepción del diario como una práctica meramente egocéntrica y espontánea, y subrayar su papel en la reconstrucción de identidades tanto personales como colectivas. Para tal fin, recurriré a un marco teórico que incluye aportaciones de la neurociencia (Damasio), los estudios culturales (Ahmed, Berlant, Ngai) y la estética del dolor y el sufrimiento (Scarry). Me centraré en una selección de diarios del exilio republicano español de 1939, concretamente, los debidos a Rosa Chacel, Max Aub y Zenobia Camprubí para advertir de cómo el diario permite cartografiar las emociones en el tiempo que transcurre desde la salida de España hasta su establecimiento en los países de acogida.

Mesa 20. FEMINISMOS, MASCULINIDADES Y FEMINEIDADES (10-12)

All's Fair in Love and War: Women Slaying the Limits of Gender Sor Juana Inés de la Cruz's Courtly Verse

Sarah Finley
Christopher Newport University
sarah.finley@cnu.edu
Estados Unidos

This presentation examines love in Sor Juana Inés de la Cruz's gendered reworkings of Petrarchan tropes of amorous wounds, battles, bodily destruction and lovesickness. Such topics have roots in chivalry's celebration of the (male) knight as hero who valiantly suffers the pain that the (female) beloved inflicts. In response, Sor Juana's courtly poems turn Petrarchan models on their head by empowering female lovers and portraying them as heroes. Indeed, some of the nun's verses represent woman narrators as hapless victims of love whose bodily, emotional and spiritual agony give them lyric voice. From a Petrarchan perspective, those female subjects who suffer and resist the beloved's injuries are brave warriors and model lovers. As is so often the case in Sor Juana's amorous works, the languishing admirer's primary defense against sentimental ruin is the mind's rational discourse, a quasi-mechanistic approach that echoes Baruch Spinoza's treatment of affect in Ethics Demonstrated in the Geometrical Fashion (1677). In poems with a female poetic voice, the privileging of women's intellectual capacity adds an important layer to the gender-bending that Sor Juana's courtly poetry performs. Precisely, the construction inverts paradigms that construct the mind as masculine and the body, with all of its base desires, as feminine. When Sor Juana's amorous verse takes this tone, I argue that it empowers female lovers and thinkers who come to relationships as equals and draws women into early modern intellectual discourses about love.

El sufrimiento o malestar como condición para la política. La paradoja feminista

Mercedes Arbaiza
Universidad del País Vasco (UPV-EHU)
mercedes.arbaiza@ehu.eus
España

La comunicación pretende reflexionar desde una perspectiva histórica sobre una categoría epistémica central en los procesos de subjetivación política, y que tiene su origen en el movimiento feminista de la segunda ola, "el malestar que no tiene nombre". Betty Friedan definió el malestar como "una inquietud extraña, una sensación de insatisfacción o anhelo que las mujeres padecen desde los años 50´s". También lo utilizaron las feministas más radicales en el *Manifiesto de las Redstockings*" en 1969, en un tiempo de fundación de un movimiento nuevo. A la vez que delimitaban los bordes de una nueva subjetividad política, la feminista, se afirmaba el fundamento emocional de la misma: "hemos vivido tan íntimamente con nuestros opresores aisladas unas de otras, que se nos ha impedido ver nuestro sufrimiento personal como condición para la política (…) Cuestionamos todas las generalizaciones y no aceptamos ninguna que no esté confirmada por nuestra experiencia". Al proponer la conformación de una nueva subjetividad feminista a través de una experiencia de carácter emocional, las políticas del yo, que se reivindicaron en sus manifiestos, generaron un conjunto de prácticas y experiencias, tácitas e involuntarias, sin autoridad teórica, con consecuencias imprevisibles, en las que el cuerpo tomó una relevancia epistémica central.

Partiendo de este texto fundacional del feminismo propongo, y esta es mi tesis central, interpretar el malestar o sufrimiento emocional como condición para la conformación de nuevas subjetividades políticas en la historia. Esta es su "cualidad experimentadora", anticipar algo que todavía no está significado ni estructurado. Mostraremos que el sufrimiento emocional de las mujeres adquiere, entonces y ahora, un carácter epistémico y político clave en la medida que apunta hacia la inconsistencia del código de las normas de género dentro del que aprendieron a vivir las mujeres, en este caso las jóvenes de

los años 60 y 70. El malestar sería la expresión social de la incoherencia del sistema político para las mujeres, deslegitimándolo desde una perspectiva moral. Diagnostica, además, un subjetivismo intenso como fuente de conocimiento y de verdad para la realización de la política. Se podría afirmar que la paradoja "lo personal es político" es una forma de pensamiento propia de quienes no tienen autoridad epistémica para hablar dentro de la lógica del pensamiento experto, en términos de oposiciones o contradicciones teóricas (logocentrismo).

Tomar la experiencia emocional como asiento de la política, entendiendo la experiencia como el efecto de un evento o acontecimiento que interrumpe el tiempo, produce una subjetividad feminista que no se clausura, sino que esta siempre abierta. Y esta es la paradoja. El malestar contiene un tiempo epistémico de innovación y de apertura hacia lo todavía no representado por el lenguaje, o, si se quieren, hacia lo no decantado o estructurado. La interrupción forma parte de la vivencia del tiempo feminista. Pensar afectivamente la experiencia y la conciencia social produce esta paradoja, y es que el *ethos* interrumpe el tiempo cronológico del *logos*.

Quiero decir, la certeza (el significado) de la opresión patriarcal, o si se quiere, el efecto de la percepción de la afección corporal que produce la sensación metafísica de la universalidad de la misma (logos), se va desplazando según la lógica del dolor, el *ethos*. Y el dolor tiene un carácter liminal, *ekstático*, un término que tomo de la antropología, y denota un momento de indefinición, de apertura a algo nuevo, inédito, en el que no hay estructura, en un espacio/tiempo indefinido que rompe con lo ya significado. Mostraré, por lo tanto, que la práctica feminista mantiene una identidad en tensión en la medida en que el pensamiento corporal, en su dimensión afectiva estaría sometido al flujo o al devenir, debido a la intensidad o potencialidad del afecto, así como debido a su carácter relacional. La afirmación de la experiencia femenina como base sobre la que sistematizar el pensamiento y la teoría crítica se ha convertido así en una paradoja interna al producir un devenir del significado (de la opresión) impredecible. Es una paradoja desafiante al orden político, incluso herética, en la medida que significa una forma de pensar el poder que interrumpe lo ya significado, un "pensar desde el afuera", si se quiere, tomando la expresión deleuziana.

Hosting Emotions: Trust, Women and Power in Calderon's *Who Will Find a Strong Woman?*

Beatriz Salamanca
Universidad Javeriana
Beugeniasal@javerianacali.edu.co
Colombia

This paper examines the emotional and political dimensions of the hostess figure in Pedro Calderón's *¿Quién hallará mujer fuerte?* (Who Will Find a Strong Woman?). First performed in 1672, this religious play reimagines the biblical character Jael, who offers shelter to a ferocious enemy captain during a siege, only to kill him while he sleeps. This paper explores Calderón's reflections on women and power, highlighting the hostess's emotional fabric as she opens her home to the world. Drawing on the work of Derrida and Levinas on hospitality, as well as the scholarship of Gerd Althoff, Thomas Dixon, and Barbara Rosenwein on the history of emotions, this paper approaches Calderón's play through the lens of the performative qualities of emotions, and views hospitality and power relations as a ritualised performance capable of building—or destroying—trust. Through these frameworks, this paper sheds light on the multi-dimensional nature of hospitality, its potential to forge connections or reinforce boundaries, and offers new perspectives on the performative aspects of hospitality in guiding interactions with strangers and potential 'enemies.'

Configuración del sentimiento de inferioridad en el hombre andino durante el proceso de evangelización en el Perú Colonial siglo XVI

Jorge Americo Mendoza Vidal
EMILIMA
jorgeamericomendozavidal@gmail.com
Perú

En el Perú colonial, del siglo XVI, la evangelización impuso, en el hombre andino, fundamentos que lo determinaron como incapaz de conocer al Dios Católico, implementando la necesidad de colocar un mediador entre Dios y el runa: el sacerdote, el encomendero, el hacendado, etc.; tratándolo como un eterno menor de edad.
Teológicamente imposibilitado de conocer el Universal, asumieron que solo podía entender lo particular o singular, con una razón práctica dominada por las emociones, sentimientos, pasiones y /o afectos que gobiernan el alma de los nativos.
El objetivo de esta ponencia es argumentar con fuentes primarias del siglo XVI como la evangelización configuro un sentimiento de inferioridad en el hombre andino en un contexto de imposición de relaciones sociales feudales, para establecer lo que Bloch denomino «hombre de otro hombre» a una sociedad donde el individuo se sentía parte de un Ayllu (comunidad).
Nuestra metodología de análisis partirá de contrastar, mediante el debate filosófico, como la evangelización profundizo el trato infantil y la negación de comprensión del universal en el runa configurando en su autopercepción un sentimiento de inferioridad; impuesto en un contexto de contrarreforma. Usaremos los concilios limenses para presentar los mecanismos ideológicos utilizados por los hispanos.
Esta ponencia revelará como las emociones se configuran en el pueblo andino en un contexto en el que los runas, motejados despectivamente como indios, viven la introducción de la cultura hispana en su vida cotidiana, en sus afectos.

Mesa 21. Virtual. Salud e instituciones de recuperación y reintegración social (XIX-XX)

La emoción del llanto ante la enfermedad en la prensa médica española de la segunda mitad del siglo XIX

Margarita del Olmo García

La experiencia emocional de las mujeres del pueblo frente a la peste en el Chile del siglo XIX (1886-1888)

Magdalena Sánchez

Acting for survival: Masks and Performances in Prison; prisoner and healthcare workers' experiences of Institutional Emotional Pressure

Alice Gambell
London School of Hygiene and Tropical Medicine
alice.gambell@lshtm.ac.uk
Inglaterra

Being a prisoner demands a dedicated, intuitive, convincing and, for the most part, constant performance. To make it through each day, those inhabiting the carceral space are regularly forced to present multiple, and sometimes conflicting personas, and often feel it necessary to mask their identified core-self for their own protection. Healthcare workers, although cognisant of the vocational emotional labour expected of them, can also encounter unexpected dominant cultures within the penal space, with unexpected emotional pressures flowing from those dominant cultures.

From the oral history interviews undertaken as part of my historical enquiry into access to prison healthcare from 1995 to 2021, both healthcare staff in prisons and ex-prisoners describe conditions similar to those undertaking extreme emotional labour (Hochschild, 1983). However, the institutional cultural and emotional pressures on staff are not part of their job description, and prisoners are not getting paid to be a prisoner. Despite this, both healthcare workers and prisoners experience pressure to engage in surface acting, deep acting, and emotional dissonance. It is not emotional labour as set out in the parameters of the existing literature on Emotional Labour theory, but both prisoners and health workers describe inescapable institutional cultures which are emotionally taxing, along with consequences for not adhering to, and performing the cultural hegemony and expected behavioural parameters set within that institution. Both prisoners and healthcare workers encounter direct or indirect institutional pressure to behave in a certain way. Be it a healthcare worker or a prisoner, this is institutional culture which has been thrust upon the individual. This therefore will be Both operating in the extreme environment that is prison, both ex-prisoners and healthcare workers described experiences of deep acting, surface acting, emotional dissonance, as well as experiencing stress and burnout. From the interviews I have conducted, it was interesting to discover that both prisoners and healthcare workers not only discussed their own subjective experiences of IEP, but also discussed experiencing hostility from each other, as well as understanding the strain each other were likely to be feeling. This has led me to consider the occasions when healthcare worker and prisoner may have been simultaneously experiencing emotional labour and IEP when interacting with each other. What can we learn from each parties' understanding of this moment, how might each group observe and understand each others experiences of IEP, and how could this inform future healthcare delivery in prison?
In this presentation, I will demonstrate why the emotional experiences of prisoners and healthcare workers described in my oral history interviews should be identified as conceptually separate from traditional understandings of emotional labour. Presenting the emotional experiences of prisoners and healthcare workers as IEP, I will then provide different descriptions of IEP as identified in my research, explore how IEP has changed or remained consistent over the past 25 years, and attempt to set the criteria/parameters for IEP. I will also argue the need for further enquiry into IEP, the impact of sustained emotional and moral suppression in order to survive, and a need to further interrogate the physical and mental health outcomes of this kind of prolonged surface acting and emotional dissonance.

El suspiro entre el dolor y la esperanza: las emociones durante la hospitalización

Yolanda Becerra
Universidad Nacional Autónoma de México - Instituto de Investigaciones Antropológicas
yabg.becerra@gmail.com
México

Los estados liminares se caracterizan por la incertidumbre y la transición, son momentos en que el individuo debe enfrentarse a sí mismo y reconfigurar su realidad. Uno de estos estados liminares es la enfermedad. Es la hospitalización el espacio donde se vive el drama social de la enfermedad en su máximo punto y ahí, cuando uno se encuentra aislado del mundo y aturdido por una serie de experiencias nuevas llenas de incertidumbre, surgen las emociones más primitivas y complejas del ser humano. En esta exposición se explorarán el cúmulo de emociones que experimentan las personas durante la hospitalización, y cómo el lograr manejarlas es fundamental para su adaptación y resiliencia ante el padecimiento. Específicamente se expondrá el tema desde las experiencias en una unidad de quemados. Las quemaduras llevan al individuo hasta el limite de su cuerpo, de su mente, de su identidad y fortaleza. El paciente se debate entre la vida y la muerte, se enfrenta a una nueva corporalidad e identidad y pasa las largas horas entre interminables tratamientos, curaciones, terapias y sobre todo entre el dolor y la esperanza. Ante esto solo se emite un suspiro, el suspiro que contiene la vida misma.

Mesa 22. Virtual. Monarquía Hispánica y Siglo de Oro

Escenificar cuerpos y captar sus emociones en la representación de encuentros fronterizos en el Imperio hispánico: una propuesta desde el teatro del Siglo de Oro

Josep San Ruperto
UNIVERSITAT DE VALÈNCIA
jose.ruperto@uv.es
España

Esta comunicación aborda la tensión entre los sujetos y comunidades situadas en las 'periferias' del Imperio hispánico y la percepción problemática de su integración, reducción o sometimiento, a partir del uso de las emociones que se les atribuyeron. A través del análisis de *La famosa comedia de El español entre todas las naciones*, de Alonso Remón, y *La gran comedia de Fernán Méndez Pinto en la China*, de Antonio Enríquez Gómez, se examina el papel de las emociones en la configuración de los carácteres de los sujetos en las fronteras imperiales. El enorme éxito de estas comedias evidencia su papel en la difusión de los primeros encuentros globales, al situar ante el público la experiencia de sentir y el carácter pasional de los sujetos fuera de Europa, promoviendo y popularizando estereotipos. El análisis de la propuesta escénica, de las definición y descripción de los cuerpos representados, el carácter y temperamento atribuidos a estos sujetos, así como su modelación, y el análisis retórico de las emociones que se emplearon en el texto dramático nos acercarán a problematizar las representaciones de los encuentros fronterizos que se dieron durante la primera era global.

Entre varones constantes y sujetos pusilánimes: El miedo liminal de los indios en la monarquía hispánica

Leopoldo Martínez Ávalos
Instituto Nacional de Antropología e Historia
leopoldo_martinez@inah.gob.mx
México

Las poblaciones indígenas de América que fueron sometidas y convertidas en súbditas del monarca castellano han sido caracterizadas por la historiografía como sujetos con un status y privilegios especiales en el ámbito fiscal, religioso y judicial. Sin embargo, pocos historiadores han advertido hasta ahora que los "indios" también fueron considerados por el derecho colonial como personas con capacidad distinta para sentir cierto tipo de emociones, particularmente el miedo. En esta ponencia se pretende mostrar cómo en diversas fuentes del derecho indiano se caracterizó a las poblaciones indígenas como "varones inconstantes", es decir, sujetos de naturaleza tímida, miedosa y pusilánime. De este modo se intenta mostrar el carácter liminal que en el ámbito jurídico/emocional les fue asignado a los indios, pues a pesar de ser considerados hombres libres les fue atribuida la incapacidad de sentir/experimentar el tipo de miedo conocido como "grave". Se parte de las siguientes preguntas ¿Qué límites había entre los diversos tipos de miedos descritos en las fuentes del derecho indiano? ¿Podían los indígenas dejar de ser sujetos pusilánimes para convertirse en varones constantes? ¿Qué implicaciones tenía la manifestación del miedo leve (adjudicado a los indios) y grave (adjudicado a la gente de razón) en el ejercicio de la justicia? ¿Era el miedo liminal de los indios parte del "régimen emocional" que imperaba en el universo normativo de la monarquía hispánica?

Las pasiones del imperio español en América y la "Leyenda Negra": El uso de las emociones en la construcción de Bartolomé de Las Casas como símbolo histórico

Nuria Soriano Muñoz
Universitat de València
nuria.soriano@uv.es
España

La figura de Bartolomé de Las Casas no gozó de prestigio entre una amplia parte de la cultura española de la Ilustración. El estudio de las corrientes de opinión dirigidas a difamar y promover el deterioro de la imagen

pública de ciertos personajes históricos como estrategia política, capaz de configurar comunidades e ideologías, ha dado sus frutos en la historiografía más reciente (Hunt, 2003; Revel, 2005; Maturana, 2014). En este sentido y desde la perspectiva de la historia cultural y de las emociones, pretendo ahondar en diversos testimonios de la España Ilustrada –entre ellos el de Antonio de Valladares, Campomanes, Juan Nuix, Juan de Escoiquiz o Fernández Navarrete– que incitaron al odio de los lectores contra la figura del dominico sevillano y deslegitimaron, con sus críticas, sus propuestas políticas y sociales. Atenderé, por tanto, las diferentes estrategias con las que se dañó su reputación, fomentadas por el poder y encaminadas hacia la visión del personaje como "amenaza" contra la nación. Su deformación se cimentó en su supuesta nacionalidad francesa, el odio hacia su propia patria, su carácter exagerado y su ambición desmedida como pasión que deslegitimaba su pensamiento político. Ahondar en la dimensión afectiva del discurso lascasiano y discutir el papel que el odio y el menosprecio, como sentimientos vehiculadores, pudieron tener en la construcción de la figura de Las Casas permite engrandecer el marco interpretativo en el que comprender la construcción mitológica del personaje. Este proceso se pondrá en relación con la construcción de identidades colectivas y el debate intelectual sobre el mundo americano y la conquista en el periodo.

Narrar la fiesta, exaltar las pasiones. El amor al rey y a la patria en las relaciones festivas de la Valencia Barroca

Nuria Verdet
Universitat de València
nuria.verdet@uv.es
España

El valor de la fiesta barroca como instrumento político para generar adhesión a la monarquía de los Habsburgo ha sido subrayado por la historiografía. Celebraciones, como las entradas reales, fueron la puesta en escena de "buenos sentimientos" políticos, un momento adecuado para educar e inculcar ciertos afectos, como el amor al rey. Las actividades, arquitecturas o pasiones experimentadas durante la fiesta fueron, por definición, efímeras. Las crónicas de las fiestas pretendieron textualizar estos momentos fugaces con la intención de perpetuar en el tiempo y extender geográficamente (más allá de los asistentes a los festejos) los significados y funciones políticas que se atribuyeron a estas celebraciones. Esta comunicación trata de explorar la dimensión afectiva de las relaciones festivas publicadas en el reino de Valencia durante la crisis de 1640 y su potencial para impulsar determinados discursos políticos. Mientras que en la sublevada Cataluña se difundía una retórica emocional de amor a la patria cada vez más incompatible con la fidelidad al rey, en el reino de Valencia, transformado repentinamente en un territorio fronterizo marcado por el miedo al contagio revolucionario, las relaciones de fiestas pudieron servir como instrumento de exaltación de la comunión del amor al rey y a la patria.

Mesa 23. Virtual. Miedos, demonios y posesos

La noche como potenciadora del miedo: experiencias sensoriales en la ciudad de Zacatecas en el siglo XIX

Carlos Ernesto Aguilera Arellano
Universidad Autónoma de Zacatecas
ernestoaguileraarellano@gmail.com
México

Históricamente el fenómeno de la noche, sobre todo desde una visión occidental, puede ser considerado como un espacio liminal que ronda entre los peligros nocturnos – relacionados inmediatamente con la emoción del miedo – y el tiempo de descanso, la oración, la vigilia y la meditación. El convulso siglo XIX fue el periodo

donde los dispositivos de iluminación artificial generaron la apertura de nuevas recreaciones modernas que dieron paso al desarrollo de una vida nocturna más dinámica. Historiográficamente los estudios de la noche son de reciente producción poseyendo además un enfoque centralista, que en su mayoría ocupa a grandes ciudades, como si los efectos sensitivos nocturnos ocurrieran en todas las regiones por igual. ¿Qué ocurre en ciudades de carácter provincial y urbanamente reducido como lo es Zacatecas?
Este trabajo pretende hacer un análisis, con base en fuentes de primera mano, sobre las manifestaciones del miedo nocturno que ocurría en la ciudad de Zacatecas a lo largo del siglo XIX y principios del siglo XX, etapa donde la modernización paulatina de la ciudad generaba nuevas dinámicas nocturnas y modificó los miedos urbanos que se reflejaban en sermones eclesiásticos, periódicos de corte liberal y conservador, así como reglamentos, reportes policiacos y actas de cabildo de la época. Se pretende demostrar que el fenómeno de la noche tiene cualidades cuasi universales e influencias culturales que se heredan desde el medievo y que sus efectos sensitivos relacionados con el miedo ocurren tanto en grandes ciudades capitalinas, así como poblados provincianos como lo es Zacatecas.

Fear and Thanksgiving: Urban Ritual and the Circulation of Emotions During Episodes of the Plague in Early Modern Barcelona

Tess Knighton
ICREA / Universitat Autònoma de Barcelona
tknighton@icrea.cat
España

Barcelona, like most cities in early modern Europe, suffered severe bouts of the plague at fairly regular intervals throughout the sixteenth and seventeenth centuries. This paper explores how the emotional response to extreme situations such as the plague was circulated around the city through processional practice. Town criers announced the arrival of the plague as well as preparations for the ritual of thanksgiving held when the pestilence ceased. Their cries instilled a cycle of fear and trepidation followed, usually after a considerable period of time, by feelings of relief and joy among the city's inhabitants. The extreme circumstances of the plague-ravaged city resulted in a range of individual experiences: many, like the tanner and diarist Miquel Parets, suffered the loss of family members; others, including clergymen, fled the city and left the mendicant orders to deal with the sick and deceased. Fear and suffering inflicted by the plague brought feelings of guilt, shame, penitence and repentance to the fore, emotions that civic and ecclesiastical authorities sought to assuage and limit, if not altogether control, through collective expression of them in urban ritual. Prophylactic measures were taken through the building of chapels and altars, which became the focus of processions of a penitential nature as intercession was sought from St Sebastian and St Roch, as well as the city's patron saints, St Madrona and St Sever. Ritual, though at times disrupted depending on the severity of the situation, largely persisted, circulating emotions in heightened sensorial contexts: the sound of intercessory Masses, prayers and penitential sermons filled the streets and squares of the city in counterpoint to the cries for mercy as inhabitants pleaded for deliverance from the plague. The ritual of thanksgiving at the cessation of the plague filled the city with festive sounds that invoked angelic and Biblical praise of God with a multiplicity of voices and instruments.

Demonios, posesos y emociones. Un análisis a partir de los discursos demonológicos en el Atlántico inglés durante la modernidad temprana

Agustín Méndez
Universidad de Buenos Aires
mendezagustin@live.com.ar
Argentina

Entre las experiencias más extremas reconocidas por la teología cristiana desde sus orígenes, las posesiones diabólicas constituyen un caso excepcional. En ellas, entidades espirituales malignas invadían y usurpaban

violentamente el cuerpo de un ser humano, momento a partir del cual lo controlaban por completo anulando su subjetividad. A partir del estudio de tratados demonológicos y panfletos editados en Inglaterra y Nueva Inglaterra entre los siglos XVI y XVII, este trabajo se propone analizar el rol de las emociones durante esas situaciones de alta intensidad somática y espiritual. Puntualmente, me ocuparé de investigar si las emociones fueron un aspecto relevante de la experiencia de los posesos a un lado y el otro del Atlántico. Al repasar los síntomas de los energúmenos elaborados en el tipo de documentos aludidos, resulta llamativo que la dimensión emocional pareciera no haber sido tenida en cuenta. Los espiritados podían echar espuma por la boca, comer objetos extraños, tener espasmos violentos y perder el conocimiento por largos periodos de tiempo, pero no parecían experimentar sentimientos como la furia, el miedo o la tristeza. Planteo como hipótesis que ello fue a causa de uno de los principios básicos subyacentes a la idea de la posesión: el cuerpo ocupado por el o los demonios estaba bajo su completo control, incluidas las partes donde se originaban y producían las emociones. No es que las víctimas del ataque espiritual no expresaran emociones, sino que estas les pertenecían a los espíritus malignos invasores. En otras palabras, los demonólogos y los autores de panfletos del área de influencia cultural inglesa durante los siglos XVI y XVII no soslayaron los sentimientos en las personas poseídas, pero intencionalmente las excluyeron de los síntomas porque no les eran propios. Aquellas no tenían ni control ni responsabilidad sobre las pasiones que afloraban en sus raptos diabólicos. Desde luego, las emociones negativas que el demonio producía desde el alma humana que ocupaba nunca dejaban de ser vistas como indeseables.
Justamente, como no eran sentimientos propios del poseso, sino pasiones impuestas por el demonio -el epítome de la idea de inversión-, pesaban sobre ellas un vínculo indeleble con el Mal. De este modo, se intentará demostrar que la alteridad del energúmeno, además de física y espiritual, también era emocional.

Emotional contrasts within the Sensescape of the Catalan Balls de Diables

Antonio Arnieri
UNIVERSITAT AUTONOMA DE BARCELONA
antonio.arnieri@uab.cat
España

The *Balls de Diables* (dances of the devils) offers a striking case of emotional ambiguity in early modern performance. Traditionally seen as a vivid portrayal of Hell, this spectacle immersed audiences in an emotional limbo, oscillating between terror and euphoria, fear and excitement. Positioned at the boundary between contrasting emotional states, the *Balls de Diables* blurred the lines between sacred and profane, punishment and play, creating a space where emotional and cultural borders were constantly negotiated.
Originating from medieval street theater and deeply embedded in *Corpus Christi* and other processions, the *Balls de Diables* created an intense sensescape. The cacophony of loud noises produced by the devils, alongside the visual spectacle of fire and enveloping smoke, dragged participants into a sensory and emotional liminality. This heightened experience not only evoked the dread of damnation but also elicited excitement through the devils' playful and provocative antics.
My paper examines how the *Balls de Diables* embodied the tension of emotions at the border, reflecting the fluidity of early modern emotional experiences. By exploring the contrast between fear and festivity within this performance, it highlights how emotional boundaries were shaped, challenged, and redefined through ritual and spectacle.