

Entre L'Est et l'Ouest : les émotions dans les représentations non-fictionnelles de l'individu

BETWEEN EAST & WEST: EMOTIONS IN NON-FICTIONAL REPRESENTATIONS OF THE INDIVIDUAL

JUNE 1 & 2, 2018 | UCLA ROYCE HALL 306

This conference will bring together scholars of various literatures and cultures in the period between 1600-1850 in non-fictional (factual) sources which involve passions and/or emotions. The conference is funded in part by the FACE foundation through its Partner University Fund, as part of a three year long project of cooperation between UCLA and the University of Tours (France), entitled "From Passions To Emotions: Non-Fictional Representations Of The Individual (1680-1850)". While keeping a slight emphasis on Western "emotions", the conference seeks to open its investigations to a different cultural sphere.



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ORGANIZED BY: PROF MALINA STEFANOVSKA (UCLA DEPT OF FRENCH & FRANCOPHONE STUDIES) AND PROF MARIE-PAULE DE WEERDT-PILORGE (UNIVERSITÉ FRANÇOIS RABELAIS DE TOURS)

Dates : 1er et 2 juin 2018

Lieu : UCLA (University of California Los Angeles) Royce Hall, salle 306

Présentation :

Dans le cadre du programme de recherche sur 3 ans (2016-2019) entre UCLA (Los Angeles) et l'université de Tours portant sur « Des passions aux émotions : représentations de l'individu dans la littérature factuelle (1680-1850) », financé en partie par le PUF (Partner University Fund) de la fondation FACE, ce colloque se propose de poursuivre les investigations concernant la représentation des passions et des émotions dans les écritures de soi occidentales tout en ouvrant des perspectives sur l'Orient.

Colloque financé par :

The UCLA Department of French and Francophone Studies

The William Andrews Clark Memorial Library

The UCLA Center for 17th-18th Century Studies

L'équipe d'accueil ICD (Interactions culturelles et discursives) de l'Université de Tours

The Partner University Fund (PUF) de la fondation FACE

Colloque organisé par :

Malina Stefanovska, Department of French and Francophone Studies, UCLA

Marie-Paule de Weerdt-Pilorge, Université de Tours

FRIDAY, JUNE 1 | ROYCE HALL 306

9:15am | Opening Remarks

9:30am | Session I: Emotion & Erudition

Frédéric Charbonneau, Mc Gill University, Quarrel About a Chinese Heritage: Arcadio Huang, Étienne Fourmount, Nicolas Fréret

Angelina Del Balzo, UCLA, Shakespeare's Art of the Dervish: Elizabeth Montagu, Voltaire, and National Sentiment

10:30am | Coffee Break

10:45am | Session II: Passions & Cultural Identity

Daniel Williford, UCLA, Buddhism and Emotions: Asian Enlightenment and the Anxieties of European Identity

Shirley F. Tung, Kansas State University, East Meets West in Elysium: Liminal Landscapes and Loss in Montagu's Letters from Turkey and Italy

11:45am | Lunch

2:00pm | Session III: Feelings Private & Public, from Theory...

Robert Maniquis, UCLA, Energy, Intensity and Morality in Modern Passion

Yinghui Wu, UCLA, How to Manipulate Emotions in *The Classic of Whoring*

3:00pm | Coffee Break

3:15pm | Session IV: ... To Practice

Marc Hersant, Université de Paris III (Sorbonne Nouvelle), Hierarchical Feelings: An Ethological Interpretation of Saint-Simon

Tina Lu, Yale University, The Diary and the Short-story: Competing Versions of 17th Century Interiority

SATURDAY, JUNE 2 | ROYCE HALL 306

9:00am | Session I: Subjects of Emotions: from Grandees to the People

Marie-Paule de Weerd-Pilorge, Université de Tours, Passions and Emotions in *The Memoirs of Lady Hyegyöng: The Autobiographical Writings of a Crown Princess of Eighteenth-Century Korea*

Dorthea Fronsman-Cecil, UCLA, Valentin Jameray-Duval's Affective Habitus

Jean-Jacques Tatin-Gourier, Université de Tours, Staging Revolutionary Choices and Expressing Personal Sentiments in the *Memoirs* by Louvet (1795)

10:30am | Coffee Break

11:00am | Session II: Rituals & Sentiments

Xiaoqiao Ling, Arizona State University, Staging Shared Emotional Episodes: Birthday Essays from 1681

Martin Huang, UC Irvine, Intimate Emotions: Memory and Bereaved Husbands in Late Imperial China (1650-1850)

12:00pm | Closing Remarks by Malina Stefanovska, UCLA

Année 2 du programme (2017-2018)

Between East and West :

Representing emotions in non-fictional representations of the individual in the long 18th century (1680-1850)

Conference organized by the Department of French and Francophone Studies the UCLA Clark library/Center for Seventeenth and Eighteenth-Century Studies, and the Foundation FACE

UCLA, June 1-2, 2018

CALL FOR PAPERS

The history of emotions in 18th century Europe has often been charted concomitantly with the rise of fictional literature, notably the novel. In this perspective, the understanding and literary representations of the individual shifted from the Renaissance paradigm of passions to that of emotions, emerging in the Enlightenment. The earlier configuration of the self, summarized and enriched by Descartes, implied a “humoral,” physiological understanding of the human body, distinct from the soul, a passive position of the self, implied by the Latin root of *passio*, and a possibility of classifying and enumerating passions and their facial and bodily expressions. The European Enlightenment changed the reigning paradigm: representing the self was henceforth predicated on sensualism, i.e. the dominance of senses in human cognition. The notion of “passion” was often replaced by “emotion,” and “sentiment,” which – being the product of senses – were seen as more diverse, ephemeral, and more social, i.e. influenced by others. Our first goal is to explore whether this « grand narrative », elaborated mostly on the case of fiction, is the only convincing model. In other terms, are the self and the individual at large represented in the same manner in “factual” sources as in fiction?

Our second goal is to investigate the same conceptual territory in its encounter with different geographic areas. While in the European Enlightenment, self-representation was informed as well as by the critique of Judeo-Christian theology and morals, and of the divine right monarchy, how was it influenced by the encounters with other cultures? How do the personal accounts left by Jesuits, merchants, adventurers or scientists who travelled to China, Persia and other countries of the Orient describe the individual passions or emotions encountered there? Do they differ from the fictional representations of the “Orient” and its “despotism” or its seraglios?

Thirdly and last, we want to study the representations of self and other that stem from non-fictional texts of the middle-Eastern or Asian cultures themselves. How do correspondences, life histories and other “factual” accounts written in that period in Chinese, Japanese or Persian represent individual passions or emotions?

In what ways is the self rooted in society, in its religious, philosophical, and cultural traditions, and its social hierarchies?

We thus aim to explore the representation of the self and its relationship to passions and emotions both within the perspective of cultural encounters between East and West and within the specific genre of non-fictional accounts (testimonies, journals, memoirs, correspondences) in the long eighteenth century. In our explorations, we will be guided by the following questions, among others: are passions personal or common? Is the physical, religious or social grid dominant in their representations? Is the self their victim or their agent? What terms are used for various feelings described? What are the differences between East and West, between court and family, between men and women? Is there a historical shift? What dominant feelings characterize the writing self and how?

This 1 ½ day conference will bring together scholars of various literatures and cultures in the period between 1680-1850 in textual as well as visual, non-fictional (factual) sources which involve self-representation through passions and/or emotions. The conference is funded in part by the FACE foundation through its Partner University Fund, as part of a three year long project of cooperation between UCLA and the University of Tours (France), entitled "From Passions To Emotions: Non-Fictional Representations Of The Individual (1680-1850)". While keeping a slight emphasis on France, we nevertheless seek proposals from scholars of literature, history, or art history, comparative in scope but originating in various Asian or European cultures.

Interested scholars should contact:
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