

ROBERT BODDICE, DIVING INTO THE HISTORY OF EMOTIONS: A QUEST, MANCHESTER: MANCHESTER UNIVERSITY PRESS, 2018, 264 P.

Abdullah EZİK*

Robbert Boddice's History of Emotions, published by Manchester: Manchester University Press in 2018, is a valuable book that deals with the history of emotions from different angles and offers new perspectives on the subject.

Robbert Boddice, who saw his book as a result of working in different departments for many years and said that different topics nourished him at this point, states that the "emotional turn" is very important in history writing. In this sense, the author, who makes a short history of the "history of emotions" in the "Introduction" part of his study, first draws a main road map for the reader. Stating that historiography has become quite different exceptionally in recent years with the participation of researchers from different disciplines and this diversity has reflected positively on the field, Boddice underlines the "history of emotions" in this sense and states that the subject brings together different disciplines: "Historians of emotions have engaged with - sometimes borrowing, sometimes abusing - other disciplines, most notably anthropology and the neurosciences, in the process of carving out a space in which the history of emotions can exist." (Boddice, 2018, p. 1)

Boddice makes quite ambitious statements throughout his work. While stating this in the introduction part of the book, he does not neglect to indicate the points that are important to him:

At the heart of this process are a series of radical claims that this book aims both to describe and, in many ways, defend: 1) Emotions change over time: that is to say, emotions are as much the subject of historical enquiry as anything else; 2) Emotions are not merely the effect of historical circumstances, expressed in the aftermath of events, but are active causes of events and richly enhance historiographical theories of causation; 3) Emotions are at the centre of the history of the human being, considered as a biocultural entity that is characterised as a worlded body, in the worlds of other worlded bodies; 4) Emotions are at the centre of the history of morality, for it is becoming increasingly unlikely that any account of human virtue, morals or ethics can be devoid of an analysis of its historical emotional context. (Boddice, 2018p. 1-2)

* Master' Student, Otto-Friedrich-Universität Bamberg, abdullahezik@gmail.com, Orcid: 0000-0001-9123-079X

While emotions develop differently in every geography, history, process, society, and individual due to many different reasons, they also accumulate a great deal of data in the background. All this tells the researcher a lot, both personally and socially. Thus, analyses in different fields from gender to politics, from cultural norms to social structure are of great importance. In this sense, Boddice centres on the historians' approach to "emotions" in the first part of the book, "Historians and Emotions". Because a strong discipline such as "history", which has been worked on as a rational field for several hundred years and has a long history behind it, has something to say about it. Stating that history acts on "causes" as a discipline, the author states that this changes over time depending on the "subject" dealt with, and that causes produce different results. "The purview of historians is change over time. We look for causes and effects in order to explain how and why change happens. Seldom do we look for what is." (Boddice, 2018: 8) Every new question asked in history provides the opportunity to look at it from a different perspective. In this sense, looking at what all the experiences are "what it is" can tell the researcher many things, especially in a study involving "feelings". Boddice, who acts on this question, states that the human brain/body produces various "meanings" in this way. "At the core of this project is an understanding that human beings - human bodies/minds - are made, and make meaning, in the world." (Boddice, 2018, p. 10) These meanings, over time, form the basic motivation of a person in life and interfere with his choices. Because every choice is the result of a decision made by a person after evaluating their options. This both makes this process more "complex" in itself, and reveals how human beings act in "making meaning". Because all these concepts intertwine over time and create a concept map that can be followed. In this sense, the preferred expressions, the meanings in question, the objects that hold a special place in the person are part of a highly meaningful whole, a world of emotion.

The point where emotions and history directly coincide is the point where everything started and a new perspective is at stake. In this sense, Boddice goes back to the root of the problem, the 1800s, when history stood out as a science and opened a special place for itself in the academy. His focus is Ranke, considered one of the founders of history in the modern sense:

Thucydides has perhaps received the most attention of all the historians before Leopold von Ranke (1795-1886), who formulated the academic and methodological principles of disciplinary history, beginning in the 1820s. That historiographical blueprint became the pivot point around which the discipline of history debated. Is history an art or a science? Is history a re-creation or an invention of what is found in the archive? How can one be objective, tell things as they actually happened, without factoring in the historical imagination? What is the subject of history, and what is its mode? The biography of great men? (Boddice, 2018, p. 14)

Nothing is the same before and after Ranke. The questions Ranke posed to “history” enabled the discipline to take a certain shape, which brought it closer to science in many ways. However, the differences in the way of narration and the evaluation of the archive documents gained a special value over time. For example, the French Revolution stands in a decisive place on this issue. Because the history of the nation and the history of power diverge at one point and continue on their way in different ways. In this sense, the issue of from which window and by whom history will be written is extremely important. At this point, a similar argument can be made over the “history of emotions”. Emotions are based on interpersonal relationships, and many things are going on in the background. Love, hate, discontent, jealousy; All these emotions show that the person is in a certain network of relationships with his environment. Moreover, the person can constantly change his or her position during this network of relationships. This makes everything more complicated. At this point, a reader or writer needs to approach the “emotions” from which front. Because there are two different perspectives. The first is the perspective of the person who is in love (mâşuk), for example, and the other is the person who is the lover (âşık). These two looks may not always be the same. This is actually about the perception of emotions by different people. Just as in concepts such as power, the power to rule. In this sense, historical transformation and emotional transformation intersect at a certain point and gain a special place for themselves.

Throughout the book, Rob Boddice engages in dialogue with various historians and leading figures in the field. These dialogues, which have an significant place throughout the book, are also extremely important in terms of getting to know the field in different ways. Barbara Rosenwein, William Reddy and Peter Stearns are of the utmost importance to Boddice in this regard. Referring to the books and articles of these names, Boddice particularly highlights concepts such as “emotional communities”, “emotional regimes” and “emotionology”. Therefore, while dealing with these concepts, the historical developments underlying them are extremely important. On the other hand, the relationship between these concepts, which can be used by historians in different ways, should also be examined. Because all these concepts unite around “emotions”, creating different thinking practices. Each thought undoubtedly deals with different problems within its own systematic. Therefore, a researcher needs to address all these problems together. To see all these, it is necessary to develop interdisciplinary ways of thinking.

“Emotional communities” is another important issue Boddice touches on. Stating that the concept of community has a special place in the context of emotions, the author states that each individual who brings a community together serves different areas as a part of the society in general and maintains their own development in different ways. On the other hand, these “emotional communities” point to a group that cares not only about social unity but also emotions. This also refers to the common point, common “sympathy” between individuals who actually point to a community. This empathy is an effective factor both in “emotional turns” and in the development process of individuals. This topic is brought up during the fourth chapter of the book, “Power, politics and violence” (Boddice, 2018, p. 84), then travels between “personal” and “public” boundaries. Stating that the boundaries between “person and society”, “feelings and causes” are becoming more and more opaque, Boddice emphasizes that political developments are also very influential. Matters such as oppression, control, and marginalization that have been felt between the government and the ruled since time immemorial thus find an emotionally shocking response to itself.

Boddice acts on psychologist Paul Ekman’s thoughts throughout the chapters titled “Practice and expression” and “Experience, senses, and the brain”. Boddice, in particular, bringing up an article written by Ekman with Wallace Friesen, points to some chapters that are problematic for him. Boddice, who dismisses Ekman’s definition of emotions as “innate elements” basically based on Charles Darwin, states that in the following chapters, especially in the fifth chapter, he will discuss this issue extensively:

Building on Charles Darwin’s own experiment of trying to get people to identify emotions by visible signs in the face, Paul Ekman and Wallace Friesen developed a methodology that seemed to prove that 'basic' emotions manifested in the face in much the same way everywhere (this will be discussed in greater detail in chapter 5). (Boddice, 2018, p. 47).

Boddice then brings up this issue in different ways in the fifth chapter, where Ekman and Friesen are at his centre:

At the forefront of research into the expression of emotions and the chief advocate of emotional universals, or common ‘basic’ emotions, is Paul Ekman. In his 1971 article, with Wallace Friesen, Ekman explicitly argued for ‘constants across cultures in the face and emotion’, pointing to clear evidence that ‘the association between particular facial muscular patterns and discrete emotions is universal’. There were, at the beginning, some caveats (Boddice, 2018, p. 118).

Ultimately, all effects are the product of a certain process for the author. Emotions are acquired and developed in a certain process rather than being congenital. This development

shows a different process in each individual according to the society he/she lives in and is a part of. This is the main situation that reveals the differences between people. The main point that separates us all from each other is the differences in our affects.

The seventh chapter of the book, “Spaces, Places, and Objects”, is a special part where the subject is dealt with in different ways. At this point, Boddice, acting especially from the Holocaust and the Holocaust Museum and Monument in Berlin, expresses that all these elements, monuments, texts, and visuals here have different meanings for the writer, who is a conscious individual who is sensitive to this subject, all these elements are very emotional. However, these elements that are emotional for him can be something unimportant for another person to take a photo with it, laugh, and have with. This shows that each object can find a different meaning in each individual. For example, a book, pen, notebook, which is very precious to me, is an ordinary item for someone else. The important thing here is not the direct object, but the value I attribute to it emotionally. This is actually about the thoughts that I construct around that object in my mind. Boddice, who opened this subject to a deep discussion, continues to give different examples. Places and objects, which are particularly important in historiography, become issues worth exploring in terms of Boddice and the history of emotions.

So far in this book title critical dynamic processes of emotional persorption and expression have been somewhat limited to in teractions among humans. The agents of emotional prescription can be described as institutional, but the implicit assumption is that they are maintained not merely by their own inertia, but also by the people who guide and control them. The world humans live in, however, is a more complex fabric than this (Boddice, 2018, p. 169).

In the next chapter, “Morality”, Boddice collides our values with the perception of “morality” and re-examines all these issues around “feelings”. Morality, which is an issue that can be handled both personally and socially, in this sense, is re-evaluated around this question: “An emotional basis for morality?” (Boddice, 2018, p. 190).

Stating that the concept of “moral economy” is extremely important to him in the “Morality” section, Boddice states that he borrowed this concept from Lorraine Daston and explains the situation as follows:

In 1995 Lorraine Daston wrote ‘The moral economy of science’ to find a way to express the ways that science ‘depends in essential ways upon highly specific constellations of emotions and values’ (Boddice, 2018, p. 195).

For Boddice, other concepts that come to the fore in this subject and the basic relationship between of these concepts are as follows:

The 'moral economy', as Daston reconstructed the term, effectively does the work of the 'emotional community'; it understands the way in which the evaluation of affective behaviour is part of power dynamics, and therefore forecasts the 'emotional regime'. It also ties affective behaviour to activities, thereby forecasting 'emotional practice' (Boddice, 2018, p. 206).

Rob Boddice ends his book with the concept of "morality" based on Daston. This last issue he deals with is also important in terms of his effort to refer to different sources and to develop interdisciplinary dialogue by discussing the issue around different academics. This can be expressed as another positive aspect of the book.

Rob Boddice's book *History of Emotions*, in which he examines different issues around "affect", is a very important book that includes current developments in this field. The book, which reveals in different ways how emotions have been handled from past to present, what historical and social differences they have gone through, and how they were handled by which academicians and researchers, offers the reader an interesting and useful road map as one of the original works of the field.

REFERENCES

- Boddice, R. (2018). *History of emotions*. Manchester: Manchester University Press.
- Daston, L. (1995). The moral economy of science, *Osiris*, 2(10), 2-24.
- Ekman P. & Friesen W.V. (1971). Constants across cultures in the face and emotion. *Journal of Personality and Social Psychology*, 17 (1), 24-29.
- Ekman P. & O'Sullivan M. (1991). Who can catch a liar?. *American Psychologist*, 46 (9), 13-20.