Recent years have seen several attempts to demonstrate that we find a distinct emotion with an identifiable pattern of components in different parts of the world and throughout history, which speakers of English sometimes—but neither always nor exclusively—refer to when declaring that they are ‘moved’ or ‘touched’. A recent philosophical account defines it as “the experience of a positive core value perceived by the moved subject as standing out in the circumstances triggering the emotion” (see Cova and Deonna 2014; Deonna 2018). For instance, we may react with surprise, joy and gratitude to an unexpected gift or act of kindness, but we are “moved” only to the extent that we respond to the goodness of the act itself. Rivaling accounts, however, provide a narrower definition of the eliciting conditions, claiming that we are not moved by any core value, but only by “scenarios that have a particularly strong bearing on attachment-related issues” and involve “pro-social norms and self-ideals” (Menninghaus et al. 2015), or “when a communal sharing relationship [as opposed to authority ranking, equality matching or market pricing] is suddenly intensified” (Fiske et al. 2017). An attempt to unite the intuitions and observations made by these researchers has been offered by Cullhed (2019), arguing that being moved is elicited when we apprehend the value of entities to which we are connected through basic as well as extended forms of affiliative attachment. These comprise people, certain objects and even abstract entities, including the unshakable life-guiding ideas we call ‘core values.’ The aim of this conference is to assess the potential of historical research to contribute to this open topic by exploring being moved from a cross-cultural and diachronic perspective.

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