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**Mood - aesthetic, psychological and philosophical perspectives  
6<sup>th</sup> and 7<sup>th</sup> May 2016, London, An Interdisciplinary Two-day  
Conference at the University of Warwick**

Keynote speakers:

Prof Hans Ulrich Gumbrecht (Comparative Literature, Stanford University)

Prof Giovanna Colombetti (Sociology, Philosophy and Anthropology, University of Exeter)

Mood is an affective phenomenon located at the intersection of philosophy, aesthetics, musicology, psychology and sociology. It is as central to our experience of the world and of art as it is difficult to grasp theoretically. Bringing together scholars from various disciplines, this two-day conference will foster an interdisciplinary discourse about the nature of mood and its significance for human and aesthetic experience. As an emerging topic in literary criticism, mood has been problematised in a number of recent publications, in which critics have turned to other disciplines, especially psychology and musicology, in order to develop theories of mood. At the same time, scientific disciplines, such as psychiatry and cognitive science, examine this phenomenon empirically in relation to mood disorders like depression. However, thus far the interdisciplinary potential harboured by mood has not been explored sufficiently. The main objective of this conference is to bring together and to create synergy between disciplines whose research addresses the same phenomenon in different ways.

Summarising the outcomes of the conference, we wish to submit a book proposal for an edited volume on mood with articles that bring together perspectives on mood from the disciplines mentioned above. This publication shall foster a vivid interdisciplinary discussion

about the nature and significance of mood as an emerging topic in the humanities, social sciences and in the sciences, contributing to the process of conceptualising mood from a perspective that is not limited to the arts but is also informed by philosophical thought and scientific research.

For more information, please visit

<http://www2.warwick.ac.uk/fac/arts/english/research/conferences/mood2016>.

### **After the end of disease**

**26<sup>th</sup>-27<sup>th</sup> May 2016, London**

Public and academic discussions on the end of diseases are abundant in the midst of recent epidemic crises. Faltering vaccination rates have seen old diseases, like measles and whooping cough resurface to epidemic proportions in the Global North. Several global epidemic crises, such as the swine flu and ebola, have prompted international organizations, local governments, pharmaceutical companies, research institutions and individuals to respond in manifold ways with the aim of controlling and eventually ending epidemic diseases. Ending diseases for good have been the goal of several eradication campaigns over the 20th century and are the focus of global projects such as the polio eradication initiative, spearheaded by the a public-private partnership including the WHO, the CDC, UNICEF, the Rotary and the Bill and Melinda Gates Foundation.

In his now classic article ‘What is an epidemic?’, Charles Rosenberg pointed out that epidemics as social phenomena work with a particular dramaturgic form of increasing tension, crisis and eventual closure. Scholarly analysis, historical or contemporary, has tended to follow this narrative, focusing on prevention, outbreaks, epidemic crises, upheaval, and the end of disease. What happens after the end is more often than not left to epilogues, or addressed only in rela-

tion to a new, emerging disease on the cusp of crisis. Yet, diseases are often imprinted on the bodies of survivors, societies and cultures. Epidemics may change economic structures, social interaction, shape practices of international intervention and attitudes towards healthcare. In some cases, the proclaimed end of a disease leaves individuals or whole societies and states without resources previously guaranteed by the perceived epidemic threat. In others, the action of looking back after the end creates space for making moral judgements on individuals, societies, governments and international organizations. This conference brings together historians of medicine and global public health, anthropologists and sociologists with policy makers to think past the conventional narrative curve of epidemics and disease in general.

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### **Dietary innovation and disease in the nineteenth and twentieth centuries**

**8<sup>th</sup>-10<sup>th</sup> June 2016, San Servolo Island, Venice, Italy**

Gluten is seen as such a threat to health by some that foods that have never contained gluten are advertised as being ‘gluten-free’. In a range of popular health books and blogs, gluten—associated with newer, high-yielding varieties of wheat, increased fertiliser and pesticide use, as well as modern bread-making processes—has been linked to autism, depression, Alzheimer’s, multiple sclerosis, diabetes and some skin diseases. The link between dietary innovation and disease, both perceived and real, is nothing new, of course. From deficiency

diseases to food intolerances, the nineteenth and twentieth centuries witnessed numerous innovations in food production, preparation and consumption that impacted on health. What are the economics and politics of dietary change? What are the health risks? This international conference on “Dietary Innovation and Disease” aims to unpack these current concerns by historicising and contextualising the relationship between dietary change and health in the past.

This conference is being organised as part of the research project ‘Rough Skin: Maize, Pellagra and Society in Italy, 1750-1930’, PI Professor David Gentilcore, and is funded by the Economic and Social Research Council. The organisers are: David Gentilcore (School of History and Centre for Medical Humanities, University of Leicester) and Matthew Smith (Department of History and Centre for the Social History of Health and Healthcare, University of Strathclyde).

**Health, medicine and mobility: international migrations in historical perspective**

**24<sup>th</sup>-26<sup>th</sup> June 2016, Prince Edward Island, University of Prince Edward Island**

The histories of migration and health are inextricably linked. The conditions that precipitated the departure of migrants for foreign destinations also compromised their physical and mental health. Likewise, the process of migration itself has been linked to psychological and other health concerns. The movements of migrants and the spread of epidemic diseases have long been understood as inter-connected by migrant-receiving communities and their governments, with results ranging from campaigns to keep particular immigrants out, to the establishment of substantial medical facilities for the management and/or care of unhealthy newcomers. Patients have migrated to improve their health in the belief that a change of environment or medical treatments available elsewhere would offer possibilities not available at home. Migration has also relocated people with he-

althcare skills and knowledge. The services of migrant medical professionals proved invaluable to immigrant-receiving societies in the twentieth and twenty-first centuries as they constructed their own health care systems. This resulted in a so-called “brain drain” from developing countries. At the same time, professional associations in industrialized countries proved ambivalent about the arrival of foreign-trained health care practitioners, fearing competition and questioning their skills. As a consequence, many migrant physicians, nurses, dentists and medical technicians were forced to retrain, move into ancillary careers, or abandon health care altogether.

In order to more fully explore the connections of migration and health, the University of Prince Edward Island, in conjunction with McGill’s Department of History and Classical Studies, its Institute for Health and Social Policy, and the Canadian Committee on Migration, Ethnicity and Transnationalism, will host a workshop entitled: Health, Medicine and Mobility: International Migrations in Historical Perspective. The workshop will take place at the University of Prince Edward Island on 24-26 June 2016.

### **Public health and society in latin america and the caribbean**

**6<sup>th</sup>-9<sup>th</sup> July 2016, Trinidad and Tobago, UWI St Augustine**

This three day conference is designed to explore the complex relationship between public health and Latin American and Caribbean societies from the colonial to the present era. As the third leg of a series of international workshops on the history of public health policies and practice in these regions, it will focus on the engagement of medical personnel, policy makers, health agencies and the public in relation to the evolution of public health perspectives, regulations and implementation. It intends, as well, to pursue discourse on the varied consequences of imperialism, racism and classism in public health approaches, and the role of traditional medicine and the treatment of mental disabilities within the Caribbean and Latin America.

The conference will be hosted by the Department of History, The University of the West Indies, St. Augustine, Trinidad and Tobago in collaboration with the University of York and Casa de Oswaldo Cruz/ Fiocruz, Brazil. It is part of a British Academy-funded collaborative project.

**Religion and medicine: healing the body and soul from the middle ages to the modern day**

**15<sup>th</sup>-16<sup>th</sup> July 2016, London, Birkbeck University**

Convenors: Katherine Harvey, John Henderson and Carmen Mangion

In the contemporary Western world, religion and medicine are increasingly separated, but through much of history they have been closely interrelated. This relationship has been characterised by some conflict, but also by a great deal of cooperation. Religious perspectives have informed both the understanding of and approaches to health and sickness, whilst religious personnel have frequently been at the forefront of medical provision. Religious organisations were, moreover, often at the heart of the response to medical emergencies, and provided key healing environments, such as hospitals and pilgrimage sites. This conference will explore the relationship between religion and medicine in the historic past, ranging over a long chronological framework and a wide geographical span.

**Consuming (the) victorians**

**Wednesday 31<sup>st</sup> August to Friday 2<sup>nd</sup> September 2016, Cardiff, Cardiff University**

Keynotes:

Christina Bashford (*Illinois*) & Frank Trentmann (*Birkbeck*)

Neo-Victorian Plenary:

Patricia Duncker (*Manchester*)

The Victorian age saw the emergence of ‘modern’ consumer culture: in urban life, commerce, literature, art, science and medicine, enter-

tainment, the leisure and tourist industries. The expansion and proliferation of new mass markets and inessential goods opened up pleasurable and democratising forms of consumption while also raising anxieties about urban space, the collapse of social and gendered boundaries, the pollution of domestic and public life, the degeneration of the moral and social health of the nation. This conference is concerned with the complexity and diversity of Victorian consumer cultures and also seeks to consider our contemporary consumption of the Victorian/s.

**African studies association of the UK (asauk) biennial conference will be held at the University of Cambridge (Robinson college) from Wednesday 7<sup>th</sup> September 2016 to 15.30 on Friday 9<sup>th</sup> September 2016,**

From the mid-nineteenth century, a growing number of medical practitioners recorded their clinical experiences, research, and opinions in print. This literature, which includes medical missionary publications, newspaper ‘self help’ columns, and African professional medical journals, forms a key body of sources for scholars of medicine and health—in some cases representing the only surviving type of source material. This panel considers medical publications both for what they can reveal about medical knowledge and practice, and as a genre in itself. Bringing together scholars from different disciplines, it will explore such themes as medical hegemony, the professionalisation of medicine, and the construction of medical and historical knowledge. How have different types of practitioners used print media to further their claims to authority? What role have medical publications played in the transnational circulation of medical knowledge? How revealing are medical publications of the clinical encounter? What role has print media played in ‘educating’ lay audiences? What can medical publications reveal about the divide between oral and written medical traditions? And how are new forms of media shaping Africa’s therapeutic landscape?

### **Medicine and modernity in the long nineteenth century**

**10<sup>th</sup>-11<sup>th</sup> September 2016, Oxford, St Anne's College**

keynote speakers: Christopher Hamlin and Laura Otis

In our current 'Information Age' we suffer as never before, it is claimed, from the stresses of an overload of information, and the speed of global networks. The Victorians diagnosed similar problems in the nineteenth century. The medic James Crichton Browne spoke in 1860 of the 'velocity of thought and action' now required, and of the stresses imposed on the brain forced to process in a month more information 'than was required of our grandfathers in the course of a lifetime'. Through this two day interdisciplinary conference, hosted by the ERC funded *Diseases of Modern Life* project based at Oxford, we will explore the phenomena of stress and overload, and other disorders associated with the problems of modernity in the long nineteenth century, as expressed in the literature, science, and medicine of the period. We seek to return to the holistic, integrative vision of the Victorians as it was expressed in the science and literature of the period, exploring the connections drawn between physiological, psychological and social health, or disease, and offering new ways of contextualising the problems of modernity facing us in the twenty-first century. We are particularly interested in comparative perspectives on these issues from international viewpoints.

### **Voices of madness, voices of mental ill-health**

**15<sup>th</sup>-16<sup>th</sup> September 2016, Huddersfield UK, Centre for Health Histories, University of Huddersfield**

In the thirty years since Roy Porter called on historians to lower their gaze so that they might better understand patient-doctor roles in the past, historians have sought to place the voices of previously, silent, marginalised and disenfranchised individuals at the heart of their analyses. Contemporaneously, the development of service user groups and patient consultations have become an important feature

of the debates and planning related to current approaches to prevention, care and treatment. The aim of this conference is to further explore and reveal how the voices of those living with and treating mental illness have been recorded and expressed. We hope to consider recent developments in these areas with a view to facilitating an interdisciplinary discourse around historical perspectives of mental health and illness.

For more information contact Dr Rob Ellis (r.ellis@hud.ac.uk), Dr Sarah Kendal (s.kendal@hud.ac.uk) or Dr Steven Taylor (s.taylor@hud.ac.uk).

**The anatomy of the image: perspectives on the (bio)medical body in science, literature, culture and politics**

**16<sup>th</sup>-18<sup>th</sup> February 2017, Monash University, Melbourne, Australia**

Organizers: Associate Professor A. Fliethmann, Associate Professor R. Kokanovic, Dr. C. Weller

Andreas Vesalius, the eminent anatomist of the Renaissance period, whose works *On the Fabric of the Human Body* (1543) are often regarded as the beginnings of medicine as a modern science, was quite aware of the impact the printing press and the image had for a new and seemingly rigorous methodological understanding of the (bio)medical body. He was anxious that the “detailed diagrams of the parts (and God grant that the printers will not ruin them!)” were given the proper and meticulous attention as “illustrations greatly assist the understanding, for they place more clearly before the eyes what the text, no matter how explicitly, describes” (Vesalius). Present day medical visualization techniques too are often still perceived as able to reveal a truth that texts will not capture with the same degree of precision. In particular neuroimaging seems to have cautiously inherited this perception: “Neuroimaging has transposed

psychological phenomena into visual categories and thus changed their epistemic and cultural status. How profound and sustained these changes will be is not yet clear, [...]" (M. Hagner).

Neither the anatomists of the Renaissance nor today's neuroscientists have completely ignored the epistemic role that different 'technological' depictions of the body play in defining the 'truth' about the (bio)medical body however, they have not given questions of media theoretical implications the appropriate epistemological attention, even though changing views about the (bio)medical body are indebted as much to technology as to methodology and history.

Our knowledge is continuously constructed where image, text, and numbers meet or miss each other. What could possibly be known without a medium, be it language, signs, images or numbers? These are serious questions addressing the role that any materiality of communication plays in relation to the communicated content. And that is true for research in cultural studies as much as it is for the sciences. In particular the perspectives, depictions and imaginings of the (bio) medical body in history and across disciplines now seem to promise an open field of intellectual investigations in this respect that warrants dialogue. The conference therefore seeks to address the relationship between inner imagination, the (bio)medical body and the external image: From the Renaissance paradigm of anatomy, to Foucault's "birth of the clinic" and the institutionalised construction of a "medical gaze"; from the 19th century interest in public displays of the (bio)medical body to photography and its "visual" archives of madness; from film, literature and psychoanalysis to psychiatric art collections'; from body dysmorphia as identity disorder to digitalised bodies in mass media.

The conference wishes to create a broader context for analysing cultural, literary, scientific and political constructions of the (bio)medical body, and therefore seeks to generate interest in the topic from a wide range of disciplines from anthropology, history, media theory,

literature, art history, film, political studies, social sciences, criminology, law and medicine.

We would like to invite papers to the following panels but will also accept topics of interest not captured by the panels listed:

- 1) Imagination and Medicine
- 2) Medical Imaging, Images of the Body
- 3) (Bio)medical Body in Film, Literature and Theatre
- 4) The Politics of the (Bio)medical Body
- 5) (Bio)medical Body in Art History
- 6) (Bio)medical Body and the Law
- 7) Media Theory, the Body of Imagination & the Image of the Body
- 8) Psychiatric Images / Outsider Art

Individual proposals should consist of an abstract (approx. 200-300 words) for a paper of 20 minutes duration. Please include a brief biographical statement (no more than 100 words) with your abstract.

Please submit proposals no later than Friday, 1 July 2016 to:

<https://artsonline.wufoo.eu/forms/anatomy-of-the-image/>

Please note: It is expected that selected papers will be submitted for publication.

