



**SAPIENZA  
UNIVERSITÀ DI ROMA**  
Facoltà di Studi Orientali



**CHRISTIAN-ALBRECHTS  
UNIVERSITÄT ZU KIEL**  
Seminar für Orientalistik: Sinologie



**SAPIENZA  
UNIVERSITÀ DI ROMA**  
Dipartimento di Studi Orientali

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## **Ricostruzione dell'immaginario e della rappresentazione delle emozioni nella Cina imperiale (XV-XIX sec.)**

24-27 maggio 2010 - Villa Vigoni

**Secondo Incontro del ciclo di convegni a Villa Vigoni 2009-2011**  
(20-23 luglio 2009, **24-27 maggio 2010** e 25-28 maggio 2011)



# Programma

## Lunedì 24

17.00–18.00

*Registrazione e accoglienza*

18.00-19.30

*Presentazione dei glossari*

Paolo Santangelo *Examples of selection of terms, and compilation of the relative glossary on the Shan'ge 山歌 and Feng Menglong 馮夢龍.*

Barbara Bisetto *Emotional terms in Qingshi leilue 情史類略 and Feng Menglong 馮夢龍.*

## Martedì 25

**9.00-13.00**

*Presentazione dei glossari (seguito)*

Cheuk Yin Lee *Discussion of Glossaries to the Tao'an mengyi 陶庵夢憶.*

Angelika C. Messner and Rudolf Pfister *Discussion of Glossaries to Chen Shiduo's Hidden Record from the Stone Chamber (Shishi Milu 石室秘): emotional terms, specific medical terms, plants and mental states, alchemical terms related to mental states, cognition and psychologic phenomena.*

Wolfgang Schwabe *Discussion of Glossaries to the Chuan xilu 傳習錄.*

Erhard Rosner *Discussion of Glossaries to Rescripts by Kangxi, Yongzheng and Qianlong.*

Raoul Findeisen *Glossaries to the Ershi nian mudu zhi guai xianzhuang 二十年目睹之怪?状 (1903/09)*

15.00-17.00

Poppy Siahian *Glossaries to the Malay concordance and the database of the Jakarta Field Station: the concept marah (anger)*

Antonia Soriente *Analysis of particles and interjections as conveyors of emotions and states of mind in an Indonesian novel*

## Mercoledì 26

9.00-13.00

*Lavoro di gruppo: Discussioni sulla presentazione dei glossari*

Rodo Pfister & Angelika Messner & Wolfgang Schwabe

Barbara Bisetto & Paolo Santangelo & Lee Cheuk Yin

Poppy Siahian & Antonia Soriente

Raoul Findeisen & Erhard Rosner

15.00-19.00

*Riepilogo sui suggerimenti*

15.00-16.00 Discussioni nell'ambito dei gruppi

16.00-17.30 Conclusioni (gruppi)

17.30-19.30 Discussione plenaria sui risultati

**Giovedì 27**

9.00 – 11.00

*Conclusioni: programmazione attività successive per il prossimo incontro*

## Convegno internazionale – 24-27 maggio 2010

### Villa Vigoni Research Conferences 2009-2011

(20-23 luglio 2009, 24-27 maggio 2010 e 25-28 maggio 2011)

Alla fine di maggio di ogni anno, dal 2000, il prof. Santangelo, in collaborazione con varie università, organizza una conferenza sul tema della rappresentazione delle emozioni nelle culture asiatiche, con la partecipazione di numerosi colleghi della Facoltà e studiosi italiani e stranieri, che costituisce ormai un evento consolidato nell'ambito internazionale.

Il primo convegno, i cui atti sono stati pubblicati recentemente, si è svolto nel maggio 2000 in collaborazione con l'INALCO di Parigi, sul tema "the expression of states of mind in Asian written and figurative sources". Sono seguiti altri appuntamenti annuali, incentrati su diversi temi: "Prototypical examples of emotions in Southern and East Asia" (2001); "The representation of emotions in Asia: peculiarities and analogies" (2002), in collaborazione con l'Università Federico II; "Passioni d'Oriente. Eros ed emozioni nelle civiltà asiatiche" (2003), in collaborazione con la Sapienza di Roma, con la presenza di numerosi studiosi anche per l'area del Medio Oriente, l'Asia centrale e meridionale; "Bodily sensations and emotions in South and East Asian cultures" (2004) a Venezia, con la partecipazione di una trentina di studiosi di diversi paesi; "Manifestations of emotions and dispositions in literary and non-literary sources in East-Asia" (2005) a Napoli; "Emotions and their traditional concepts and categorizations in East Asia" (2006) a Lecce; "Much Talk about Emotions: What Non-Emotion Terms Reveal about Emotions in East Asia" (2007) a Cremona; "Emotions behind Smiles and Laughter: from Facial Expression to Literary Descriptions", Bologna (2008), ed infine il 27 e 28 maggio 2009, dalla Libera Università di Bolzano, sull'uso del database come mezzo per l'analisi testuale e la raccolta dei dati, in preparazione del convegno di Villa Vigoni, che si è svolto dal 20 al 23 luglio 2009. Dal 24 al 27 maggio si svolge la seconda conferenza di Villa Vigoni.

Il Convegno sull'immaginario e sulla rappresentazione delle emozioni in Asia Orientale intende proseguire questa iniziativa in un programma di incontri triennali 2009-2011. Esso è ospitato dal Centro di Villa Vigoni, in collaborazione con la Facoltà e il Dipartimento di Studi Orientali dell'Università di Roma "Sapienza" e l'Università di Kiel (Germania).

### THE PROJECT

The International Conference will be held in Villa Vigoni, and is organized by the Deutsch-Italienisches Zentrum, Maison des Sciences de l'Homme-Forschungskonferenzen in den Geistes-und Sozialwissenschaften, with the cooperation of Kiel University and the Faculty and Department of Oriental Studies of 'Sapienza' University of Rome.

This research project intends mainly to collect and combine fragments of the so-called mental structure in Ming and Qing China, resorting to an interdisciplinary approach. For *mental structure* we intend the system of various cognitive and practical aspects of the 'world of mind and body' in a certain civilisation, which are reflected in the common manner of classifying and judging, beyond the rational and conscious theories of the time: the perception of the self, the sense of responsibility, health and illness concepts, belief systems, and the ladder of values. Jacques Le Goff mentions the collective imagery and the representation of the inner reality, states of mind and sensations which regulate social subjects' immediate perceptions. Thus imagery and memory play an important role in this mental structure. The term *memory* is here broadly intended as the reconstructed, updated and invented past related to the individual and collective identity as well as the transmission of *meanings* and *values*, with their cultural legacy of symbols, values, rites, and local traditions. *Imagery* is intended as the accumulated notions, symbols and images at the background of that specific culture. Such notions and images are shared by the subjects of that society, and belong to a structured system of signifiers, whose internal networks of relationships are used to 'map' the structure of other sets of relationships: the figurative representations of belief systems, that explain the inner and outer phenomena, cultural conventions and representations of inner reality, psycho-logical or symbolical notions of *truth*.

In this context, emotions and the whole affective sphere, states of mind and physical perceptions occupy a relevant but not exclusive role in this analysis. The intent is not purely linguistic to create a lexicon of proper emotion terms (containing the conceptual component 'feel' or 'feeling'), but to collect information on the way of representation, evaluation and perception of emotional and imagery phenomena, in order to re-construct fragments of mental representations of inner and outer reality.

Although the word 'emotion' is not a lexical universal, its use is acceptable as object of work, if we refer to the notion of emotions, emotional, sentiment, affective sphere, with the awareness that universal transcending one's own culture and language practices cannot but be elaborated from constructs which are borne out of their own set of cultural practices and linguistic ideologies (Bamberg 1997). This complex *experience-language system* is not only a linguistic phenomenon which concerns the semantic domain governing the patterns of discourse: it is also a representational system, whose schemata operate in responses to emotional events in the form of feeling, reacting, cognitive or behavioural modalities and propositional attitudes.

The notion of emotion refers to an abstraction from a sequence of a dynamic process. This abstraction focuses on certain moments of the stream of consciousness, under specific perspectives (hedonic reaction, moral values, aims and projections, aesthetic attitude, regressive memory, and so on), and in the light of the modules of communication of a given culture. This process includes eliciting conditions, cognitive evaluation, psychological activation (e.g. de Rivera), changes of action readiness (Frijda), physiological activity (e.g. Ax), bodily expression (Ekman) and behaviour. From the psycho-logical point of view, thus, emotion, unlike pure reaction, can be regarded as a syndrome or 'multicomponential phenomenon', a sequence of events, in a dynamic process (Frijda 1986), that is a consistent set of different elements in part biological, in part acquired, at the psychic and somatic levels, which is perceived by the subject as something undergone passively (Scherer 1986). In this procedure the most important aspect consists of the appraisal processes that link the occurrence of a situation to an emotion (and potential subsequent reactions), and delineate the nature and boundaries between emotions (Stein & Trabasso 1992). The cognitive evaluation always implies, on the one hand, an assessment of its social role interpretation of the significance of the 'social role' of emotion, taking into account the expectations of the social group, and making sense of one's own self and of others and, on the other hand, a subjective judgment made in the light of a desire/intention (inclination or aversion).

The *ratio* of the database is embedded in the compilation of different categories which include not only pure emotion terms or words directly related to states of mind and sensations.

Four devices are used in order to keep this criterion:

- a) a hierarchical ladder of categories of emotions, in three levels, from the more general and inclusive grouping to more specific and detailed 'equivalents'. It is stressed here that the term "English Equivalents" in the database as well as in the glossary is intended as "rough English equivalents" or "rough English translation".
- b) provided the difference between words for emotions and words for states of mind and words of sensation, they all need to be taken in consideration, and taken into account in order to frame a deeper picture according to our final aims;
- c) although emotion and feeling terms are the core elements of the model, words and expressions beyond pure emotion-sensation terms have been taken into consideration: some of the words of the lexicon are not properly emotion-based, and the connection with a state of mind is indirect, and yet these words or expressions are important for our purposes;
- d) keeping the textual context in the records of data. For context I mean the original passage which includes the item and which contains the basic description for understanding its function, as well as its translation into English. The 'contextualization' allows an anthropological approach that valorizes the cognitive and conceptual aspects of emotion as a cultural and interpersonal process of naming, justifying, and persuading (Lutz 1988), which is displayed with its experiential, expressive, and regulative aspects. Some of the research confirms our hypothesis that there are some terms and expressions

that apparently do not refer directly to emotions, and should in principle be excluded from the list of 'emotions' as they do not contain the conceptual component "feel" or "feeling". On the contrary they must be taken into consideration in order to understand the affective world in that society.

Thus we select dispositions, moods or states of mind, permanent qualities or tendencies, or the humoured states in a diagnostical meaning. The whole rich category of affective manifestations, modes of representation, description of facial expressions and more or less conventional gestures cannot be ignored, as they have been deeply studied from Darwin to Ekman. More complex are those entries that we call 'emotional conditions and causative terms' whose meaning is not an emotion itself, but implies an eliciting situation or an emotional reaction by others. Worthy of notice are also evaluating appellations, epithets or interjections, and all the symbolic descriptions concerning the affective world (such as "metaphors", "metonyms" including figurative bodily images), as well as idiomatic expressions and *chengyu* (fixed phrases) which concern 'feelings', collective memory and values.

#### *Criteria and logical process for the compilation of the database*

The database requires and collects information about the selected term, which follows a series of questions, that are exemplified as follows:

Is the term an emotion term or a state of mind or not?

- Yes, it is an *emotion* or a *state of mind*.

- If not, why has it been selected?

Is it a *manifestation*, a *representation* or a *gesture*?

Is it a *generic term*?

Is it a *disposition*, a *habit*, or a *virtue*?

Is it a *causative term*?

Is it an *objective description*?

Or again, we can ask if it is contemporarily or alternatively:

a *symbolic description* related to emotion or imagery or memory;

a *set phrase* or *idiom* concerning a mental state;

an *appellation*, an *epithet*, an *interjection*, or *onomatopoeia*;

a *bodily sensation*.

Finally, if it is an emotion - or a manifestation, a causative term, or other phenomenon which represents, refers to, expresses an emotion ? the corresponding family of emotions must be selected.

The aim of the meetings is to create a forum for well-recognized authorities of East Asian emotion research to change their views and discuss their research methodologies and results. This conference belongs to a series of international workshops, that has started years ago and is organized every year thanks to the cooperation of several scholars.

Paolo Santangelo

Per l'organizzazione di questa edizione, il Prof. Paolo Santangelo dell'Università "Sapienza" di Roma collabora con la Prof. Angelika Messner dell' Università Christian-Albrechts-Universitaet di Kiel.

Sul convegno: [http://w3.uniroma1.it/santangelo/emotions\\_file/workshops/2010\\_Vigoni.htm](http://w3.uniroma1.it/santangelo/emotions_file/workshops/2010_Vigoni.htm)

Sul progetto: <http://w3.uniroma1.it/Santangelo/Emotions/emotions.htm>