A. Project Title and Summary

Title

Gender, Emotion and Kinship in the Letters of Karoline von Günderrode

Summary

This thesis focuses on the letters of the German writer Karoline von Günderrode (1780-1806) as a case study for an analysis of gendered emotions in the history of the early modern European family. Employing an interdisciplinary approach, this thesis draws on constructionist concepts of emotion from social psychology and history to theorise a framework for the analysis of gendered emotions. It emphasises that, as argued by Jacqueline Van Gent and Susan Broomhall, “the particular forms of expression for emotions within a family, as well as the uses to which such expressions were put, may shed light on early modern concepts of the family and patriarchy more broadly.”¹ The thesis will also draw on recent historical research into kinship relations among German-speaking aristocratic families to explore the role of unmarried daughters within these kin networks. As historians David Warren Sabean, Simon Teuscher and Jon Matthieu have demonstrated, the expression of emotion in letters was significant to the material interests of the family because “the flow of sentiment and the flow of money operated in the same channels.”² Through epistolary correspondence emotions were textualised as an affective gendered strategy among the kin networks of the German-speaking aristocracy. The thesis accordingly will argue that the gendered expression of emotion was constitutive for the practice of early modern European families as social units.

B. Research Project

Thesis Statement / Question for Investigation

How does Karoline von Günderrode use her written correspondence among German-speaking aristocratic families as a gendered affective strategy that is constitutive for the practice of early modern European families as social units?

Aims and Background

The thesis aims to provide the first extensive critical analysis of published and unpublished letters by Karoline von Günderrode. In addition, the thesis will develop a framework for the analysis of gendered emotions in the history of early modern European families, specifically the German-speaking aristocracy. Academic interest in the work and biography of Karoline von Günderrode has proliferated since the 1970s and has been dominated by two areas: historical analyses of gendered concepts of authorship and textual analyses of her poetry and prose within the context of German Romanticism as a literary movement. The existing critical analyses of Karoline von Günderrode raise theoretical problems for the analysis of gender and emotion in early modern Europe. Existing scholarship has primarily focused on Günderrode as a historical subject in relation to her literary career, gendered concepts of authorship and her suicide in 1806. For example, Alice Kuzniar historicises Günderrode’s suicide in causal relation to her authorship: “Although the male Romantic crosses over into the female domain to give birth to verse, this female romantic faces death when she enters the male sphere of the poetic.” This approach identifies Günderrode’s suicide as the result of her inability to identify with normative feminine traits of gender identity. By drawing a causal relation between gender identity and suicide, these analyses rely on out-dated psychological definitions of gender identity in which “biological sex, gender identity, adherence to gender roles, and sexual orientation were considered monolithic, that is, completely consistent with one another in "normal" individuals.” These attempts to analyse Günderrode’s authorship and suicide characterise negative emotions towards gender identity as self-destructive, thereby positioning such conflict outside normative concepts of gender. Such theoretical attempts limit the scope within which gender and emotion can be socially and historically analysed by marginalising the historical

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subject from their social and historical milieu. By expanding on the existing scholarship on Karoline von Günderrode, this thesis aims to historically analyse emotions as gendered that is central to the early modern European family as a social unit.

In addition to the existing scholarship mentioned above, scholarly interest has focused on the literary analysis of Günderrode’s published poetry and prose. Although the letters have been published in various collections since the 1970s, they have not received critical attention to the same extent as Günderrode’s poetry, dramas and prose. The little attention they have received has been dominated by the aim of expanding Günderrode’s literary canon by addressing questions of female literary production. American Germanist Lorely French has concentrated on the role of poetry and the confrontation of the self in Günderrode’s letters, expanding upon these themes in her work *German Women as Letter Writers*. However, since her book is intended to introduce a number of female German authors to an English-speaking audience, the depth of analysis is necessarily limited.

Secondly, French relies heavily on a textual analysis of gender in the letters, concentrating on poetry, metaphor and the representation of gender. A purely textual analysis of her letter writing isolates Günderrode as a historical subject because this approach does not address her social position as a single woman among German-speaking aristocratic families. As the first critical analysis of Günderrode’s letters in historical context, this thesis draws on recent conceptual and theoretical work on the analysis of early modern European women and letter writing, thereby contributing to this growing body of scholarship by analysing gender, emotion and letter writing.

**Conceptual design, framework and/or methods**

This thesis develops a constructionist theoretical framework for the analysis of gendered emotions and early modern European families that is socio-historical and textual in its approach. A sociological approach to the history of emotions conceptualises emotions as the “‘glue’ binding people together and generating commitments to large-scale social and cultural structures,” as well as “what can drive people apart and push them to tear down social structures and to challenge cultural traditions.”

Rather than examining gender and emotions from the perspective of difference, this approach questions “how representations of emotion (that reflects beliefs about emotion) create difference and disparity” in gender identity. Therefore, a constructionist approach analyses how emotions are constitutive for gender identity, developing and maintaining the practice of family among kin relations. The conceptual design of my thesis draws on three key fields: the genre of letter and early modern women; contemporary kinship theory and the role of single women within German-speaking aristocratic families; and gender and emotions.

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6 French has acknowledged that letters by Günderrode have been neglected from comprehensive editions in comparison to her poetry, prose and dramas, such as the edited collection by Walter Morgenthaler. For more information on limited analysis of Günderrode’s letters, please refer to French, *German Women*, 263; Walter Morgenthaler, Karin Obermeier and Marianne Graf; *Karoline von Günderrode: Sämtliche Werke I-III* (Frankfurt am Main: Stroemfeld/ Roter Stern, 1991)


9 Ibid.
i) **Early Modern Women and Letter Writing**

This thesis draws on conceptual methods in the “burgeoning” field of research into early modern women and letter writing, and in turn will contribute to this scholarship. Leonie Hanna has summarised recent developments in the research in early modern women and letter writing as “[having] variously considered its connections to the literary world, its role as a social and cultural force in national and global communications, and its status as a genre of life writing.” I focus on women’s letter writing as a social practice that was important for the role of unmarried women in shaping the relationships in their kin network. By focusing on social practice and kin relationships, this method addresses the gap in the recent work on early modern women and letter writing identified by James Daybell: “how far developments in epistolary convention represent wider social change in the quality of relationships.” In order to address this gap in the scholarship, this thesis adopts more recent theoretical methods of historical formalism and the materiality of the letter. I conceptualise early modern women’s correspondence as rhetorical, relational and material social practice in order to analyse the affective gendered strategies in the letters by Karoline von Günderrode.

Firstly, as historical sources, letters offer the historian not only historical details and experiences, but forms of expressions that help define those experiences. Textual and historical analyses are synthesised in order to counter “eschew the tendency to read these texts as unmediated representations of the experiences of ‘real’ women.” This thesis draws on recent scholarship on women and life writing which, as Michelle M. Dowd and Julie A. Eckerle have demonstrated, adopts the critical methodology of historical formalism in literary studies. Down and Eckerle argue that “women’s use of the generic structures in their life writings helped them to produce historically specific narratives of the self”. Similarly, Jane Couchman and Ann Crab have highlighted the paradoxes of the epistolary genre as historical sources. Letters are composed texts that “filter representations of lived experience through rhetorical forms that shape them, yet they differ from literary texts because they are embedded in everyday practice and take their meaning from the part they play in actual lives and relationships.” However, the epistolary genre has been differentiated from other forms of women’s life writing because of its specific conventions and rhetorical nature.

The practice of letter writing by early modern women has raised the question of the extent to which women adopted specific historical conventions of the letter and for what purpose. Through this conceptual approach, the conventions of the letter are extended to include the rhetorical strategies of letter writing and in which specific context they are negotiating their social position, such as

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12 Ibid., 591.
15 Ibid., 6.
16 Ibid.
18 Oday and daybell
negotiating the conventions of patriarchy. Couchman and Crab, for example, emphasise the persuasive strategies of early modern women’s letter writing, as they “deliberately adapted form and language to their purpose.” These persuasive strategies are part of the dialogue of women’s letter writing that are highly contextual and specifically rhetorical. The rhetorical practices of the epistolary correspondence construct boundaries among social relations, which Rosemary O’Day has elaborated on: “[Letters] are seen as forming parts of a present and often continuing dialogue, the boundaries of which they sometimes define and incidentally reveal but oftentimes merely hint at in tantalising manner.” Letters are dialogues that have rhetorical properties, whereby early modern women could negotiate their social relationships by accepting or challenging them. In doing so, letters could shape and maintain social relations; therefore the relational practices of letter writing will be subsequently addressed.

I focus on familial, kin relations as central to the lives of early modern single women. As a relational social practice, letter writing was instrumental in the lives of unmarried women, as Susan Whyman argues, to “preserve social networks, obtain financial support and to maintain a place of residence.” The thesis will conceptually extend Whyman’s argument to examine how the correspondence of an unmarried woman was mutually beneficial for her kin relations. Both in the individual and the familial context, the letter writing of a German-speaking aristocratic single woman was an important social practice for the structure of the European family at the end of the early modern period. This argument challenges the long-held assumption that, historically, unmarried women did not have a function, by demonstrating how they were integral to maintaining kin relations and the material interests of the family. As a relational social practice, women’s correspondence in the early modern period was constitutive of gender relations among family members and kin relations. Epistolary correspondence can represent ideas about the early modern family and the position of unmarried women in relation to their kin, whereby their role is defined in a particular familial context. In her analysis of the Nassau family, Susan Broomhall examines how “letters supported and created ideas about family, as well as how notions about these relationships could be expressed through correspondence.” For Karoline von Günderrode, as for the Nassau family, epistolary correspondence was “the means by which family links might be sustained.” Letters were, as Broomhall describes it, “the practice of family.” The practice of family, through letter writing, was not only discursive or rhetorical, but equally material.

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20 CC...11
24 Ibid., 33.
25 Ibid., 38
In addition to a textual analysis that focuses on the conventions of the epistolary genre, I will also adopt a material approach: the “material aspects surrounding the social practice of texts.” James Daybell and Peter Hinds have further developed a materialist analysis of letters in their work on manuscripts as historical sources. Daybell and Hinds define materiality as the recognition of the original physical form of the text and the social materiality of the text, “the social and cultural practices of manuscript and print and the contexts in which they were produced, disseminated and consumed.” The materiality of the letter includes such physical characteristics as “paper, ink, handwriting, physical layout, signatures, seals and fastenings, and addresses and endorsements – the significant meanings generated by such material forms.” Furthermore, enclosures within the text, such as writings from other contributors and material goods are also to be taken into account. Daybell and Hinds argue that the physical characteristics of the letters contribute to the existing methods for the analyse of the function of correspondence because they “tell us much about the nature, status and process of letter-writing as it is traced from the preparation of epistolary tools and technologies, through the composition process (which was often quite collaborative or mediated) and delivery of correspondence to the presentation, reading and finally archiving and preservation of mail.” The material aspects of letter writing are a part of the relational properties of letter writing as they contribute to the maintenance of family practices, sustaining and creating familial relations in which gender is constitutive.

**ii) Kinship and Single Women in German-speaking Aristocratic Families**

The thesis will conceptualise kinship in early modern Europe as a flexible historical concept that went beyond the household-family and could integrate those who were not a part of the immediate family or even genetically related. In this thesis, I will examine how the initial kinship relations among Karoline von Günderrode and her siblings were extended to extra-familial kinship relations through language that was intimate and familiar in their correspondence, thereby promoting a fluid historical definition of family practice.

When Karoline von Günderrode died in 1806, she was unmarried. Although single women have often been omitted from historical analyses of the family, it is still possible to analyse Günderrode’s social context by focusing on historical conceptions of kinship relations and kin networks. This approach is based on, and will contribute to, recent studies of the history of single European women, which historicise single women as historical subjects who were not isolated individuals but were instead firmly situated within a social context. Historian Judith M. Bennet urges: “We need to explore further how single women drew support and love from people with whom they did not live – neighbours, friends, and kin living in nearby houses or communities […] Were there other organizations that especially accommodated the single woman’s social and emotional needs?”

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27 Ibid., 2.
31 Ibid., 26.
situate Günderrode within her network of kin, because, as argued by Historian Rosemary O’Day, “kinship was the primary bond of early modern society” 32.

In order to position Günderrode within her familial context, the thesis will draw on developments in the history of early modern women and German-speaking aristocratic families, in which gender as a category of analysis has “shifted focus toward investigations into internal relationships in general and sibling relationships in particular”. 33 Bastress-Eckhart argues that this development in the history of the early modern European family focuses not only on the centrality of sibling relations in kinship ties in relation to obedience and subordination, particularly for German noblewomen, but also the negotiations of familial position. 34 Furthermore, Bastress-Eckhart argues that Karl-Heinz Speiss’ concept of Familienordnung, as family regulation in which each family member knew their place in a hierarchy, characterises the early modern German aristocracy as distinctly authoritarian with little room for female members to exercise agency and political power. 35 By focusing on the centrality of gender relations among siblings, as Bastress-Deckhart has suggested, it is instead possible to examine the opportunities of agency of female family members among kin and the role in which they played in the changing configurations of kinship relations.

Contemporary re-conceptualisations of kinship systems and family strategies in early modern Europe by historians, as well as sociological theories on family as practice, will be adopted to analyse kin interaction and gender between Karoline von Günderrode and her kin network. By drawing on recent developments in historical and sociological conceptualisations of kinship and family practice, in turn this thesis contributes to these approaches. As Sabean and Teuscher have recently argued, “the mapping of kinship systems in Europe is just at its inception” 36. Leonnore Davidoff has also identified this inadequacy in European family historiography: “until relatively recently kin and familial relationships have been almost invisible to many historians of the modern period.” 37 Davidoff links this inadequacy to the “lack of a sophisticated conceptual awareness.” 38 This has led to recent studies on the trends of family strategies among Western Europe’s nobility between the late-medieval and the early modern period, which has begun to present, as Arie van Steensel describes it, “a co-evolution of, on one hand, marriage regimes, inheritance practices, and ideas of kinship, and on the other, systems of property holding and political organisation.” 39 Therefore, systems of kinship and the material interests of the family are inseparable in early modern Europe.

Central to the maintenance of family strategies is concepts of siblinghood, whereby the gender dynamics of these relationships were important to the structure of the family. 40 Sophie Ruppel has suggested that a hierarchy of siblings was central to the kinship relations of the German-speaking

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34 Ibid.
35 Ibid., 63.
36 Sabean, Teuscher and Mathieu, Kinship in Europe, 24.
37 Davidoff, Thicker than Water, 20.
38 Ibid.
aristocracy. As the oldest sister, Günderrode was the head of her rank of sisters. The role of the sister following the death of the father, as Ruppel argues, has been largely underestimated in previous analyses. The role of the eldest sister supports “the aims of the dynastic patterns of reproduction and the networking tactics of the nobility.” The ranking of sisters not only positions the eldest daughters in a significant role within the strategies of the aristocratic family, but also “facilitates [her] entrance into fields of politics, early academia or culture.” Michaela Hohkamp has recently highlighted the centrality of sisters, and more importantly aunts, within the kinship networks of German-speaking aristocracy; the role of ‘aunt’ in early modern Europe “fulfilled the widest range of functions in the familial network.” The position of the aunt among aristocratic families was central to the material interests of the family, whether it was in times of familial crisis, or in relation to inheritance claims and marriage politics. Through Ruppel’s concept of sibling hierarchies and Hohkamp’s focus on the role of sisters and aunts, it is possible to analyse the kin network of Günderrode’s family in which Karoline’s position as the eldest daughter was central to the social and economic interests of the family.

In 1797 Karoline von Günderrode moved from her familial home in Hanau to a Lutheran convent in Frankfurt, where she remained until her death. Although Günderrode moved to a new household, the convent, she remained in contact with her familial home in Hanau, maintaining her ties with her family members as well as widening those connections to other relatives. This thesis emphasises the interconnectedness of different household-families because, in the case of Karoline von Günderrode, the household in which she lived (the convent) was not “necessarily synonymous with ‘my family’.” In this thesis, the conception of family as the ‘household-family’ is extended in order to identify the kin relations that were maintained beyond individual households.

More recent attempts of redefining kinship networks in early modern European history, as well as contemporary concepts of family practice, will be adopted in order to analyse a broader, more fluid and flexible historical definition of family and kin. A sociological approach to family as practice is thus adopted to analyse changing configurations and fluidity of kinship. Specifically, I adopt Janet Finch’s concept of display: “Display is the process by which individuals, and groups of individuals, convey to each other and to relevant audiences that certain of their actions do constitute ‘doing

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42 Karoline von Günderrode had five siblings: four sisters and her youngest sibling was her brother. Following her death, her younger brother assumed control over her publications and manuscripts, which was then deferred to his daughters.
43 Ibid., 31.
44 Ibid.
family things’ and thereby confirm that these relationships are ‘family’ relationships.” Through this concept, it is possible to contribute to and draw on re-definitions of kinship in early modern Europe by historians. In 1986 David Cressy emphasised that in early modern England “claims of kinship could extend much wider than the inner circle of uncles and siblings, the penumbra of the nuclear family, and that on special occasions they even stretched to relations who were distant in genealogy as well as distant in miles.” More recently, Sabean has suggested that by the end of the early modern period familial patterns “centred around alliance, sentiment, interlocking networks of kindred, and social and familial endogamy.” In accordance with the arguments made by Sabean and Cressy that stress the extension of claims of kinship, this thesis also adopts the definition of kinship that is described by Diana O’Hara as “variously articulated and is not to be defined simply in genealogical or biological terms.” In this sense, kinship is not defined by genealogy, but as asocial and historical construct. Kinship was a socially determined strategy of German-speaking aristocratic families that has its own specific cultural and historical context.

At the centre of the defining boundaries of kin recognition, or the display of family, in this period was language, literacy and the letter, therefore the language of kinship is to be the main focus on this thesis. A textual analysis of the language used among kin is central to my theoretical approach because, as Leonore Davidoff argues, language can emphasise “structural and quantitative features of household, family, and kin” for historical analysis. More contemporary arguments on the language, or vocabulary, of kinship argue similar findings, in which, the relational structure of kinship was “coined linguistically.” Diana O’Hara calls this language “the vocabulary of kinship,” and argues that recent historical analyses have shown that “the vocabulary of kinship is extended to biological non-kin, to affines, and to neighbours, in order to express either the existing quality of relationships or to create obligations.” The historical definition of kin, and family, can also refer to friends. The claims of kinship as a structuring ideology could recognise and understand “non-kin in familiar terms” through the language of kinship. For example, in a letter to her friend Karoline von Barkhaus, Karoline von Günderrode referred to Barkhaus’ mother and brother as ‘our dear mother’ and ‘our brother’. The vocabulary of kinship is important to the maintenance of claims of kinship because the metaphorical use of kinship promotes stable and reciprocal social relations in a “context

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55 Tadmor, Family and Friends, 117.
56 O’Hara, “‘Ruled by my Friends’”: 10.
57 Ibid.
59 Ibid., 103.
of trust”. The thesis will accordingly analyse the vocabulary of kinship in relation to gendered emotion.

iii) Gender and Emotion

The thesis will synthesise contemporary trends in feminist criticism and the historiography of emotion in order to construct a theoretical framework for an analysis of gendered emotion in the early modern European family. The studies of gender and emotions are comparable, if not a part of the same theoretical problem. The theoretical problems of analysing gender and emotion are similar because they correspond to essentialist and constructionist arguments across disciplines, such as psychology, sociology, literary studies and history. Both feminist criticism and new theoretical concepts for the historical analysis of emotion have drawn on Bourdieu’s constructionist concept of habitus to analyse the socialisation of gender and emotion, respectively. However, recent feminist criticism has critically engaged with Bourdieu’s concept to extend his theories beyond its social constructionist origins. By drawing on recent feminist criticism, this thesis will engage critically with Bourdieu’s concept for the purpose of analysing gendered emotions in history. In addition, it is then possible to draw on contemporary theory from social psychology to expand on sociological conceptualisations of gendered emotion for critical historical analysis of the early modern European family as a social unit.

Research into the history of emotions is a relatively new trend in academic scholarship. Recent trends in analysing women and emotions in early modern European history have concentrated on the representation of emotion in historical sources. Lisa Perfetti’s edited collection *The Representation of Women’s Emotions in Medieval and Early Modern Culture* and Gwynne Kennedy’s *Just Anger: Representing Women’s Anger in Early Modern England* are significant examples of historical analyses on the gendering of emotion, shedding light on the representation of women’s emotions in historical texts and how this may contribute to existing questions, such as the role of women within family relationships, socialisation, education, as well as other categories of experience, such as social class and racial identity. Although in their introductions both Perfetti and Kennedy recognise the problems of social constructionist approaches to analysing emotions, by concentrating on the representation of emotion in historical texts, both works pose further theoretical issues for a historical analysis of gender and emotion. Specifically, Perfetti and Kennedy rely on discourses of emotion, particularly historical theories on gender and emotion that draw on Carol Z. and Peter N. Stearns’ concept of emotionology, which adopts a broad, discursive and macrosocial approach to emotion to represent the historical lived experience of gendered emotions.

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61 Ibid., 11.
emotions. The Stearns’ approach to the history of emotions has been critically engaged with, most notably by Barbara Rosenwein, as insufficient for an analysis of emotion. As Rosenwein has argued, theoretically “It assumes that what people think about feelings they will eventually actually feel.” The theoretical framework of this thesis will address these issues consequently in the framework outlined below.

Firstly, the thesis will re-frame the question of gendered emotion by addressing the theoretical issue of concentrating on gender difference, which has dominated previous discussions of gendered emotion, particularly in psychology and history. As social psychologist Stephanie A. Shields has recently argued, “framing gender as difference suspends the more urgent question of how beliefs about emotion create, sustain, and are used to police gendered behaviour.” Published in the 1970s, Carroll Smith-Rosenberg’s The Female World of Love and Ritual: Relations between Women in Nineteenth-Century America, is such an example, in which a focus on gender difference in emotional expression supersedes more important questions of why those differences exist and what beliefs supports them. In spite of the historical gap between Smith-Rosenberg’s article and the work done of Perfetti and Kennedy, these works share the same theoretical issues as they frame their question of gendered emotion around representation and gender difference. In order to re-frame this question of gendered emotion as “creating difference and disparity” within social-structure systems, this thesis will adopt a microsocial approach that draws specifically on contemporary sociological definitions of gender and emotion, feminist criticism, and theories from social psychology in order to address the theoretical issues presented in the current scholarship on gender and emotion in history.

I will adopt a sociological definition of gendered emotion. A theoretical approach to gendered emotion is important because, as Willemijn Ruberg argues, “debates concerning the definition and function of the emotions have always had gendered implications.” Furthermore, I extend this definition of emotion as ascribed gender-specific meanings to include the gendered expression of emotion, which Leslie Brody has conceptualised in contrast to essentialist arguments. Brody argues that “gender differences in emotional expression are created by complex interactions among biological, social, and cultural factors. The extent to which such differences do or do not exist varies depending on the particular group of women or men under consideration, on their cultural and family backgrounds, and on their historical milieu.” A sociological analysis of gendered expression of emotion is a part of an “emergence of a renewed relationship between feminist and social theory”.

72 Adkins and Skeggs, Feminism after Bourdieu, 4-5.
As an alternative to the Stearns’ concept of emotionology, this thesis will adopt the concept of ‘emotional style’, or emotion as practice in the historiography of emotions. Benno Gammerl and Monique Scheer have both elaborated on “emotional practices”, and that practice theory drawing on Bourdieu’s concept of habitus, leads to a conceptualisation of “emotional styles” for the analysis of emotion in history. Scheer argues that practice theory has theoretical and methodological implications for this scholarship, in which it is gaining currency, as it “promises to bridge persistent dichotomises with which historians of emotion grapple, such as body and mind, structure and agency, as well as expression and experience.” Scheer defines “emotional practices” as “habits, rituals, and everyday pastimes that aid us in achieving a certain emotional state. This includes the striving for a desired feeling as well as the modifying of one that is not desirable.” Similar, but more critical of Bourdieu, Gammerl conceptualises emotional styles as “the experience, fostering, and display of emotions, and oscillate between discursive patterns and embodied practices as well as between common scripts and specific appropriations.” Contemporary feminist theorists have critically engaged with Bourdieu’s concept of habitus and highlight the theoretical deficiencies and problems for an analysis of gender.

By synthesising recent feminist critical engagement with Bourdieu and the adoption of Bourdieu’s concept of habitus in Sheer’s and Gammerl’s concept of emotional styles, it is then possible to develop a theoretical framework for the history of gendered emotion that moves beyond the paradigm of difference and power of discourse and focuses on social structures. Lisa Adkins has described recent feminist critical engagement with Bourdieu’s social theories of habitus and the social field, and how these theories can be critically extended to apply for gender theory. Adkin’s concentrates on agency and embodiment in theoretical re-engagement with Bourdieu as the move beyond discourse and towards a ‘new feminist materialism’ instead of focusing on the body as “discursive or cultural, for instance as representational or symbolic”. The theoretical framework of this thesis will contribute to the feminist re-engagement with Bourdieu described by Adkins by developing the concept of gendered emotional style.

In order to develop a gendered emotional style, the thesis will adopt a historical approach to emotion in interaction ritual theory and affection exchange theory in early modern European families as social units. In their work on the Nassau family correspondence, Historians Jacqueline Van Gent and Susan Broomhall have highlighted the significance in sociological theories of exchange and emotion in reinforcing social structures and family. Edward J. Lawler and Randall Collins both emphasise that emotions are central to the formation of social structures and social units. For the purpose of this thesis, gendered emotions are viewed as constitutive to the early modern family as a social unit. Lawler adapts traditional social exchange theory by concentrating on the role of affect in social exchanges:

74 Monique Scheer, “Are Emotions a Kind of Practice (And is that what makes them have a history)? A Bourdieueian Approach to Understanding Emotion,” History and Theory 51 (2012): 193.
75 Ibid.
77 Adkins and Skeggs, Feminism after Bourdieu, 15.
78 Broomhall and Van Gent, “Corresponding Affections,” 146.
Structural interdependencies among actors produce joint activities that, in turn, generate positive or negative emotion; these emotions are attributed to social units (relationships, networks, groups) under certain conditions, thereby producing stronger or weaker individual-to-collective ties; and the strength of those group ties determines collectively orientated behaviour; such as providing unilateral benefits, expanding areas of collaboration, forgiving periodic opportunism, and stating in the relationship despite alternatives.  

Similarly, Collins bases his theory of interaction rituals chains on face-to-face interaction of social units, thereby constructing solidarity emotionally. Randall defines interaction rituals as “persons who establish a common focus of attention to become mutually entrained in a common rhythm of speech and bodily movements and to intensify a shared emotional mood”. The implications of Randall’s theory for habitus and emotional style result in a focus on the microsocial context of the relationships, the interactions between actors, rather than a macrosocial focus on historical theories and discourse. Both Randall and Lawler argue that “cohesion and solidarity are stronger in smaller face-to-face social units that constitute the immediate focus of attention.” By adopting affect theory of social exchange and interaction ritual theory, the theoretical framework of this thesis can concentrate on the agency of individual actors within social units in a specific microsocial environment. The embodiment of emotional styles and practices are elucidated through the epistolary exchange, in which these practices create cohesion in the social structure of early modern European families.

**Significance**

There are a number of academic gaps and corresponding theoretical problems in historical analyses of gendered emotions in early modern Europe families. In addition to being the first extensive critical analysis of the letters by Karoline von Gunderrode, the thesis will accordingly bring the letters, published and unpublished, into English scholarly discourses on gender, emotion and the family. The letters are an extensive historical source that the thesis will utilise for a socio-historical and textual analysis that will contribute to the current developments in the academic knowledge of the early modern European family. The thesis will offer two significant outcomes that have further implications for academic interests in the history of emotions and the history of the early modern European family. First, the thesis will construct an original theoretical framework for the analysis of gendered emotions by drawing on contemporary sociological theories on emotion in social psychology and feminist criticism. Secondly, it will expand on recent interest in European kinship, and more importantly, kinship strategies among German-speaking aristocratic families at the end of the early modern period. By focusing on the role of gender in kinship strategies, particularly the position of single women and the role of siblinghood, this research is positioned within, as Sabean and Teuscher have described it, “one of the most promising areas of research”. Through an analysis of letters written by an unmarried woman from a German-speaking aristocratic family, this thesis will contribute to the growing conversation on the re-definition of kin networks and the practice of family in Europe in this period. By applying an original theoretical framework and

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conceptual design to the letters of Karoline von Günderrode as a case study, the thesis will open up opportunities for further scholarly work on other historical sources, thereby advancing research into contrasting experiences of gendered emotions and family practice. The impact will thereby produce flexible re-definitions of family in European history, creating exciting and productive developments in academic knowledge of the concept of family.

C. Research Project Details

Fieldwork Information

Although selected letters by Karoline von Günderrode have been published in a number of edited editions, many letters have been excluded from these collections. Consequently, further primary research is necessary in order to incorporate these letters into the existing published sources, as well as to critically examine the primary materials that have otherwise been over-looked in previous analyses. Although the letters were not included in his historical critical edition, Walter Morgenthaler located all known published and unpublished letters in three separate archives in Germany: Freies Deutsches Hochstift, Frankfurt, Universitätsbibliothek Heidelberg and the Deutsche Staatsbibliothek, Berlin. In order to complete this research, I will need to visit these archives, following my literary review and initial research for my theoretical framework.

I intend to visit Germany from December 2015, spending at least two months in Frankfurt where the majority of the Günderrode sources are located, and then at least one month shared between Berlin and Heidelberg in order to complete my research. The length of time required for primary research will depend on the time necessary for transcription of unpublished documents, which will be the initial focus of my research.

i) Freies Deutsches Hochstift (FHD): The FDH in Frankfurt holds the majority of the archived collection of letters in three cartons under Günderrode’s name (Günd. I-III). The three cartons contain letters addressed from and to Karoline von Günderrode, newspaper articles referring to her suicide, four biographical journals by her niece Marie von Günderrode, as well as poems by Günderrode’s mother, Louise von Günderrode.

ii) Stadtsbibliothek Berlin: Within the collection for the Law Historian Friedrich Karl von Savigny there are surviving letters addressed to and from Karoline von Günderrode to Savigny and his wife, Gunda Brentano.

ii) Universitätsbibliothek Heidelberg: The university library in Heidelberg holds surviving and copied letters addressed to and from Karoline von Günderrode, Friedrich Creuzer, Sophie Creuzer, Susan von Heyden and Friedrich Heinrich Schwarz.

Research Project Communication 2013/2014

83 Morgenthaler, Sämtliche Werke I-III, 41.
84 Ibid.
85 Ibid.
Over the course of my doctoral studies, I intend to participate in various modes of research communication, including print publication in journals and edited essay collections, as well as conferences and workshops.

**Communications Projects, August 2013 - January 2014**

Since commencing my candidature, my paper, "The Epistolarity of a Social Network: Simulating a Romantic Network Community in Letters by Karoline von Günderrode" was accepted by editor Ileana Baird, from the University of Virginia English Department, as a chapter for her collection entitled *Social Networks in the Long Eighteenth Century: Clubs, Salons and Textual Coteries*, forthcoming from Cambridge Scholars Publishing, 2014. Over the course of my candidature, my chapter contribution has received peer review and a lengthy editing process. The publishing contract from Cambridge Scholars Publishing has been signed and accepted. The book is expected to be published later this year.

**Research Project Communication 2014/2015**

......

**Research Approvals and Data Management**

No research approvals are required because my primary sources are based in archival collections.

All electronic data, such as thesis drafts and research, will be stored on both hard drive and external hard drives, as well as digitally archived on the UWA Institutional Data Centre and the site Dropbox. All drafts will be periodically printed and filed as hard copies in the event of these electronic mediums failing.

Primary sources collected overseas will be digitally scanned or transcribed if requirements of the archival collections do not permit digital copies. All digital copies and transcriptions will be stored separately, however through the same digital archival methods as described above, as well as filed as hard copies at home.

**Research Project Plan**

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<td><strong>Prop. Pres. to School</strong></td>
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<td><strong>Submit Research Prop.</strong></td>
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<td><strong>Milestone 2: Lit. Review</strong></td>
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### D. Research Training

#### Research Training Plan

<table>
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<th>Event</th>
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<tr>
<td>Part-Time Enrolment for Doctor of Philosophy</td>
<td>13 August 2013</td>
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<tr>
<td>Completion of ACE</td>
<td>N/A (Completed during undergraduate studies at UWA)</td>
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<tr>
<td>Full-Time Enrolment</td>
<td>January 2014</td>
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<tr>
<td>Submission of Research Proposal to GRS</td>
<td>13 May 2014</td>
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<tr>
<td>First Annual Report</td>
<td>16 August 2014</td>
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<tr>
<td>Confirmation of Candidature</td>
<td>16 August 2014</td>
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<tr>
<td>Second Annual Report</td>
<td>16 August 2015</td>
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<tr>
<td>Third Annual Report</td>
<td>15 August 2016</td>
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<tr>
<td>Fourth Annual Report</td>
<td>15 August 2017</td>
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<tr>
<td>Submission of thesis for Examination</td>
<td>23 October 2017</td>
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#### Working Hours

I intend to work on this research project for approximately 40 hours a week: 10am-5.30pm with a 30min lunch break, Monday to Friday; 10am-3pm, Saturday.
# E. Budget

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<tr>
<th>Description</th>
<th>Year Costs Incurred</th>
<th>Source</th>
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<td>Year 1</td>
<td>Year 2</td>
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<td>Administrative Costs</td>
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<td>Research Costs</td>
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<tr>
<td>Training Costs</td>
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<td>Travel Costs</td>
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<td>Total</td>
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<td>$2200</td>
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**Source of Funding**

*Budget for Year One*

*Budget for Year Two*
This is a Milestone Document

F. Supervision

Principal and Co-Ordinating Supervisor

Professor Jacqueline Van Gent, English and Cultural Studies, School of Humanities, UWA – 50%

- Provide support for language (German) and early modern history on gender and emotion
- Review drafts of thesis chapters and provide feedback on final thesis
- Responsible for administrating/ reporting requirements of the supervisors
- Communicate to Graduate Research School about my position
- Jacqueline Van Gent will take on full supervision while Kati Tonkin is one long service leave in 2014.

Co-Supervisor and Coordinating Supervisor

Associate Professor Kati Tonkin, European Language and Studies, School of Humanities, UWA – 50%

- Provide support for language (German), European and German history and literary criticism.
- Review drafts of thesis chapters and provide feedback on final thesis
- Adopt the role of Co-ordinating Supervisor when Professor Jacqueline Vant Gent is unable to do so. (When on sabbatical…)
- Kati Tonkin will be on long service leave from July 1 until December 31, 2014.