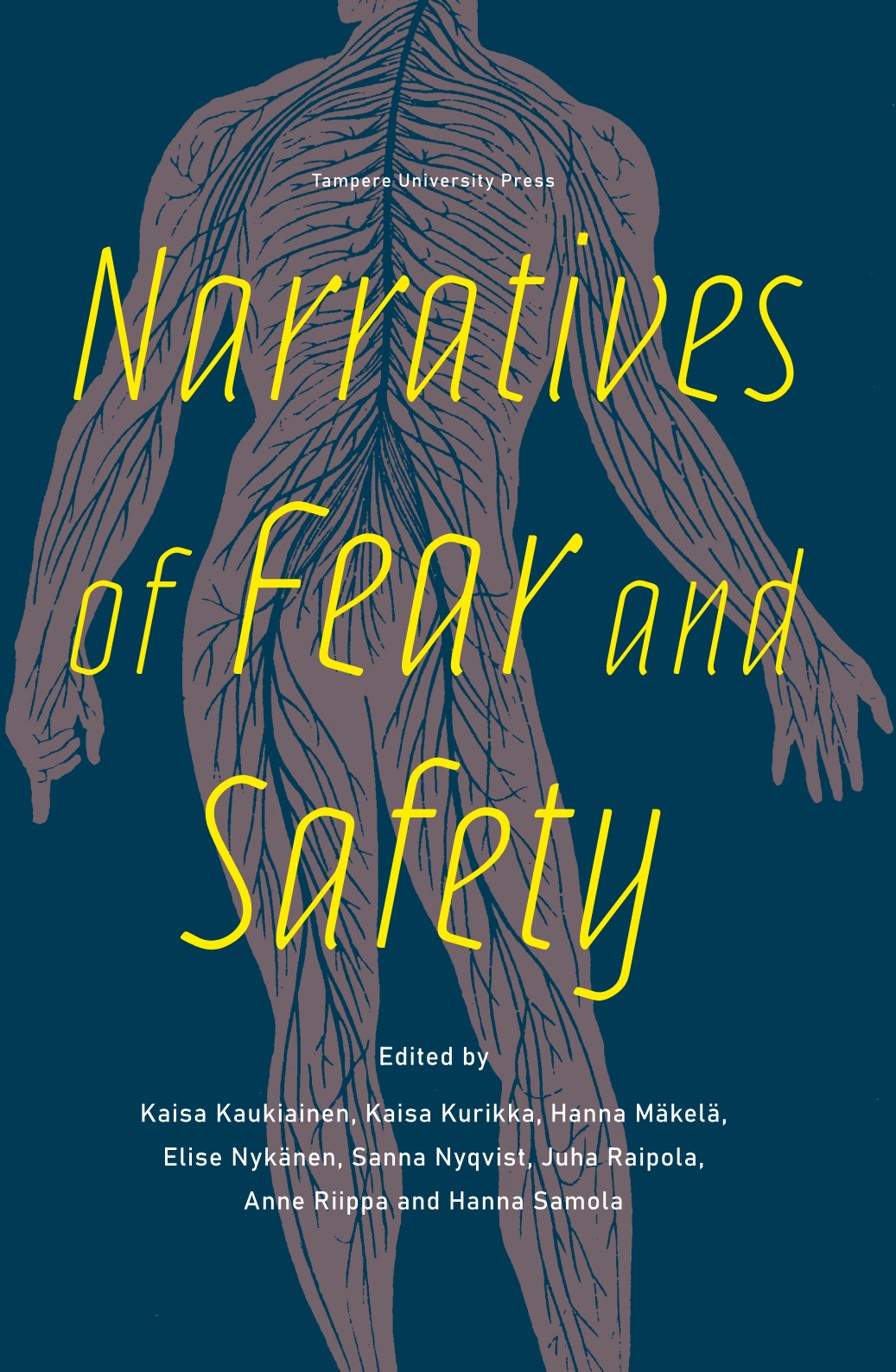

Tampere University Press

Narratives of Fear and Safety

Edited by

Kaisa Kaukiainen, Kaisa Kurikka, Hanna Mäkelä,
Elise Nykänen, Sanna Nyqvist, Juha Raipola,
Anne Riippa and Hanna Samola

Narratives of fear and safety

Narratives of fear and safety

Edited by
Kaisa Kaukiainen, Kaisa Kurikka, Hanna Mäkelä,
Elise Nykänen, Sanna Nyqvist, Juha Raipola,
Anne Riippa, and Hanna Samola

©2020 Author/s and Tampere University Press

This work is also available online at http://urn.fi/URN:ISBN:978-952-359-014-4 under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International License (CC BY-NC-ND 4.0)

Cover design by
Miika Immonen

Cover picture: Flickr, Internet Archive Book Images; published originally in Martin & Martin (1884): The human body. A beginner's text-book of anatomy, physiology and hygiene

Typography and layout by
Sirpa Randell

ISBN 978-952-359-014-4 (pdf)
ISBN 978-952-359-015-1 (print, paperback)

Published by Tampere University Press, Tampere, Finland
Printed by BoD – Books on Demand, Norderstedt, Germany

Table of contents

Introduction: Affective spaces in European literature and other narrative media 11
Elise Nykänen & Hanna Samola

I
Cultural politics of fear and safety

L'œuvre, la peur et le temps : Pour une saisie du risque par la littérature 35
Anne Duprat

Knocking on Europe's door: How narratives of fear, insecurity and nostalgia shape collective perceptions of immigration 59
Anna Notaro

Pro loco et tempore : La littérature portugaise à l'épicentre de la crise économique 91
Serafina Martins

II
Fear and safety across genres

"We have to fix this world now": Hope, utopianism, and new modes of political agency in two contemporary Finnish young adult dystopias 115
Maria Laakso

La sécurité ou l'exacerbation des peurs au profit d'une liberté provisoire 137
Orlane Glises De La Rivière

Mind the gap: Fear on the London Underground 155
Cristiana Pugliese

Peur du chaos et retour à l'humain : Le mythe du yéti selon Hergé et Castelli-Manara 179
Brigitte Le Juez

III
Cultural and transcultural perspectives on fear and safety

Fear of unjust memory or desire for secure identity? Remembering the era of 1989 transition in contemporary Polish novel 201
Olga Szmidt

Fear of the Other: Representations of Otherness in Irish and Ukrainian famine fictions 229
Tatiana Krol

The fear of cultural belonging: Sharon Dodua Otoo's transnational writing 249
Nora Moll

Fear and safety in contemporary Russian cinema: A transcultural perspective 269
Beata Waligórska-Olejniczak

Divakaruni's *Before We Visit the Goddess*: Overcoming fears and instabilities 289
Metka Zupančič

IV
Coping with fear

Post-traumatic stress disorder (PTSD) as posthumanity in graphic narratives 317
Lisa DeTora

Of murdered babies and silenced histories: Gendering memory in two francophone trauma narratives 341
Nathalie Ségeral

Peur et humour : Le cas de l'humour noir 363
Jean-Marc Moura

L'Autre dans la fiction post-apocalyptique du XXI^e^ siècle 379
Jasmin Hammon

V
The end of the world? From cultural ecologies to ecological disasters

Michel Deguy's *l'être-comme* and the poetics of ecological comparativism 407
Sam La Védrine

Sans dessus dessous (1889) de Jules Verne : Dernier avertissement avant l'Apocalypse 439
Laure Lévêque

Le Japon de Fukushima comme lieu de discours pour des auteurs francophones 461
Sabine Kraenker

L'invention de la catastrophe au XVIII[e] siècle : Une invention renouvelée à la croisée de la littérature, de l'histoire des sociétés et de l'histoire environnementale 489
Sandra Contamina

Abstracts 503

Contributors 539

Introduction

Affective spaces in European literature and other narrative media

Elise Nykänen
University of Helsinki
ORCID ID: 0000-0001-8812-6510

Hanna Samola
Tampere University
ORCID ID: 0000-0002-3810-6105

On 18 August 2017, less than a week before the 7th Biennial Congress of the European Network for Comparative Literary Studies (ENCLS) "Fear and Safety" took place in Helsinki, Finland, a Moroccan asylum seeker, Abderrahman Bouanane, stabbed ten people in the south-western city of Turku, less than 200 kilometres away. The Turku knife attack constituted the first crime legally classified as a terrorist act in Finland and led to the death of two female victims. In June 2018, Bouanane was found guilty of two murders and eight attempted murders with terrorist intent. Bouanane considered himself a soldier of the Islamic State of Iraq and Syria (ISIS), whereas the police judged him to be "a lone wolf" with no direct contact with the organization. The attack was followed by a public discussion about the need

Kaukiainen, K., Kurikka, K., Mäkelä, H., Nykänen, E., Nyqvist, S., Raipola, J., Riippa, A. & Samola, H. (Eds) (2020). *Narratives of fear and safety.* Tampere: Tampere University Press, 11–32.
http://urn.fi/URN:ISBN:978-952-359-014-4

to enhance national security through more rigorous intelligence and surveillance practices, possibly even by enforcing the deportation of rejected asylum seekers such as Bouanane. On the other hand, in her tweet on 19 August 2017, the Interior Minister of Finland, Paula Risikko, emphasized the need for collective tolerance and trust: "Terrorists want to pit people against each other. We will not let this happen. Finnish society will not be defeated by fear or hatred".

Like the debate following the Turku attack – or the more recent discussion on the global COVID-19 pandemic – demonstrate, fear and a sense of safety are not only physiological and biological states or processes. When emotional experiences are expressed in the media, political arena, or everyday communication, they become communicative practices that trigger further social interaction and action. As such, emotions can become driving forces that trigger far-reaching historical developments in communities. As Ute Frevert (2014, 9) points out, emotions start "a chain of communication" that enables people not only to experience emotions, but also to consciously "work on them, mold them, and change them in a dynamic process". The very nature of emotions, serving as social fuel and a powerful instrument of rhetoric (and manipulation), has made them a susceptible object for many intellectuals in favour of reason and rationalization. Emotions have historically been considered a threat *per se*, paving the way for uncontrollable and primitive mass behaviour and hysteria if not properly regulated. (Ibid., 6–7.)

The essays in this volume examine how various issues of fear and safety are represented, worked on, and re-assessed in European literature and other narrative media, as well as considering what kinds of affective spaces are created in the process. The essays are based on the presentations given in the bilingual ENCLS/REELC (Réseau européen d'études littéraires

comparées in French) congress "Fear and Safety" that took place on 23–26 August 2017 in Helsinki. The variety of essays reflects the wide range of topics discussed in the congress amongst the globally transforming events of the first decade of the 21st century. Due to the efforts of ENLSC/REELC to support linguistic diversity and international cooperation between researchers, the essays are written in English and in French. Even though the use of languages in this conference proceedings is limited to these two languages for practical reasons, the book aims to a wider cultural inclusion by introducing works from a variety of European cultures. Each article addresses local and transnational contexts, genres, and aesthetic practices that affect the ways in which the works of art are produced, circulated, and translated in and between "systems" of cultures and cultural peripheries inside and outside Europe (cf. Moretti 2000, 58). The representations of fear and safety are approached on two different levels. Firstly, we examine how fear and safety are represented and expressed by using genre-specific means of world-making in literature and other narrative media. Secondly, we explore the ways in which the artistic representations of fear and safety shape and reshape the cultural conceptions of emotion that have dominated in European societies. How do works of art influence the social and collective emotions that frame our everyday experience?

The main themes of this volume – fear and safety – are approached from various perspectives that touch upon the challenges that the European community has encountered. In addition to terrorist attacks, Europe continues to face the ongoing coronavirus pandemic, refugee crisis, economic depression, climate change, and military interventions. Many of these challenges pose existential threats that influence our lives on a global level. As Linke and Smith (2009) argue, the neoliberal, capitalist world-order has also introduced new forms

of nationalism and patriotism that feed on cultures of fear. According to them, such words as 'safety', 'security', 'protection', and 'defense' are used in public discourse to justify the control and surveillance of citizens, including different minority groups, and to legitimize war and other acts of violence in far-away countries. In Europe, the refugee crisis has produced border militarism and a border war as a consequence of national boundary fortification, which seeks to protect space from the invasions of enemy outsiders. The cultures of fear, delineating new territories in geopolitics, threaten the ideals of civil society, human rights, and diplomacy that were held dear by 20th century liberal-democratic states. (Linke & Smith 2009, 3–4.)

The normalization of militarism relates to the erosion of trust in capitalist security states. Modern, liberal-democratic societies were built on what Frevert (2014) calls "moral economies of trust". The instrumental value of trust adheres to the role of trust as a glue that makes social integration and cooperation possible, whether we are talking about business, politics, or any other domain of social life. Without trust, societies fall apart. In the service industries of Western economies, the language of trust, however, has come to serve the goals of global capital, which has emptied out its original meanings of equality, mutual dependency, fairness, and generosity. Trust is generally accompanied by moral obligations, including the acknowledgement of the potential vulnerabilities of both parties in the exchange. The diminished sense of financial and social stability in neoliberal capitalist states is connected to the instrumentalization of trust in the strategic semantic politics used by banks and corporations. (Frevert 2014, 20, 33–41.) Recent events, such as Brexit, show us that today's global environment is characterized by people's distrust towards political and economic elites. New kinds of threats arise from this landscape of insecurity and unpredictability, including the

fear of technology. The Brexit campaign and the 2016 Trump presidential campaign exemplify how the algorithms created by transnational technology giants to engage consumer-citizens can have unexpected effects on global politics. In collecting and reselling their customers' data, Facebook weakened their customers' privacy but potentially also the stability of the democratic system.

The cultural politics of fear are connected to experiences of threat, both imagined and real. A sense of security arises from the absence of threat, which allows communities to create emotionally balanced societies. The emotional economies of European societies are challenged especially by humanitarian crises that pose serious ethical questions about the value of human life and suffering. The refugee crisis, in particular, has called for the critical evaluation of the European community's moral integrity. During the COVID-19 pandemic, those under the greatest risk are people staying in refugee camps, the homeless, and minority groups living in the most densely packed and poor neighbourhoods in big cities. European countries face problems that are caused not only by crises themselves but also by post-conflict situations, which prevent people from accessing a more peaceful future. Even when people are able to escape their unsafe home countries, conflicts leave people injured and traumatized. The regimes of fear and othering also follow people from their home countries to refugee camps, and further, to the public places of their new home countries, where distrust and aggression towards those who are not "us" prevail. (Linke & Smith 2009, 12, 14.) Europe as a whole is divided into several territories that are not all included in the "ideal Europe":

> European Union territories, like other federated entities (the United States), are defined by "open" borders in the interior – the so-called Schengen space

> – where European citizens can traverse national borders without passport and identity checks. This inner "open" space, which guarantees the freedom of mobility for nationals, is protected by the simultaneous fortification of exterior borders. This is one snapshot of fortress Europe: an imagined political community with an interior borderland that is envisioned as open, liberal, democratic, and an exterior security border that is monitored, policed, and protected against refugees, immigrants, non-Europeans, and political enemies. (Linke & Smith 2009, 7–8.)

The artistic representations of fear and safety that are analysed in the essays of this volume show that social inequalities emerge also in the lives of European citizens. People might fear for their financial future or their threatened cultural identity, but also for their gender or sexual identities or their personal safety and integrity. Not everyone within the fortress Europe has equal opportunities to experience peace, freedom, security, and justice. *Narratives of Fear and Safety* tackles all of these aspects of fear and safety as experienced by collectives and individuals in life and artistic representations.

Theoretical approaches to fear and safety

Following Nelson Goodman's philosophical ideas in *Ways of Worldmaking* (1978), this collection of essays perceives literary texts and other narrative media as forms of cultural imaginings of worlds. In other words, the essays in this volume approach the cultural representations of fear and safety from the perspective of creative world-making. In literary and artistic works, alternative worlds of fiction are built from our everyday experience or from

How do

cultural narratives circulating in literature and other media influence the collective emotions that frame our everyday experience?

The essays in this bilingual volume look at how various issues of fear and safety are represented, worked on, and re-assessed in literature and other narrative media – and what kinds of affective spaces are created in the process. Essays in English and French range from stories of crises and immigration to dystopian and utopian literature.

The work is aimed especially at literary scholars and students, but due to its wide scope, it is also of interest to experts in the fields of philosophy, aesthetics, media studies, film studies, anthropology, and sociology.

ISBN 978-952-359-015-1

9 789523 590151

TAMPERE UNIVERSITY PRESS

Cover Design Miika Immonen