This workshop will examine people on the move and contacts between different cultures in the Mediterranean world. On the one hand, travel accounts provide a rich source for exploring the emotions involved in intercultural encounters, but the contacts of various types of travellers (diplomats, merchants, as well as others travelling professionally or forced into exile) can also be explored through their private correspondences. The trajectories of individuals who changed both culture and religion, whether by force or choice, can also be fruitfully explored through the prism of emotions. The emotions involved in intercultural encounters are more varied than is often assumed in studies of ‘Orientalism’, and can thus help to shed new light on Mediterranean history. This workshop will provide an opportunity to reflect on how studying the great variety of Mediterranean encounters through the lens of emotions can enrich our understanding of them.

This workshop will focus on gender as a product and driver of interactions in the medieval Mediterranean, especially France, Spain, Italy, North Africa and the Holy Land. Through a number of case studies, the workshop asks how gender and emotion both inform and are reflected in historical relationships between people, places and things. It will also broadly interrogate whether the well-worn idea of gender as a category of analysis can still serve as a fruitful framework/paradigm for the transcultural, multivalent and deeply relational histories – or entangled histories – of the medieval Mediterranean.

This workshop will look specifically at the relationship between religion, religious sentiments and emotions across Central and Eastern Europe, Southeastern Europe and the Eastern Arab Mediterranean. The workshop will integrate two perspectives in terms of contact zones, by relating cross-imperial boundaries, contacts and transfers as well as religious boundaries within given multi-confessional societies. The central question will be what role religion played in shaping emotions and repertoires of emotion and perceptions thereof, including how to make sense of irrational emotions. How are similarities and differences of regimes of body language and emotional registers and economy explained in religious terms? How are religious traditions and formation in multi-confessional contexts inscribed in non-religious practices? When do such perceptions change and how do we as historians measure such change? To this end, the workshop will address issues of methodology and historical case studies, in which Islam will play a special, though not exclusive role. Methodologically, the focus will be on the tangibility or otherwise of religious sentiments in given materials and practices (Muslim, Jewish, Orthodox, Catholic, and rejections thereof). As for empirical studies, the workshop will focus on case studies involving the complex relationship of body, religious practice and emotion, including sentiments disavowing the impact of religion on the economy of emotion and religious sentiments.

This workshop will look specifically at the relations between religion, religious sentiments and emotions across Central and Eastern Europe and the Eastern Mediterranean. It starts from the premise that emotions may actually be essential and enduring features of our moral character’ (Oatley 1999: 5). The workshop will integrate two different perspectives. It will look at the role that emotions have played in the construction of ‘moral reason’ in the Mediterranean. What is the relationship between morality, emotions and rationality in the different societies of the region? When are sentiments valid grounds for moral action? The workshop will also look at specific confessional contexts inscribed in non-religious practices? When do such perceptions change and how do we as historians measure such change? To this end, the workshop will address issues of methodology and historical case studies, in which Islam will play a special, though not exclusive role. Methodologically, the focus will be on the tangibility or otherwise of religious sentiments in given materials and practices (Muslim, Jewish, Orthodox, Catholic, and rejections thereof). As for empirical studies, the workshop will focus on case studies involving the complex relationship of body, religious practice and emotion, including sentiments disavowing the impact of religion on the economy of emotion and religious sentiments.

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