

Brussels, 13 November 2018

COST 121/18

DECISION

Subject: **Memorandum of Understanding for the implementation of the COST Action “People in Motion: Entangled Histories of Displacement across the Mediterranean (1492-1923)” (PIMo) CA18140**

The COST Member Countries and/or the COST Cooperating State will find attached the Memorandum of Understanding for the COST Action People in Motion: Entangled Histories of Displacement across the Mediterranean (1492-1923) approved by the Committee of Senior Officials through written procedure on 13 November 2018.



MEMORANDUM OF UNDERSTANDING

For the implementation of a COST Action designated as

COST Action CA18140
PEOPLE IN MOTION: ENTANGLED HISTORIES OF DISPLACEMENT ACROSS THE
MEDITERRANEAN (1492-1923) (PIMo)

The COST Member Countries and/or the COST Cooperating State, accepting the present Memorandum of Understanding (MoU) wish to undertake joint activities of mutual interest and declare their common intention to participate in the COST Action (the Action), referred to above and described in the Technical Annex of this MoU.

The Action will be carried out in accordance with the set of COST Implementation Rules approved by the Committee of Senior Officials (CSO), or any new document amending or replacing them:

- a. "Rules for Participation in and Implementation of COST Activities" (COST 132/14 REV2);
- b. "COST Action Proposal Submission, Evaluation, Selection and Approval" (COST 133/14 REV);
- c. "COST Action Management, Monitoring and Final Assessment" (COST 134/14 REV2);
- d. "COST International Cooperation and Specific Organisations Participation" (COST 135/14 REV).

The main aim and objective of the Action is to explore the entangled histories of movement of people within and beyond the Mediterranean from the medieval to modern period. Understanding emotion as both a driver and effect of historical change, the Action investigates how displacement and dispossession shapes people's lives.. This will be achieved through the specific objectives detailed in the Technical Annex.

The economic dimension of the activities carried out under the Action has been estimated, on the basis of information available during the planning of the Action, at EUR 32 million in 2018.

The MoU will enter into force once at least seven (7) COST Member Countries and/or COST Cooperating State have accepted it, and the corresponding Management Committee Members have been appointed, as described in the CSO Decision COST 134/14 REV2.

The COST Action will start from the date of the first Management Committee meeting and shall be implemented for a period of four (4) years, unless an extension is approved by the CSO following the procedure described in the CSO Decision COST 134/14 REV2.

OVERVIEW

Summary

PIMo is a four-year global research project undertaken by scholars from the humanities and social sciences, including historians, scholars of literary, visual, and material culture, philosophers, mathematicians, and maritime, biological, and bio-behavioral sciences. It addresses the entangled histories of displacement of human subjects within and from the Mediterranean from the fifteenth to twentieth centuries. The project provides a critical historical context and understanding for the current migration crisis in Europe in terms of the intensity of emotional responses of displaced peoples and the communities they orbit and join. It investigates multiple historical case studies of the movement of people through religious persecution, slavery and indentured labour, trade, exploration, and imperialism, curiosity, and environmental and social catastrophe. Within the deeply entangled or intertwined history and cultures of the Mediterranean, the project introduces the term ‘displacement’ as a way to reconceptualise the movement of people with awareness, historical acuity, and compassion. Attending to the phenomenon of displacement as a connective tissue of human experience does not presume (or judge) the conditions of movement (voluntary or involuntary), but seeks to recover and understand individuals and communities in light of their particular experiences of re/location. By tracing the entangled movement of people—and the objects, writing, and ideas that accompany them—this project understands displacement and dislocation as shared human experience, while remaining attentive to its geographical, political, and historical specificities.

<p>Areas of Expertise Relevant for the Action</p> <ul style="list-style-type: none"> ● Other humanities: Cultural heritage, cultural memory ● History and Archeology: Colonial and post-colonial history, global and transnational history ● History and Archeology: History of ideas, intellectual history, history of science and technology ● History and Archeology: History of collective identities and memories, history of gender ● History and Archeology: Databases, data mining, data curation, computational modelling 	<p>Keywords</p> <ul style="list-style-type: none"> ● Displacement and dispossession across the Mediterranean ● Entangled Histories of Emotions ● Pre-and post-migration trauma ● Shipwreck anthropology and archaeology ● Humanities and social sciences cooperative research
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Specific Objectives

To achieve the main objective described in this MoU, the following specific objectives shall be accomplished:

Research Coordination

- To provide an alternative history of the ‘Great Sea’ by looking at the ‘Mediterranean in the world’ and by introducing the study of emotion, firstly to its history of human dislocation, and secondly as a site of hitherto unwritten history.
- To analyse the history of human movement in the Mediterranean with a specific focus on the period between the expulsion of Jews from Spain (1492) and the Lausanne Treaty (1923).
- To identify and describe historical patterns of displacement around experiences and mechanisms of social and environmental catastrophe, persecution, commerce and trade, imperial expansion, enslavement and indentured labour, technologies of navigation and travel, gendered conceptions of displacement and dispossession, spiritual belief, education, and curiosity.
- To explore common forms and vocabularies of displacement and dispossession across the Mediterranean in order to chart similarities, and significant differences, in the experience and emotional expression of human movement between the fifteenth and twentieth centuries.
- To understand the emotional valences of dislocation for individuals and communities at specific historical junctures, and to evaluate the ways and degree to which these experiences continue to shape contemporary representation of migration and displacement in the modern world.
- To provide an alternative ‘displaced’ model of migration and human movement capable of recognising and theorising similarities and differences in the historical circulation of people, objects, and ideas through

the Mediterranean.

- To identify a pre-history and context for the contemporary ‘crisis’ in migration in order to educate scholars, students, governmental agencies, and the public about the emotional vocabulary and impact of current responses to displaced people in the Mediterranean.
- To build a functional and highly-creative interdisciplinary network of collaborators from around the world that will continue a conversation after the life of the grant.

Capacity Building

- Redrawing geographical and disciplinary boundaries in innovative ways.
- Developing new perspectives for the study of circulation, dislocation, and dispossession across a region of historical significance and contemporary urgency.
- Multiplying and cross-referencing primary sources in more than 10 partner countries in order to respond adequately to the complexity of comparative historiography within the Mediterranean.
- Bringing together researchers from multiple academic traditions, areas, and disciplines including literary, art, cultural, political and material history, but also drawing on the key insights of maritime archaeology, archaeology of religion, and biobehavioral sciences.
- Participating in the recruitment and training—through our summer schools, working groups, fieldwork, conferences and publications—of a new generation of scholars properly equipped (both linguistically and methodologically) to face the challenges of writing entangled histories, and better able to respond to the new interdisciplinary and creative demands of academic employability.
- Promoting and leading a historically-informed public conversation—by setting up exhibitions, public conversations with experts, media releases—about the complexity of migration processes and emotional responses to these widespread displacements.

TECHNICAL ANNEX

1. S&T EXCELLENCE

1.1. CHALLENGE

1.1.1. DESCRIPTION OF THE CHALLENGE (MAIN AIM)

The Action 'People in Motion: Entangled Histories of Displacement across the Mediterranean (1492-1923)' (PIMo) is a four-year global research initiative drawing together scholars from four continents (Europe, Africa, America, Australia) and twelve disciplines to explore the entangled histories of movement of people within and beyond the Mediterranean from the medieval to modern period. The goal of the Action is to uncover those histories of displacement and dispossession, together with the experiential modalities of coexistence with the 'Other', that take shape through this geographical and cultural region. Informed by a theoretical framework from the history of emotions, PIMo's core research investigates how entangled people were in relation to place from the medieval through to the modern period, and how, once transplanted, they shaped their new places and lives, culturally, physically, and emotionally. By drawing on transregional historiographical frameworks which move beyond national narratives, and including emotion as both a driver and effect of historical change, the Action's primary aim is to complicate and displace older narratives of Europe and the world, 'self' and 'other', the centre and periphery, allowing its researchers to think about history and historiography simultaneously. Such an approach, the Action contends, contributes to a different kind of 'regional' history – the Mediterranean in the world – that allows us to both recognize, and displace the Mediterranean as the 'centre' of that world.

PIMo engages and extends a body of scholarship which critically interrogates the history and politics of global movement, and has transformed historiography and modern geopolitics equally. Colonial and post-colonial history have done a great deal to recover the movement of people enacted through empire, while toleration, migration, and diaspora studies have extended that focus to the ongoing reality and effects of the new communities created. Diaspora studies have, however, traditionally addressed particular kinds of transnational communities, largely characterised by distinctive identities, such as religious or language groups. In a significant critical departure, PIMo will consider networks and diasporas instead as emotional communities, tightly intertwined with, and connected to other groups, through extant long- and short-distance relationships, economic dependencies, political associations, friendship, scholarly and intellectual exchange, and intergenerational experiences of exile. Introducing emotion to the study of dislocated people allows the Action to ask new questions of historical materials, and to add a new layer of understanding to our findings, because emotions follow different logics of place, travel, and time.

By tracing the entangled movement of Mediterranean people in several periods of acute upheaval – and the objects, writing, emotions, and ideas that accompany them – the Action understands displacement and dislocation as a shared human experience, while remaining attentive to its geographical, political, and historical specificities.

'Displacement' is offered as a particularly suggestive term – and new paradigm – with which to reconceptualise the dislocation of people. It does not presume movement or judge the conditions of that movement (voluntary or involuntary), yet provides a powerful geographical framework for understanding this wide human experience. It allows for reconsiderations of communities, particularly emotional

communities, and the translation of cultures across borders, as well as the separation of people from their cultures and traditional values and lifestyles. Broad enough to speak to experiences as different as commercial, diplomatic, and trade networks, yet flexible enough to also address isolation and discrimination within communities or households, displacement provides a potent and effective conceptual structure for recovering the historical and cultural commonalities of human dislocation, without eliding their critical differences. In conjunction with dispossession, displacement offers a way to investigate the dynamics of power as well as emotion attending the movement of people, and to approach critical questions of identity, subjectivity, and self-possession; of space and the body; of communities and communities of practice – from the view point of those communities themselves. As a conceptual frame, displacement is also continuously informed by the point of departure and the destination, the two bound together by the emotions of the person or group in motion.

The theoretical lens of the history of emotions thus uncovers new historical evidence, and allows new questions to be asked of familiar historical materials:

- How might the classical, medieval, and early modern antecedents of human displacement shape current migration experience and narratives, and political responses to these? How do emotional attachments to older stories and identity narratives shape current discourses?
- Are there common or comparable emotional patterns mediating human movement (such as grief, loss, nostalgia, alienation, anger, hatred, desire, in/tolerance, love, affection, or emotional structures such as curiosity, liberation, independence, reform, and renewal)?
- How do migration experiences shape attitudes towards others who are displaced, individually and communally?
- How might historical understanding and key case studies from an emotional perspective promote contemporary goals of inclusion, or contribute to mitigating racism, hostility, and hate crimes?
- Can the methodology of entangled history proposed and modelled by this Action provide a way out of the impasse of regional, national, or imperial histories, by strategically dislocating Europe and the Mediterranean as the only origin or primary space of that history? What might be learned from these *histoire croisée* or global history approaches?
- How are emotions embedded in the writing and representation of displaced peoples, both in the past and present, and how do such writings shape personal and political decision-making?

1.1.2. RELEVANCE AND TIMELINESS

The Action's relevance to the migration crisis currently taking place across the Mediterranean is immediate, and like that crisis, it foregrounds issues of religion, gender and women's rights, freedom, individual and community, state, society and identity. It engages with this contemporary mass movement of people implicitly and explicitly in its historical work, and by way of connecting individual and communal experiences. PIMo's researchers are united in their conception of the Mediterranean as an extensive geopolitical space which has long acted as a flexible locus of exchange for a multitude of cultural transactions. In this space, North, South, East and West have been 'entangled in a cultural and historical net cast over centuries, even millennia' (Chambers 2008), and a primary goal of the collaboration is to restate and restore the significance of the region as a historic site of engagement and exchange.

In his seminal work *on The Mediterranean and the Mediterranean World in the Age of Philip II* (1949), Fernand Braudel famously dismissed events as mere 'surface disturbances, crests of foam that the tides of history carry on their strong backs.' Wide enough to support radically distinctive civilizations, and yet narrow enough to ensure ready contact between them, the Mediterranean is distinctive (in David Abulafia's opinion) as 'probably the most vigorous place of interaction between different societies on the face of this planet.' Few, after reading Abulafia's *The Great Sea* (2011), could doubt the truth of its animating claim, that 'the human hand has been more important in moulding the history of the Mediterranean than Braudel was ever prepared to admit.' Yet by providing such an all-encompassing survey of its past, Abulafia has also shown just how much geography has influenced the many different Mediterranean civilizations over its history, and the ways in which scholars and the wider public need to understand that history.

In *Mediterranean Crossings* (2008), Iain Chambers provides a timely reminder that the Mediterranean is a long-standing fusion of European, African, and Asian influences. A key theorist of the region, Chambers emphasises what he expresses as the 'liquid materiality' of the area: the ways in which

'overlapping territories and intertwined histories' constitute a fluid Mediterranean where borders are 'both transitory and zones of transit.' Insisting on the 'visible and invisible networks' connecting cultures in the region, Chambers is critical of the way such connections are artificially separated by ideological and literal borders. He similarly condemns the growing tendency to regard the Mediterranean as a frontier between the developed and the developing worlds. Such an approach foregrounds the political dimensions of geographical and imagined space in a way that demonstrates critical continuities in the history and present reality of the Mediterranean. Constructing the sea as an environment of metaphorical forces—of waves, winds, currents, tides, and storms—underscores the sea's ancient function as a vehicle of communication and exchange, revealing the degree to which this fluidity is at odds with the erection of artificial barriers across it. Chinese artist and activist – and former refugee – Ai Weiwei uses the same liquid terms to measure movement and resistance in his recent response to the refugee crisis, and public call to action: 'In nature', he argues, 'there are two approaches to dealing with flooding. One is to build a dam to stop the flow. The other is to find the right path to allow the flow to continue. Building a dam does not address the source of the flow – it would need to be built higher and higher, eventually holding back a massive volume.' Ai Weiwei conceives of a critical similitude between bodies of water and people: 'The nature of water is to flow', he argues: 'Human nature too seeks freedom and that human desire is stronger than any natural force' (Weiwei 2018).

Fluidity is thus not only a geographical characteristic of this region, but a persistent and affective vocabulary for the people of the Mediterranean, scholars, historians, and artists. By attending closely to the material characteristics and vestiges of the Mediterranean evoked by historical actors, theorists, cultural practitioners, and refugees, the Action's goal is to provide one way of fully addressing this molten and aggregate reality of the Mediterranean. Echoing Walter Benjamin – who, writing about Naples in 1924, noted the porosity of the city's architecture, built largely from yellow tuff, a volcanic material which solidifies when it comes into contact with sea water – Chambers explicitly draws on materiality in another dimension by offering 'porosity' as a way of capturing the historical and cultural formation of this emblematic Mediterranean city. A porous substance absorbs the materials it encounters, assimilating external elements while retaining its original structure. It is the same and different. The very materiality of these critical vocabularies is highly suggestive: the sea and the porosity of Mediterranean cultures remain at the heart of PIMO's theoretical focus, but also quite literally to much of the history of movement and entanglement – of people and ideas – the Action is working to describe. The Action explicitly draws on the liquescence and permeability of the region as a way to understand and describe the continuous movement of people across its waters.

A massive chain hanging on the wall of the Monumental Cemetery of Pisa is just one small section of the great chains that once barred the entrance to the Porto Pisano, the main seaport of the Republic. Following Pisa's defeat at the Meloria in 1284, the chains were broken and shipped to Genoa, to be returned only after the Unification of Italy. The chains, at once material and metaphor, are a powerful example of moving 'things' that circulate around people and motion, but cannot contain them: those historical objects which, when removed from one time and space, and encountered by different communities and cultures, can produce radically new types of emotional meaning. The object which perhaps more than any other is emblematic of the current situation in the Mediterranean—the poorly-manufactured and extortionately expensive lifejackets supplied to Mediterranean citizens born on the wrong side of the sea and crammed into unseaworthy boats—might soon be displayed in a museum of immigration, to the lasting memory of innumerable stories entanglement resisted or denied.

1.2. OBJECTIVES

1.2.1. RESEARCH COORDINATION OBJECTIVES

The Action's **objectives** are:

- To provide an alternative history of the 'Great Sea' by looking at the 'Mediterranean in the world' and by introducing the study of emotion, firstly to its history of human dislocation, and secondly as a site of hitherto unwritten history;
- To analyse the history of human movement in the Mediterranean with a specific focus on the period between the expulsion of Jews from Spain (1492) and the Lausanne Treaty (1923). This latter date marks the end of the sultanate regime of the Ottoman dynasty and, once the Treaty came into effect, the formalisation of the mass movement of people through international law;

- To identify and describe historical patterns of displacement around experiences and mechanisms of social and environmental catastrophe, persecution, commerce and trade, imperial expansion, enslavement and indentured labour, technologies of navigation and travel, gendered conceptions of displacement and dispossession, spiritual belief, education, and curiosity;
- To understand the emotion valences of dislocation for individuals and communities at specific historical junctures, and to evaluate the ways and degree to which these experiences continue to shape contemporary representation of migration and displacement in the modern world;
- To explore common forms and vocabularies of displacement and dispossession across the Mediterranean in order to chart similarities, and significant differences, in the experience and emotional expression of human movement between the fifteenth and twentieth centuries;
- To provide an alternative 'displaced' model of migration and human movement capable of recognising and theorising similarities and differences in the historical circulation of people, objects, and ideas through the Mediterranean;
- To identify a pre-history and context for the contemporary 'crisis' in migration in order to educate scholars, students, governmental agencies, and the public about the emotional vocabulary and impact of current responses to displaced people in the Mediterranean;
- To build a functional and highly-creative interdisciplinary network of collaborators from around the world that will continue a conversation after the life of the grant.

To achieve these research objectives, the Action will undertake the following sub-projects:

- The study of a single shipwreck site in the Mediterranean through an archive of hundreds of archival documents, including objects recovered or researched in situ on a single shipwreck site. This case study represents an opportunity to access a unique Late Renaissance archaeology of multilayered human interactions between a diverse set of passengers and crew, whose hopes and fears are accessible through the writing and objects they left behind.
- A study of the landscape vocabulary and metaphors used in historical and modern theoretical representations of the Mediterranean by the people moving through it. The project will explore how the space and culture of the region has been so frequently conceived in organic and material terms – as liquid, porous, agricultural, wild, or sublime – and the affective dimensions of this topographical imaginary.
- 'Feeling the other': this project aims to uncover the affective practices underlying the perpetuation and gradual internalization of racial and cultural stereotypes and prejudices in the medieval and early modern periods.
- An investigation of the transfer and dislocation of ideas and cultural representations across the Mediterranean through a study of encounters, travel accounts and ethnographies, including the cross-cultural reception of textual traditions (translations, commentaries and appropriations), in order to understand the impact of both dynamics on modern conceptions of identity, alterity and toleration.
- A comparative exploration of the way affect (and in particular, shame) has featured in discussions of ethnic and national identity incorporating insights from psychoanalysis and phenomenology. This project investigates the ways in which moral sentiments are entangled in the self-representation of a European modernity contrasted to its 'other' through the concepts of culturally-grounded moral sentiments.
- Movement, slavery and emotions: an analysis of the emotional dimensions of forced displacements and slavery during the fifteenth and sixteenth centuries, with particular emphasis on North Italy (Genoa, Venice) and Sicily.
- Inquisitorial sources highlight the difficult conditions of those Catholic women and men living as religious minorities in Islamic or Protestant countries in the sixteenth to eighteenth centuries. Extant documents provide historical insight into the different strategies of coexistence developed, and different political approaches to religious issues in the Early Modern world.
- The 'triplex confinium': the Adriatic Sea, and especially its eastern hinterland, became in the sixteenth and seventeenth centuries a border between three powers (the Habsburg, Ottoman, and Venetian empires) but where the protagonists were in fact Dalmatian, Albanian, and Greek sailors and traders, and the semi-nomadic Vlasi people (or Morlachs). This project will explore the exchange (peaceful and violent) of people, ideas, animals and goods that changed the biology and culture of the Mediterranean and continental worlds.
- 'Religious coexistence, identities and movement': This project develops the emotional dimensions of religious coexistence, by investigating the practical and affective local-level

relations between people of differing religions and how they affected, altered, or fostered religious and confessional identities during the late sixteenth and seventeenth centuries.

- Exploration of the circulation, exchange of objects of material religious culture (including art) and artists and craftsman between the Middle East, Italy, and Spain in the sixteenth and seventeenth centuries, including the destruction of objects on religious grounds. This project will analyse the emotional responses to objects in different cultures and to explore the nature of the trade and traffic of religious material across the Mediterranean.
- Although part of the Ottoman Empire, Algiers, Tunis and Tripoli were melting pots of races and ethnicities in the sixteenth and seventeenth centuries. Here, at the crossroad of trade and diplomatic routes, objects from different parts of the Mediterranean and beyond changed hands between Muslims, Christians and Jews. This study investigates the material culture of the different communities in these cities and how their emotional identities were shaped through their daily interactions and (material) exchanges.
- Exploration of the circulation and exchange of scientific ideas and mathematical knowledge in the Mediterranean Basin. Particular attention will be paid to tracing the transregional development of mathematical abilities which led to the construction of objects, instruments, and machines.
- The construction of a mathematical model of the people in motion across the Mediterranean: the challenge will be to capture and understand the mid and long-term behaviour of the 'Mediterranean Basin' system, behaviour which cannot be deduced as the sum or integral of all the contributions of the participating individuals, but requires an effort of synthesis to identify the emerging and characterising features of the system.
- A study of the complex nineteenth century pre-colonial and colonial dependencies which developed across the European and Eastern Mediterranean, and fostered the cultivation of new habits, styles, and modes of thought, individually and communal. This study will complement extant narratives about the advent of modernity and the one-way travel of ideas, new media and communication technologies, and contingent power structures through a history of emotion and emotional economy in a changing late imperial setting.
- 'Longing, fear, and curiosity': This project examines the interplay between mythological and real diasporas of Jews: specifically the ways in which Jewish longing for the unification of all Jewish people, including the so-called 'Lost Tribes of Israel' fed into political and religious rhetoric – and actual geographical movement – on the one hand, and how the fear of Jewish 'invasion' or curiosity about distant Jews affected Christian-Jewish relations in the early modern and modern periods, on the other.
- An investigation of the movement, exchange and recontextualisation of ideas, knowledge, and 'know-how' which travelled together with migrating people as models of cultural entanglement and exchange over the *longue durée*. The study will include an analysis of the transformation of knowledge, and of emotional responses to knowledge as it is recontextualised between the fifteenth and twentieth centuries.

1.2.2. CAPACITY-BUILDING OBJECTIVES

Historian Sanjay Subrahmanyan contends that when comparative history becomes mechanistic, repetitive, or obvious, historians need to look for other methodological approaches (Barbu 2018). This does not mean the replacement of one set of orthodoxies or rigid boundaries with another. Rather, the newly-realised geographies and vocabularies of this historiography need to be as flexible and varied as the problems. The Action responds to this challenge by redrawing geographical and disciplinary boundaries in innovative ways. Framed by emergent approaches developed within the history and anthro-sociology of emotions, it develops new perspectives for the study of circulation, dislocation, and dispossession across a region of historical significance and contemporary urgency. Subrahmanyan recognises a further challenge of multiplying and cross-referencing archives and primary sources in order to respond adequately to historical complexity. The Action responds by:

- bringing together researchers from multiple academic traditions, areas, and disciplines including literary, art, cultural, political and material history, but also drawing on the key insights of maritime archaeology, archaeology of religion, and biobehavioral sciences;
- enlarging and cross-referencing primary resources in more than 10 partner countries;
- participating in the recruitment and training—through Training Schools, Working Groups, fieldwork, conferences and publications—of a new generation of scholars properly equipped (both linguistically and methodologically) to face the challenges of writing entangled histories,

and better able to respond to the new interdisciplinary and creative demands of academic employability;

- promoting and leading a historically-informed public conversation—by setting up exhibitions, public conversations with experts, media releases—about the complexity of migration processes and emotional responses to these widespread displacements.

1.3. PROGRESS BEYOND THE STATE-OF-THE-ART AND INNOVATION POTENTIAL

1.3.1. DESCRIPTION OF THE STATE-OF-THE-ART

The ‘state-of the-art’ in historiography is represented not simply by the ‘newest’ narratives, but sensitive theoretical interventions which respond to recognised problems, substantially change the way scholars understand the past, or contribute new tools for capturing and communicating that past. For this Action, these powerful new approaches are represented by globalism, the histories of entanglement and displacement, and the history of emotions. As Sarah Nuttall has argued ‘entanglement is a condition of being twisted together or entwined’, of being involved with. Entanglement speaks of an intimacy achieved, ‘even if it was resisted, or ignored, or uninvited’. As Nuttall’s analysis suggests, entanglement is a term and concept which gestures towards a connection or set of social relationships that are ‘complicated’ and ‘ensnaring’, but which also imply ‘a human foldedness’ (Nuttall 2009).

During the past few decades debates on how to adequately globalize historiography in these terms have intensified with efforts to develop new, globally-encompassing understandings of the past which remain sensitive to local particularities. Historians have come to critically reconsider categories such as ‘nation’ or ‘civilization’ in the light of translocal perspectives, and a number of neologisms—ranging from ‘ecumenical’ and ‘connected histories’ to ‘*histoire croisée*’—testify to the urgency of developing more plural visions of the past, in which alternative perspectives are deliberately sought and included. Entangled histories must necessarily attend to a multiplicity of sources, agencies, directions of influence, and modalities of intercultural connectedness. Such research not only mandates access to multiple language, cultural, and intellectual traditions, but collaboration among a group of creative scholars prepared to reach outside their own disciplinary boundaries. It requires a hermeneutics that attends to the permeability of borders, negotiations of power, and the dynamism of intercultural processes. Modern cultural studies for instance, has helped us to understand space in a much wider sense than previous research, transcending a purely physical or material understanding in order to include a wide array of spaces – imagined, ascribed, mental, textual, corporeal, and literary. Translocality and displacement can therefore be understood both as the practice of merely crossing geographical borders and as an act of transgressing geographical into mental spaces.

The historical study of human emotions is a further methodological development, forming part of the rise of cultural history and a scholarly interest in subjectivity. Traditionally, emotions have been regarded as the domain of psychology and neuroscience, disciplines which tend to view feelings as physiologically governed and universal in experience and/or expression. Social constructionists have comprehensively critiqued this perspective, showing that the experience, expression, and interpretation of emotions take place within specific social contexts. In 1985, Peter Stearns proclaimed a new field of ‘emotionology’. This term refers to ‘the attitude or standards that a society, or a definable group...maintains toward basic emotions and their appropriate expression’, foregrounding the shape that social expectations give to feeling. More recently, Barbara Rosenwein has suggested a further historicised approach which takes into account new ‘non-hydraulic’ theories of emotions, recognising the complexity of emotional life. People lived—and continue to live—in what Rosenwein proposes as ‘emotional communities.’ Such configurations are exactly the same as social communities—courts, families, neighborhoods, parliaments, guilds, monasteries, parish churches—but can be distinguished by their overt or covert shared systems of feeling. In short, research suggests that emotions indeed have a history and, as Monique Scheer suggests, constitute a ‘practical engagement with the world’. Conceiving of emotions as practices in this way means understanding them as emerging from bodily dispositions conditioned by cultural and historical specificity. By developing these insights, historians are better placed to recover what individuals and communities assess as valuable or harmful to themselves; the evaluations that they make about others; the nature of the affective bonds between people; and the modes of emotional expression that they expect, encourage, tolerate, and deplore.

Religion and persecution of religion in individuals and groups remain one of the major contemporary drivers of human migration, and a historical understanding of religious diaspora and religious experience is central to formulating a response to contemporary events. Studies of early modern tolerance and intolerance have focused for the most part on theological justifications for persecution, on the divisions resulting from the Reformation, and the battle of ideas in which humanists, Protestants, and deists spoke out for liberty of conscience. Or, they have limited themselves to investigating the negative economic effects of intolerance. The experiences of early modern interreligious conviviality suggest, however, that the intellectual endeavours of those who argued for toleration did not occur in an emotional vacuum, and that these forces continue to shape present realities. The inevitable social intermingling of groups from different religious affiliations, led not uncommonly to a groundswell of tolerance and sometimes to very personal and eclectic affiliations between denominations (Bethencourt and Cruzet 2013; Sponholz and Waite 2014; Hacke 2017; Burke 2017). As Alex Walsham observes, impulses like enmity and amity, prejudice and benevolence, coexisted, forming a 'cyclical rather than linear' relationship. Periodic outbreaks of prejudice or violence were a means by which guilt and hostility were psychologically deflected and appeased (Walsham 2006). Through attention to states of feeling like prejudice and compassion attached to events in the past, the history of emotion makes a significant contribution to our understanding of the circulation and coexistence of people, objects, and ideas. The Action therefore explicitly investigates the emotional dimensions of displacement, by uncovering the practical and affective local-level relations between people of differing faiths. As Thierry Wanegffelen suggests, religious history 'should not only be that of institutions, dogmas and rites, but has also to allow failed virtualities, suffocated sensibilities and repressed aspirations of the conscience of believers' (Wanegffelen 1997).

PIMo's combination of new spatial/geographical approaches together with the history of emotions provides a new way of tracing, visualising, and understanding transnational or regional communities as (dispersed over space or time but) linked through emotional experiences of displacement. The inclusion of a wider range of evidence and cultural artefacts, including writing, visual materials, historical and archaeological objects, provides not only new dimensions of historical discovery and historiography, but also suggests new strategies for communicating those findings within and beyond the academy.

1.3.2. PROGRESS BEYOND THE STATE-OF-THE-ART

The Action PIMo is the recovery of histories of displacement and dispossession in the Mediterranean through the more careful tracing of the emotional dynamics of human movement. In this context Pierre-Yves Beaurepaire's theory of 'negotiation of the norms,' becomes vitally important (2017). It is necessary for all people to negotiate, whether they are lower or higher, poor or rich, lay or clerical, unlearned or learned, as soon as they are confronted with people of another religion or culture, so as to accommodate themselves to circumstances difficult for their own conventional practices. According to Beaurepaire, that negotiation of norms is not always a simple bargaining or calculated compromise, because negotiation means dialogue between opposing groups, which may result in interaction and mutual understanding, as well as in rupture and relentless antagonism. Consequently, negotiating norms may be both an 'experience of the other' and a quest for one's own identity reflected in the mirror of the otherness.

In recent comparative work, scholars have increasingly engaged with what Serge Gruzinski (2006) has described as this 'alchemy of hybridization.' An entangled history of emotions cannot however, content itself just with hybridity: while hybridity connotes cultural states of being—the products of cultural fusion—entanglement emphasises dynamic processes of intercultural exchange and conflict that are neither static nor complete. In an image that directly echoes Chambers' description of the porous nature of the Mediterranean, Karen Graubart suggests that 'rather than name an outcome, entanglement suggests ongoing confrontations, shifts, and revisions: a state of mutual learning and pushback which does not dissolve into a final product' (2017). Emotions do not simply 'develop over time,' but traverse space, small-scale and large, and in messy unexpected ways, which rarely conform to civilizational or regional boundaries. The methodological challenge the Action faces now, then, is to reconceptualize how scholars and the international community grapple with the issue of space and its entangled people.

A way forward is suggested by Margrit Pernau. In a recent intervention (2016), Pernau argues: 'In order to give full weight to comparison[s] we would need to account for what Koselleck called the different time layers, which are co-present in every moment of history'. Authors, historical agents, and their audiences, she suggests, 'are not only interacting with their contemporaries, but are also continuing to read and listen to older texts.' This represents an urgent warning to historians of the need to acquire a

much broader and deeper linguistic, literary, aesthetic and conceptual toolkit in order to succeed in their hermeneutic efforts; to acknowledge these 'different time layers' operating in a community or single space, and to be sensitive to influences, or the echoes of the past in the present. Moreover, efforts to make historical narratives more pluralistic in this way can be convincing only if the community of historiographers are also moving toward different international structures of academic cooperation. This, precisely, is what the Action aims to achieve.

1.3.3. INNOVATION IN TACKLING THE CHALLENGE

The Action's focus on proposal of entanglement and displacement as a new critical methodology for regional history brings the emergent discipline of history of emotions to bear on the urgent project of writing a history of Mediterranean displacement. Through its development of a genuinely interdisciplinary response to historical case studies, the Action will formulate and apply new approaches in travel, migration, diasporic and exile history. These will effectively challenge those traditional divisions or dialectics of identity/alterity; sameness/otherness; Christian/non-Christian; West/East; North/South; amity/enmity; tolerance/intolerance, which have been identified by cultural theorists, and provide a richer and more representative history of dislocation and exchange in the region.

With its focus on emotional entanglements and intertwined histories the Action is innovative for:

- the inclusion of new orders of historical materials such as visual and material artefacts, maritime technologies (ships and navigation) and the circulation of ideas alongside written documents, in the study of human displacement;
- the development of new conceptual frameworks for the study of dislocation which brings together theories of space and emotion, and acknowledges and elaborates the entangled nature of history and culture;
- promoting new historical and critical contexts for the current migration crisis through the investigation of the intense emotional responses of displaced peoples and the communities they orbit and join.

This pioneering triple approach might be best understood by way of a concrete example (using a key sub-project of the PIMo network): ships are extremely important technologies and agents for the movement of people (and throughout the Mediterranean's history), and, in consequence, for the circulation of those ideas, objects, skills, cultural values, attitudes and emotions that accompany historical individuals. The very specific conditions created by the limited space of the ship (Muckelroy 1978) and the exigencies and dangers of the sea itself, accentuate emotion states, increasing their intensity, and perhaps making them more evident than in other circumstances. Despite the urgency and evidence historians have for the role of emotions in sea voyages and shipwreck, no Renaissance shipwreck in the Mediterranean has ever been studied in these terms. Introducing the history of emotions to the techniques of maritime archaeology thus transforms this field, allowing for the deeper examination of archaeological and historical evidence, and the recovery of individual, family and communal experiences.

1.4. ADDED VALUE OF NETWORKING

1.4.1. IN RELATION TO THE CHALLENGE

By fostering an interdisciplinary and collaborative network to study the history of displacement in the Mediterranean, the Action:

- Introduces and integrates interdisciplinarity as a critical tool of entangled and emotional history;
- Supports the development of a timely and responsive combined methodology which incorporates cutting-edge scholarship deriving from the emotional, material, religious, and global 'turns' in historical thinking and writing;
- Establishes and strengthens connections between Western European researchers and scholars and institutions from the Southern and Eastern Mediterranean, the Middle East, North Africa and the Asia Pacific. This, the Action believes, is vitally important for scholars whose work has not always been able to contribute (through lack of translation) to this new historiography in which it is centrally implicated;

- Increases the archives and sources available to all researchers by creating research connections across national boundaries;
- Allows for comparative analysis of these sources in multiple languages and from multiple disciplinary perspectives;
- Promotes shared projects and fosters future collaborations well beyond the life of the Action.

1.4.2. IN RELATION TO EXISTING EFFORTS AT EUROPEAN AND/OR INTERNATIONAL LEVEL

The Action will support and extend cooperation with research projects and research initiatives implemented in the framework of European Research as well as with interdisciplinary research projects funded by national and international research agencies. Contacts have been established with the principal investigators of the international ERC-Synergy research project NEXUS 1492, the Center for the History of Emotions at the Max Planck Institute for Human Development, the Pears Institute for the Study of Antisemitism at Birkbeck/University of London and the Centre for Mediterranean Studies at Ruhr University Bochum. The Action would further enable the project to develop collaborations with scholars from Morocco, the United States and Australia.

2. IMPACT

2.1. EXPECTED IMPACT

2.1.1. SHORT-TERM AND LONG-TERM SCIENTIFIC, TECHNOLOGICAL, AND/OR SOCIOECONOMIC IMPACTS

- Among the outcomes of the Action is a virtual museum on migration, shipwreck, displacement, and co-existence. The museum ambitiously targets a wide audience, from highly specialized scholars, to children of nursery and primary school age. This virtual and widely-targeted approach develops new ways of telling history, engages different kinds of audiences, including those caught up in the current migration crisis, and encourages dialogues between all these community stakeholders, making historical events accessible through contemporary events and vice versa;
- Using pre-existing University-based infrastructure services, the Action will simultaneously develop an online database of emotionally-charged visualisations of early modern migrants and migrations. This represents a buildable and long-term resource that will outlive the Action. Plans for the sustainability of this database post-grant are in place, with a view to utilising open standards and platforms with good data migration pathways (such as Omeka.net).
- The Action's outreach and engagement program is intended to raise a lasting public awareness of the emotional dynamics of inclusion and exclusion in connection with the ongoing debate on migration; and to contribute historical examples to contemporary discussion of traumatic events;
- Research outcomes will be made available and accessible to the visitors at shipwreck sites under PIMO investigation and through Open Access; developing awareness of historic sites, and contributing to their utilisation and preservation;
- Last but certainly not least, the Action's goal is the training and development of a new generation of scholars, properly equipped to engage with the new research questions and challenges brought by global, material, and emotional turns in modern historiography.

2.2. MEASURES TO MAXIMISE IMPACT

2.2.1. PLAN FOR INVOLVING THE MOST RELEVANT STAKEHOLDERS

The **key stakeholders** of the Action include:

- Existing researchers within the network;
- New researchers whose expertise can contribute to specific sections of the Action, specifically scholars from the Southern and Eastern Mediterranean, and North Africa;
- Collaborating Universities and European research institutes;

- Students at a number of levels: primary and secondary school, undergraduate, post graduate, and mature-age learners;
- Early career researchers at postdoctoral level;
- Media organisations such as the European press, and scholarly cross-over platforms which work to communicate scholarly research more broadly in Europe, the United Kingdom, and Australia;
- The public – including residents of Mediterranean countries, migrants, refugees, and their advocates, radio audiences, museum goers, and readers.

The Action will develop targeted **strategies for involving these stakeholders**, including:

- Bringing existing researchers from multiple disciplines together through a program of seminars, conferences and workshops. The focus will be on creating opportunities to share archives, resources and perspectives across disciplinary and language boundaries, in order to produce a more detailed and holistic picture of historical movement in the Mediterranean region;
- Strategic projects on themes such as shipwreck, toleration, commerce, and technology exchange will be developed in order to facilitate collaboration between European research institutes of different disciplinary orientations;
- The launch of an online database of emotionally-charged visualisations of early modern migrants and migrations;
- The identification of key scholars from Southern and Eastern Mediterranean, and North Africa through targeted searches to build the capacity and complexity of the Action's archives and methodological approaches;
- The fostering of peer mentoring opportunities for scholars from their colleagues at various stages of career, particularly across national boundaries, and between established, mid-career, and emerging scholars;
- The strengthening of a Mediterranean and global scholarly community with the language, skills, and resources to properly tackle Mediterranean history;
- The provision of interdisciplinary training and mentoring for higher degree (MA & PhD) students, to encourage their pursuit of study and exploration of other scholarly disciplines and approaches;
- The development of accessible informative education packs for primary and secondary students which can be used to develop teaching materials and support teachers;
- A carefully-developed and sustained program of public outreach, education, and crowd-sourced research (personal and community stories) which utilises online, print, exhibition, and radio as media of communication.

2.2.2. DISSEMINATION AND/OR EXPLOITATION PLAN

The Action includes as its capstone research outcomes:

- The convening of an annual thematic conference involving all or most members of the Action;
- a regular series of Intensive Project Workshops (IPWs) to bring together researchers collaborating on individual projects;
- the creation of an online platform for new national, European, and international research and research projects focused on early modern travel, emotional and religious community, diaspora, migration, stowaway and shipwreck histories, displacement and dispossession;
- the sharing of digital metadata, specifically the formation of a specialised WorkGroup to create an infrastructure which international and interdisciplinary networks can use to reconstruct past networks, data bases of the repertoires of websites and extant platforms. This platform will facilitate communication, integrated research, and visualisation of the Action's research findings;
- the creation of a virtual museum (for public access) showcasing multidisciplinary research on a shipwreck site;
- the training of early-career scholars in specialist workshops: at least 40 MA students (participating in Training Schools) and 20 PhD students (in regular Training Sessions) over the four years' duration of the Action;
- the Action's workshops and Training Schools will include expert technical training in the classification, indexing of material sources, and manipulation of metadata, as well as training in emerging methodologies and theoretical advances in the field;

- the development of data visualisation and information design for research in the humanities, including canvassing existing tools and communication strategies, and the development of new techniques for the capture and visualisation of historical data specific to the Action's research;
- the exchange of PhD students with shared supervision among the participating partners;
- staff exchanges for specific time periods in order to undertake collaborative research and writing projects;
- a series of peer-reviewed scholarly publications in leading journals detailing the findings of each sub-project (conducted and written up by small groups of 2-3 researchers);
- four thematic visual essays for open access produced by each Working Group and dedicated to the individual research themes (people, paper, things, ideas);
- the publication of two peer-reviewed volumes with contributors from within and beyond the Action. The first will focus on new theoretical insights and discussions developing from the collaborative research, and will be written by the steering committee. The second volume will focus on case studies, showcasing communal and individual, political and social, material and immaterial modes of displacement; this volume will unite cutting edge new applications in the field, stretching from the middle ages to today;
- the writing, development, and production of a 12-part radio series 'People in Motion', highlighting research findings of the Action, and accessible to students, scholars, and the public.

TIMELINE:

Each year of Action:

- Annual conference: a large research meeting of key stakeholders organised by workshop and theme;
- annual student training workshops which will provide strategic training on archives, themes and methods, including specialist training in the classification, indexing of material sources, and manipulation of metadata;
- Regular and ongoing IPWs

Year One:

- Themed annual conference: 'People' – Who are the individuals and groups moving? What is a 'people'? How is 'personhood' constructed in social, cultural, and emotional terms?
- training workshop on related theme to be held after conference and conducted by scholars building on conference discussion;
- commencement of large and longer-scale sub-projects of maritime archaeology;
- the creation of an online platform functioning as an information and communication hub for participant researchers; to provide information on the Action and its research projects for prospective participants, publicise conferences and calls for papers, individual research projects and contact details for researchers, and provide a virtual environment for compiling data, and developing and trialling exhibitions;
- the related development of data visualisation and information design tools for Action participants, including new techniques for the capture and visualisation of historical data specific to the Action's research;
- staff exchanges to undertake collaborative research and writing projects;
- call and appointment of postdoctoral researchers at participating institutions.

Year Two

- Themed annual conference: 'Paper' – Documents and documentary histories, letters, journals, travelogues, media, and the construction of archives and historiographies;
- training workshop on related theme;
- the formation of a specialised WG to create an infrastructure for the compilation and sharing of digital metadata, including the reconstruction of past networks;
- beginning of mathematical modelling, using data collected in Year One;
- the development and piloting of the virtual museum based on key shipwreck site established in Year One;
- preparation of first volume by steering committee; commissioning of theoretical essays, editorial and introduction work completed on volume by end Year Two for publication early Year Three;
- periodic staff exchanges;
- periodic student exchanges;
- continuing postdoctoral projects.

Year Three

- Themed conference: 'Things' – objects, subjects and material culture; goods and chattels, the alienation of bodies and labour through slavery and community exclusion.
- training workshop on related theme;
- periodic staff exchanges;
- periodic student exchanges;
- continuing postdoctoral projects.

Year Four

- Themed conference: 'Ideas' – the circulation of ideas; the construction of communities of thought, science, religion, partisanship and politics; modern ideological communities;
- training workshop on related theme;
- final staff exchanges;
- completion postdoctoral projects;
- the writing, development, and production of the 12-part radio series 'People in Motion', highlighting research findings of the network;
- preparation of the second volume focussing on case studies; this volume will unite cutting edge new applications in the field and take advantage of the four years of research projects.

2.3. POTENTIAL FOR INNOVATION VERSUS RISK LEVEL

2.3.1. POTENTIAL FOR SCIENTIFIC, TECHNOLOGICAL AND/OR SOCIOECONOMIC INNOVATION BREAKTHROUGHS

The innovative potential of this Action lies in five principal directions:

- the discovery of new historical evidence through the application of different research criteria and questions;
- the identification of historical precedents and vocabularies (including emotional patterns) for contemporary migration events in the Mediterranean;
- the development of an interdisciplinary scientific response to one of the challenges of globalisation;
- the significant advancement of historical methodologies through the inclusion of interdisciplinary insights and research techniques;
- the communication of these results in creative and moving ways beyond the academy.

The risk levels are very low compared to the Action's potential for methodological innovation and community outreach. Those risks that do exist are concentrated around maritime archaeology projects (weather, access, instrument failure) and can be managed in the regular ways by experienced project leaders. In terms of the scholarly work, key resources, archives and research questions are largely identified in the forward planning, and projects are well-formulated to respond to central research questions and available materials. Risks are connected in the ordinary way with people (illness or incapacitation), institutions (unexpected inability to host an individual researcher or workgroup), availability of archives or materials (which occasionally become inaccessible for various reasons) and are routinely managed by scholars and their institutions. In addition, the Action will establish contingencies that allocate and support multiple researchers within projects in order to continue work flow during periods of illness or incapacity, and the structuring of collaborative teams so that training and supervision commitments can be managed by more than one researcher. A steering group will be established at the outset of the Action to focus on public outreach and dissemination to ensure that communications and events issuing from the Action are of the highest standard.

3. IMPLEMENTATION

3.1. DESCRIPTION OF THE WORK PLAN

3.1.1. DESCRIPTION OF WORKING GROUPS

Each interdisciplinary WORKGROUP will consist of a Chair, a Deputy, and a minimum number of 15 Researchers, drawn from different institutions.

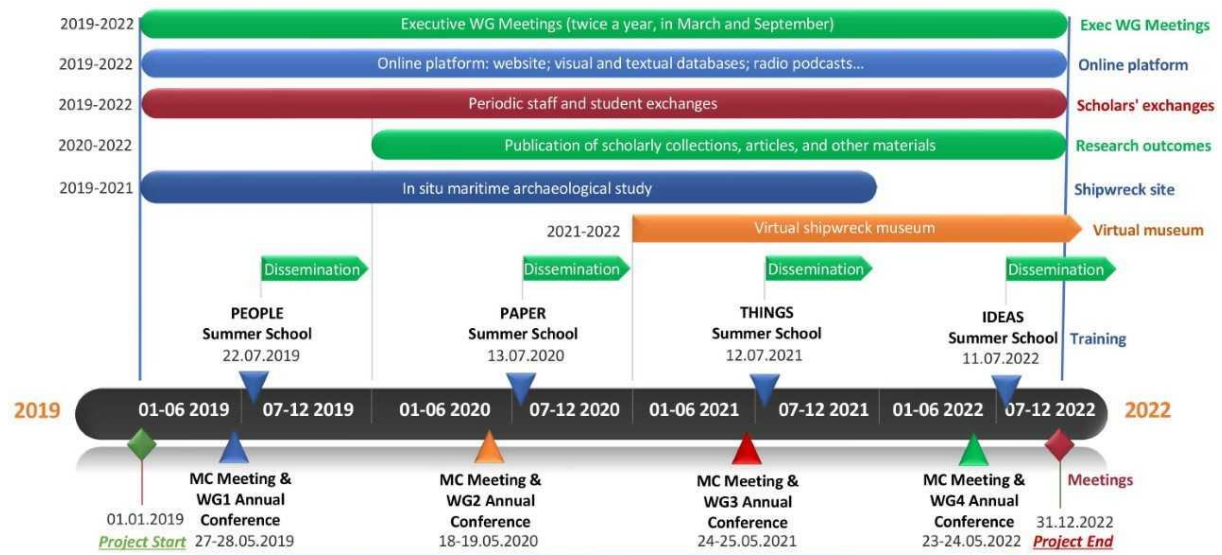
WORKGROUPS and Summer Schools will be tasked with analysing four thematic connections:

- PEOPLE (religious, slavery and indentured labour, traders, diplomats, exiles, travellers, and migrants);
- PAPER (correspondence and journals, books and the book trade, state papers, archives, scholarly networks, histories and schools of thought);
- THINGS (cargo, consumables, textiles and jewellery, devotional objects, printing and books, painting and sculpture, ships, scientific instruments and objects);
- IDEAS (historical and contemporary models of cultural entanglement and exchange; and the ideas (and emotions) that bind communities, from religious networks, political exiles and revolutionary communities, scientific corresponding societies, slavery and abolition movement, cosmopolitanism, citizenship of the world).

WGs will be responsible for the organisation of one yearly conference and convening a Training School for graduate and postdoctoral trainees, as well as a themed section of each annual conference. Interconnected projects and Intensive Project Workshops (IPWs) will be organised around specific modes of displacement:

- exploration / trade and commerce / shipwreck
- pilgrimage and missionary activity
- religious and secularist persecution / internal and external exile
- environmental / social catastrophe
- courtly culture / intermarriage / diplomacy
- slavery and indentured labour
- intellectual or scientific curiosity / Grand Tour / social exile / tourism
- knowledge, know-how, epistemic cultures

3.1.2. GANTT DIAGRAM



3.1.3. PERT CHART (OPTIONAL)

Not included at this stage.

3.1.4. RISK AND CONTINGENCY PLANS

The Action Chair, the Steering Committee and the Network Facilitator will be responsible for, and continuously monitor, the progress of the Action and assist in solving problems that might arise across the Action network. Regular WG meetings and continuous intra-net communication will ensure that partnerships and sub-projects proceed in a systematic and timely manner. Two Executive Workgroup meetings are scheduled for each year in order to assess and manage risks arising in the course of the Action, and to discuss (and troubleshoot where necessary) different aspects of the work ahead. In addition to the common risks identified in section 2.3.1, three types of potential risk emerge in performing the Action's Work Plan: Firstly, outcome-related difficulties: achieving projected dissemination outcomes, which include tacit knowledge (teaching and learning at the Training Schools) and codified knowledge (the production by each WG of joint publications, group members' scholarly papers, contributions to the media, and policy papers). Secondly, impact-related risks: producing the planned effects, especially through the coordination of museological, technological, mediatic and scientific impacts. Thirdly, potential complications in obtaining funding for the Data Hub.

Accordingly, PIMo's contingency plan is developed on the continuous testing of the Action's performance under the supervision of the Management Committee. Constant communication and oversight creates opportunity for measuring partial outcomes against the deliverables, and improving in each subsequent step. With respect to impact-related difficulties, the contingency plan is focused on supporting and streamlining communication between the MC and the WGs to reinforce internal accountability, on the one hand; and on the other hand, on regular communication with non-academic, social, and political stakeholders to reinforce productive exchange and external accountability. With regard to financial management, the organization of the Grant Holder (a Higher Education institution) has efficient central services that are well experienced in managing large-scale European projects. The financial management of the Action will depend in the first instance on these central services and be overseen by the Steering Committee and Network Facilitator. The Grant Holder will oversee that all financial claims follow the financial rules of COST Actions.

3.2. MANAGEMENT STRUCTURES AND PROCEDURES

A Chair and Vice-Chair will oversee the COST Action as a whole. Separate Chairs will convene each Working Group (WG) and the Network Facilitator will oversee the relationships between WGs and the Management Committee. The Management Committee (MC) consists of the MC Members of participating COST Countries who are nominated by the COST National Coordinators (CNCs). The MC will, as the decision-making body of the Action, coordinate the activities, administrate and supervise the budget for the Action. The activities will be held in participating COST Countries.

3.3. NETWORK AS A WHOLE

The Action is a collaborative project that grows out of a network of scholars, universities and research institutions who, over the past two years, have gathered to address questions of globalism and new methodologies in historiography.

A key objective of the Action's interdisciplinary team is methodological innovation and public impact through the inclusion of new materials—including visual and material culture, maritime archaeology and the archaeology of religion, philosophy, psychology, navigation technologies, and biobehavioral sciences—in the historical study of displacement and trauma. The Action brings together evolving history and diaspora studies approaches with new insights from the history of the emotions in order to promote the understanding and writing of global culture as always already entangled through the movement and displacement of people over the longue durée. PIMo's historical case studies will be conducted collaboratively between members of the Action and expert partners. Case studies are interdisciplinary in focus and approach, and involve a team of *experts from different career stages* in multiple humanities and scientific fields, including Gender; History; Political Thought; Religious Studies; Literary History; Anthropology; Art History; Philosophy; Environmental Humanities; Trauma Studies; Maritime Archaeology; Mathematics, and Museology.

The research team is uniquely qualified to investigate the entangled histories of movement within and beyond the Mediterranean. Drawn (in the first instance) from Italy, Croatia, Serbia, Hungary, Germany,

France, Malta, the United Kingdom, Morocco, the United States and Australia, the Action includes senior scholars and upcoming generations of researchers of the Mediterranean from Europe's southern and south-Eastern neighbours, and countries whose culture and identity have been profoundly shaped by 'the Great Sea'. The Action has identified a lack of scholars of, and participants from, North Africa in the current network and will target these additions as a matter of urgency in its first year. The resulting research network will be comprised of a minimum of 8 countries, with an average of 5 experts per country; the total number of researchers involved (from early-stage to experts) will be at least 100.

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