

Session E

Ambassadors and friars as practitioners of cultural accommodation in East Asia

11.30 a.m.

Diego Sola (UB - ECERM)

A global gift to the "Son of Heaven": Philip II's gifts to Wanli and the Augustinian embassy to China (1580-81).

12.00 p.m.

Jonathan López-Vera (UPF)

Japanese-Castilian embassies during the government of Toyotomi Hideyoshi (1592-1598).

12.30 p.m.

Carla Tronu (University of Kyoto)

Missionaries as ambassadors in Japan.

1.00 p.m.

Discussion

1.30 p.m.

Lunch

Session F

Negotiating with 'savages' in America and the Pacific

4.00 p.m.

Alexandre Coello (UPF)

Gathering Souls: Missions and Missionaries in the Mariana Islands compared to Peru.

4.30 p.m.

Guillermo Wilde

(UNSAM-CONICET, Buenos Aires)

Describing Customs, Depicting Costumes: Global Locality in the Colonial South American Missionary Borderlands.

5.00 p.m.

Carlos Zeron (Universidade de São Paulo)

Balancing dominion and accommodation through natural law: Antonio Vieira's approach to make the Portuguese Empire universal.

5.30 p.m.

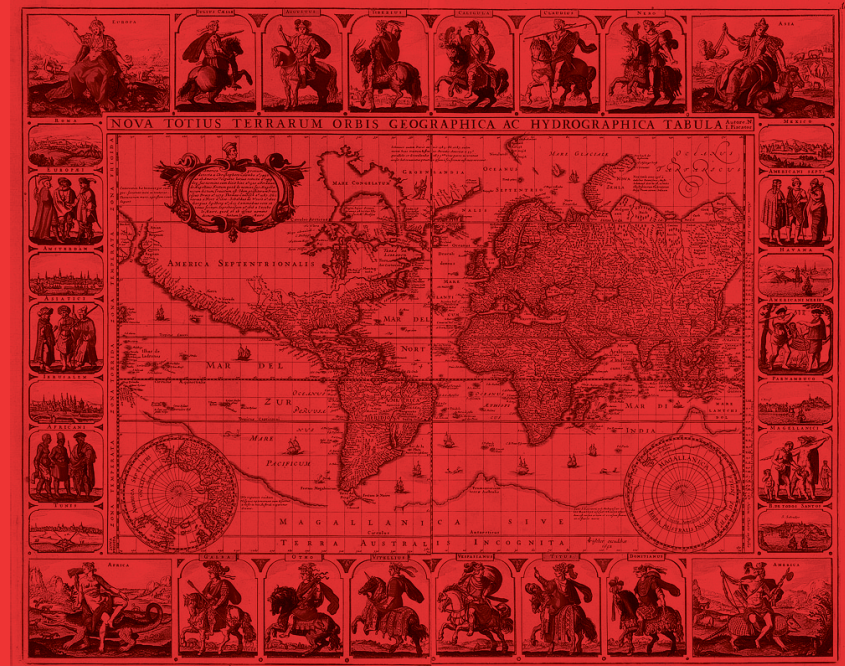
Discussion

6.00 p.m.

Closing session

Locality and Globality in Early Modern Cultural Encounters

A Comparative Analysis of Religious and Political Accommodation



3-4 October 2016

Sala A. Calsamiglia. Edifici Roger de Llúria.
Campus de la Ciutadella.
Ramon Trias Fargas, 25-27, Barcelona

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ECERM Ethnographies,
Cultural Encounters
and Religious Mission

The early modern Christian missions were motivated by a universalistic ideal, namely to bring the whole of mankind to the path of salvation through the proper worship of the one true creator God. European missionaries in Asia, Africa, America and the Pacific were in fact active agents of early modern globalization, often in association with imperial projects. These projects often assumed another form of universalism, that of a human rationality which aimed at secular goals and found expression in ideas of friendship, peace, civility, communication and natural law. The close interaction between religious and political aims often meant that practical adaptation to culturally diverse contexts by missionaries, ambassadors and commercial agents involved parallel forms of accommodation.

Christianity was as a matter of principle intolerant of religious diversity, precisely because Christian universalism asserted the historical and moral unity of mankind in religious terms. However, in the field missionaries had to contend with a variety of political contexts and a staggering amount of cultural diversity, involving of course pre-existing religious traditions, but also language, dress, food and a wide range of social customs. In some regions, such as Spanish America, European missionaries worked in the context of political dominion, and could limit local adaptations to a very large extent, by assuming that spreading Christianity and European Civilization went hand in hand. By contrast, in areas such as China or India, Europeans could not usually assume political dominion or even cultural superiority, and were compelled to try more sophisticated methods of accommodation. The Christian missions therefore became laboratories for conceptualizing and

negotiating a balance between religious universalism, on the one hand, and local natural and cultural diversity on the other.

Accommodation and its contradictions have become central to the historiography of the early modern religious missions, but these strategies have seldom been compared to those developed by political and commercial agents. Past emphasis has also privileged the Jesuit missions in Asia and the rites controversy they provoked, eschewing a truly comparative perspective. The local perspective, harder to document, has also often been poorly conceptualized. The aim of this workshop is to explore in a comparative fashion how Christian missionaries of different orders and confessions and other imperial agents working in similar areas were able to accommodate, or not, cultural elements from their various areas of activity, by focusing precisely on the interaction between universal principles and the local perspective. Our aim is to define more accurately the dynamics by which the local imposed itself upon European normative assumptions, or was subjected to them. In each case we shall scrutinize the methods adopted by ambassadors and missionaries in different political and religious spaces; how these affected their discursive strategies; and, crucially, the extent to which local political actors – patrons, converts, rivals, and enemies - conditioned their work. The workshop should deepen our understanding of the early modern religious and political encounters as an interactive process and, at the same time, illuminate the global scope of secular and religious universalistic principles, and the extent to which they were locally negotiated.

3 October 2016

9.15 a.m.

Welcome and introduction

Session A

Towards a global comparative framework

9.30 a.m.

Alan Strathern (University of Oxford)
Global History and Religion: Explaining Patterns of Ruler Conversion to Monotheism.

10.00 a.m.

Joan-Pau Rubiés (ICREA-UPF)
Conceptualizing the local in early modern religious and political encounters: the Spanish and Portuguese empires compared.

10.30 a.m.

Discussion

11.00 a.m.

Coffee break

Session B

Missions to gentiles: Comparing local responses to Catholic and Protestant missionaries in South India

11.30 a.m.

Inez Zupanov (CNRS-CEIAS)
"A stealing wolf": A Catalan Jesuit Missionary among St. Thomas Christians in India (16th-17th century).

12.00 p.m.

Will Sweetman (Otago, New Zealand)
Protestant accommodation? Pietist missionaries in South India.

12.30 p.m.

Discussion

1.00 p.m.

Lunch

Session C

Religious and Political Missions to Muslim and Oriental Christian royal courts

4.00 p.m.

Rui Manuel Loureiro (CHAM, Lisbon)
Fr. António de Gouveia and his diplomatic missions to Persia (1603-1613).

4.30 p.m.

João Melo (UPF)
The political and religious dimensions of the Jesuit missions to the Mughal Empire and Ethiopia compared.

5.00 p.m.

Sinem Eryilmaz (CORPI-ECERM)
An Ottoman sultan before Christ: Story making in colors in Early Modern Venice.

5.30 p.m.

Discussion

4 October 2016

Session D

Conflicting perspectives on European-Chinese interactions: Macau and Manila

9.30 a.m.

Manel Ollé (UPF)
The Chinese in Manila from a local, regional and global perspective.

10.00 a.m.

Isabel Pina (CCCM, Lisbon)
Chinese and mestizo perspectives on religious and political accommodation in China.

10.30 a.m.

Discussion

11.00 a.m.

Coffee break