A reassessment of seigneurial justice that presents a new vision of village society in eighteenth-century France. On April 22, 1823, a three-year-old boy named Fedor finished his lunch and went to play outside. Fedor never returned home from his walk. Several days later, a neighbor found his mutilated body drained of blood and repeatedly pierced. In small market towns, where houses were clustered together, where residents knew each other on intimate terms, and where people gossiped in the taverns, the courtyards, and the streets, even the most trivial bits of news spread like wildfire. And it did not take long before rumors began to spread that Jews had murdered the little boy. The Velizh Affair reconstructs the lives of Jews and their Christian neighbors caught up in the aftermath of this chilling criminal act. The inquisitorial commission into the murder resulted in the charging of forty-two Jews with ritual murder, theft, and...
desecration of Church property, and the forcible conversion of three town
residents. Drawing on an astonishing number of newly discovered trial records,
historian Eugene M. Avrutin explores the multiple factors that not only caused
fear and conflict in everyday life, but also the social and cultural worlds of a
multiethnic population that had coexisted for hundreds of years. This beautifully
crafted book provides an intimate glimpse into small-town life in eastern Europe.
The case unfolded in a town like any other town in the Russian Empire where
lives were closely interwoven, where rivalries and confrontations were part of day-
to-day existence, and where the bloodlibel was part of a well-established belief
system. First full investigation in English into the role played by chivalric
ideology, and its violent results, in late medieval Castile. Imagining the Witch
explores emotions, gender, and selfhood through the lens of witch-trials in early
modern Germany. Witch-trials were clearly a gendered phenomenon, but
witchcraft was not a uniquely female crime. While women constituted
approximately three quarters of those tried for witchcraft in the Holy Roman
Empire, a significant minority were men. Witchcraft was also a crime of
unbridled passion: it centred on the notion that one person's emotions could have
tangible and deadly physical consequences. Yet it is also true that not all
suspicions of witchcraft led to a formal accusation, and not all witch-trials led to
the stake. Indeed, just over half the total number put on trial for witchcraft in
eyear modern Europe were executed. In order to understand how early modern
people imagined the witch, we must first begin to understand how people
understood themselves and each other; this can help us to understand how the
witch could be a member of the community, living alongside their accusers, yet
inspire such visceral fear. Through an examination of case studies of witch-trials
that took place in the early modern Lutheran duchy of Württemberg in
southwestern Germany, Laura Kounine examines how the community, church,
and the agents of the law sought to identify the witch, and the ways in which
ordinary men and women fought for their lives in an attempt to avoid the stake.
The study further explores the visual and intellectual imagination of witchcraft in
this period in order to piece together why witchcraft could be aligned with such
strong female stereotypes on the one hand, but also be imagined as a crime that
could be committed by any human, whether young or old, male or female. By
moving beyond stereotypes of the witch, Imagining the Witch argues that
understandings of what constituted witchcraft and the 'witch' appear far more
contested and unstable than has previously been suggested. It also suggests new
ways of thinking about early modern selfhood which moves beyond teleological
arguments about the development of the 'modern' self. Indeed, it is the trial
process itself that created the conditions for a diverse range of people to reflect
on, and give meaning, to emotions, gender, and the self in early modern Lutheran
Germany. This in-depth analysis of homicide patterns in seventeenth-century Italy explores the social contexts behind a sharp rise in interpersonal violence. Coming to terms with emotions and how they influence human behaviour, seems to be of the utmost importance to societies that are obsessed with everything “neuro.” On the other hand, emotions have become an object of constant individual and social manipulation since “emotional intelligence” emerged as a buzzword of our times. Reflecting on this burgeoning interest in human emotions makes one think of how this interest developed and what fuelled it. From a historian’s point of view, it can be traced back to classical antiquity. But it has undergone shifts and changes which can in turn shed light on social concepts of the self and its relation to other human beings (and nature). The volume focuses on the historicity of emotions and explores the processes that brought them to the fore of public interest and debate. The Uses of Justice in Global Perspective, 1600–1900 presents a new perspective on the uses of justice between 1600 and 1900 and confronts prevailing Eurocentric historiography in its examination of how people of this period made use of the law. Between 1600 and 1900 the towns in Western Europe, the Kingdoms in Eastern Europe, the Empires in Asia and the Colonial States in Asia and the Americas were all characterised by a plurality of legal orders resulting from interactions and negotiations between states, institutions, and people with different backgrounds. Through exploring how justice is used within these different areas of the world, this book offers a broad global perspective, but it also adopts a fresh approach through shifting attention away from states and onto how ordinary people lived with and made use of this ‘legal pluralism’. Containing a wealth of extensively contextualised case studies and contributing to debates on socio-legal history, processes of state formation from below, access to justice, and legal pluralism, The Uses of Justice in Global Perspective, 1600–1900 questions to what degree top-down imposed formal institutions were used and how, and to what degree, bottom-up crafted legal systems were crucial in allowing transactions to happen. It is ideal for students and scholars of early modern justice, crime and legal history. Wounded Feelings is the first legal history of emotions in Canada. Through detailed histories of how people litigated emotional injuries like dishonour, humiliation, grief, and betrayal before the Quebec civil courts from 1870 to 1950, it explores the confrontation between people’s lived experience of emotion and the legal categories and terminology of lawyers, judges, and courts. Drawing on archival case files, supplemented by newspapers and contemporary legal writings, it examines how individuals narrated their claims of injured feelings, and how the courts assessed those claims, using legal rules, social norms, and the judges’ own feelings to validate certain emotional injuries and reject others. The cases reveal both contemporary views of emotion as well as the family, gender, class, linguistic,
and racial dynamics that shaped those understandings and their adjudication. Examples include a family’s grief over their infant son’s death due to a physician’s prescription error, a wealthy woman’s mortification at being harassed by a conductor aboard a train, and the indignation of two Black men at being denied seats at a Montreal cinema. The book also traces an important legal change in how moral injury was conceptualized in Quebec civil law over the period, as it came to be linked to the developing idea of personality rights. By 1950, the subjective richness of stories of wounded feelings was increasingly put into the language of violated rights, a development with implications for both social understandings of emotion and how individuals presented their emotional injuries in court. The twenty-four studies in this volume propose a new approach to framing the debate around the history of medieval art and architecture to highlight the multiple roles played by women, moving beyond today’s standard division of artist from patron.”

This book introduces students and professional historians to the main areas of concern in the history of emotions. It discusses how the emotions intersect with other lines of historical research relating to power, practice, society and morality. Addressing criticism from within and without the discipline of history, the book offers a rigorous defence of this new approach, demonstrating its potential centrality to historiographical practice, as well as the importance of this kind of historical work for our general understanding of the human brain and the meaning of human experience.

In Municipal Officials, Their Public, and the Negotiation of Justice in Medieval Languedoc, Turning explores the role of the urban public in shaping local jurisdiction as the region of Languedoc became a part of the Capetian kingdom in the thirteenth and fourteenth centuries.

Emotions in a Crusading Context is the first book-length study of the emotional rhetoric of crusading. It investigates the ways in which a number of emotions and affective displays — primarily fear, anger, and weeping — were understood, represented, and utilized in twelfth- and thirteenth-century western narratives of the crusades, making use of a broad range of comparative material to gauge the distinctiveness of those texts: crusader letters, papal encyclicals, model sermons, chansons de geste, lyrics, and an array of theological and philosophical treatises. In addition to charting continuities and changes over time in the emotional landscape of crusading, this study identifies the underlying influences which shaped how medieval authors represented and used emotions; analyzes the passions crusade participants were expected to embrace and reject; and assesses whether the idea of crusading created a profoundly new set of attitudes towards emotions. Emotions in a Crusading Context calls on scholars of the crusades to reject the traditional methodological approach of taking the emotional descriptions embedded within historical narratives as straightforward reflections of protagonists' lived feelings, and in so
doing challenges the long historiographical tradition of reconstructing participants' beliefs and experiences from these texts. Within the history of emotions, Stephen J. Spencer demonstrates that, despite the ongoing drive to develop new methodologies for studying the emotional standards of the past, typified by experiments in 'neurohistory', the social constructionist (or cultural-historical) approach still has much to offer the historian of medieval emotions.

Adolescence is a time when youth make decisions, both good and bad, that have consequences for the rest of their lives. Some of these decisions put them at risk of lifelong health problems, injury, or death. The Institute of Medicine held three public workshops between 2008 and 2009 to provide a venue for researchers, health care providers, and community leaders to discuss strategies to improve adolescent health.

In the thirteenth and fourteenth centuries, the ideas and practices of justice in Europe underwent significant change as procedures were transformed and criminal and civil caseloads grew. Drawing on the rich judicial records of Marseille from the years 1264 to 1423, especially records of civil litigation, this book approaches the courts of law from the perspective of the users of the courts (the consumers of justice) and explains why men and women chose to invest resources in the law. Smail shows that the courts were quickly adopted as a public stage on which litigants could take revenge on their enemies. Even as the new legal system served the interest of royal or communal authority, it also provided the consumers of justice with a way to broadcast their hatreds and social sanctions to a wider audience and negotiate their own community standing in the process. The emotions that had driven bloodfeuds and other forms of customary vengeance thus never went away, and instead were fully incorporated into the new procedures.

In recent years, it's become increasingly clear that emotion plays a central role in global politics. For example, people readily care about acts of terrorism and humanitarian crises because they appeal to our compassion for human suffering. These struggles also command attention where social interactions have the power to produce or intensify the emotional responses of those who participate in them. From passionate protests to poignant speeches, Andrew A. G. Ross analyzes high-emotion events with an eye to how they shape public sentiment and finds that there is no single answer. The politically powerful play to the public’s emotions to advance their political aims, and such appeals to emotion also often serve to sustain existing values and institutions. But the affective dimension can produce profound change, particularly when a struggle in the present can be shown to line up with emotionally resonant events from the past. Extending his findings to well-studied conflicts, including the War on Terror and the violence in Rwanda and the Balkans, Ross identifies important sites of emotional impact missed by earlier research focused on identities and interests. A study of Islamic law and political
power in the Ottoman Empire's richest provincial city. What did Islamic law mean in the early modern period, a world of great Muslim empires? Often portrayed as the quintessential jurists' law, to a large extent it was developed by scholars outside the purview of the state. However, for the Sultans of the Ottoman Empire, justice was the ultimate duty of the monarch, and Islamic law was a tool of legitimation and governance. James E. Baldwin examines how the interplay of these two conceptions of Islamic law—religious scholarship and royal justice—undergirded legal practice in Cairo, the largest and richest city in the Ottoman provinces. Through detailed studies of the various formal and informal dispute resolution institutions and practices that formed the fabric of law in Ottoman Cairo, his book contributes to key questions concerning the relationship between the shariaa and political power, the plurality of Islamic legal practice, and the nature of centre-periphery relations in the Ottoman Empire. Key features:

- Offers a new interpretation of the relationship between Islamic law and political power
- Presents law as the key nexus connecting Egypt with the imperial capital, Istanbul, during the period of Ottoman decentralization
- Studies judicial institutions such as the governors' Diwan and the imperial council that have received little attention in previous scholarship
- Integrates the study of legal records with an analysis of how legal practice was represented in contemporary chronicles
- Provides transcriptions and translations of a range of Ottoman legal documents

How did medieval society deal with private justice, with grudges, and with violent emotions? This ground-breaking reader collects for the first time a number of unpublished or difficult-to-find texts that address violence and emotion in the Middle Ages. The sources collected here illustrate the power and reach of the language of vengeance in medieval European society. They span the early, high, and later middle ages, and capture a range of perspectives including legal sources, learned commentaries, narratives, and documents of practice. Though social elites necessarily figure prominently in all medieval sources, sources concerning relatively low-status individuals and sources pertaining to women are included. The sources range from saints' lives that illustrate the idea of vengeance to later medieval court records concerning vengeful practices. A secondary goal of the collection is to illustrate the prominence of mechanisms for peacemaking in medieval European society. The introduction traces recent scholarly developments in the study of vengeance and discusses the significance of these concepts for medieval political and social history.

In Alain Chartier: Père de l'éloquence française contributors explore the diverse literary production of this influential late-medieval writer, whose concern with personal and political ethics and renovation of poetic form inspired generations of writers, and still resonate with modern readers. This volume spans the fourteenth to nineteenth centuries, across Europe and its empires, and brings together historians, art
Read Free The Consumption Of Justice Emotions Publicity And Legal Culture In Marseille 1264 1423 Conjunctions Of Religion And Power In The Medieval Past historians, literary scholars and anthropologists to rethink medieval and early modern ritual. The study of rituals, when it is alert to the emotions which are woven into and through ritual activities, presents an opportunity to explore profoundly important questions about people’s relationships with others, their relationships with the divine, with power dynamics and importantly, with their concept of their own identity. Each chapter in this volume showcases the different approaches, theories and methodologies that can be used to explore emotions in historical rituals, but they all share the goal of answering the question of how emotions act within ritual to inform balances of power in its many and varied forms. Chapter 5 of this book is available open access under a CC BY 4.0 license. Emotions, Technology, and Social Media discusses the ways the social media sphere uses emotion and technology, and how each of these has become part of the digital culture. The book explores this expression within a psychological theoretical framework, addressing feelings about social media, and its role in education and knowledge generation. The second section investigates the expression of feelings within social media spaces, while subsequent sections adopt a paradigm of active audience consumption to use social media to express feelings and maintain social connectivity. Discusses the significant relationships between Web 2.0 technologies and learning traits Presents studies about Facebook usage and individual emotional states Investigates the shared emotions in the construction of “cyberculture Shows the extent to which scientists use social media in their work, and the ways in which they use the social media Analyzes the consequences of the online disinhibition effect Examines YouTube as a source of opinions and discussions which can be used to track the emotions evoked by videos and the emotions expressed through textual comments Details how Reddit users’ media choices are emotionally useful and gratifying in the “memeplex Links social interaction and the emotional life with that of digital devices and resources James Comey, former FBI Director and New York Times bestselling author of A Higher Loyalty, uses his long career in federal law enforcement to explore issues of justice and fairness in the US justice system. James Comey might best be known as the FBI director that Donald Trump fired in 2017, but he’s had a long, varied career in the law and justice system. He knows better than most just what a force for good the US justice system can be, and how far afield it has strayed during the Trump Presidency. In his much-anticipated follow-up to A Higher Loyalty, Comey uses anecdotes and lessons from his career to show how the federal justice system works. From prosecuting mobsters as an Assistant US Attorney in the Southern District of New York in the 1980s to grappling with the legalities of anti-terrorism work as the Deputy Attorney General in the early 2000s to, of course, his tumultuous stint as FBI director beginning in 2013, Comey shows just how essential it is to pursue the
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The primacy of truth for federal law enforcement. Saving Justice is gracefully written and honestly told a clarion call for a return to fairness and equity in the law. In medieval Italy the practice of revenge as criminal justice was still popular amongst members of all social classes, yet crime also was increasingly perceived as a public matter that needed to be dealt with by the government rather than private citizens. Confession and Criminal Justice in Late Medieval Italy sheds light on this contradiction through an in-depth comparison of lay and religious sources produced in Siena between 1260 and 1330 on criminal justice, conflict, and violence. Confession and Criminal Justice in Late Medieval Italy: argues that religious people were an effective pressure group with regards to criminal justice, thanks both to the literary works they produced and their direct intervention in political affairs, and that their contributions have not received the attention they deserve. It shows that the dichotomy between theories and practices of 'private' and of 'public' justice should be substituted by a framework in which three models, or discourses, of criminal justice are recognised as present in medieval Italian communes, with the addition of a specifically religious discourse based on penitential spirituality. Although the models of criminal justice were competing, they also influenced each other. Considerable research has been devoted to understanding how positive emotional processes influence our thoughts and behaviors, and the resulting body of work clearly indicates that positive emotion is a vital ingredient in our human quest towards well-being and thriving. Yet the role of positive emotion in psychopathology has been underemphasized, such that comparatively less scientific attention has been devoted to understanding ways in which positive emotions might influence and be influenced by psychological disturbance. Presenting cutting-edge scientific work from an internationally-renowned group of contributors, The Oxford Handbook of Positive Emotion and Psychopathology provides unparalleled insight into the role of positive emotions in mental health and illness. The book begins with a comprehensive overview of key psychological processes that link positive emotional experience and psychopathological outcomes. The following section focuses on specific psychological disorders, including depression, anxiety, trauma, bipolar disorder, and schizophrenia, as well as developmental considerations. The third and final section of the Handbook discusses translational implications of this research and how examining populations characterized by positive emotion disturbance enables a better understanding of psychiatric course and risk factors, while simultaneously generating opportunities to bridge gaps between basic science models and psychosocial interventions. With its rich and multi-layered focus, The Oxford Handbook of Positive Emotion and Psychopathology will be of interest to researchers, teachers, and students from a range of disciplines, including social psychology, clinical psychology and psychiatry, biological psychology and health.
psychology, affective science, and neuroscience. Drawing together an international team of historians, lawyers and historical sociolinguists, this volume investigates urban cultures of law in Scotland, with a special focus on Aberdeen and its rich civic archive, the Low Countries, Norway, Germany and Poland from c. 1350 to c. 1650. In these essays, the contributors seek to understand how law works in its cultural and social contexts by focusing specifically on the urban experience and, to a great extent, on urban records. The contributions are concerned with understanding late medieval and early modern legal experts as well as the users of courts and legal services, the languages and records of law, and legal activities occurring inside and outside of official legal fora. This volume considers what the expectations of people at different status levels were for the use of the law, what perceptions of justice and authority existed among different groups, and what their knowledge was of law and legal procedure. By examining how different aspects of legal culture came to be recorded in writing, the contributors reveal how that writing itself then became part of a culture of law. Cultures of Law in Urban Northern Europe: Scotland and its Neighbours c.1350–c.1650 combines the historical study of law, towns, language and politics in a way that will be accessible and compelling for advanced level undergraduates and postgraduate to postdoctoral researchers and academics in medieval and early modern, urban, legal, political and linguistic history. "Filled with critical insights, Brown’s revisionist study utilizes an impressive array of archival sources, some only recently cataloged, to support his thesis that the French Revolution survived until 1802 and the Consulate regime. This volume should be a priority for all historians and serious students interested in modern French history. Summing Up: Essential."—Choice "What Brown has done is to put all historians of the French Revolution in his debt by the thoroughness with which he explores an important aspect of the complex and interrelated problems posed by any attempt to create a new social and moral order based on principles that could prove to be self-contradictory and were neither understood nor welcomed by a substantial proportion of the population."—English Historical Review "This is one of the most important pieces of scholarship on the French Revolution since the 1989 bicentennial."—David Bell, Johns Hopkins University For two centuries, the early years of the French Revolution have inspired countless democratic movements around the world. Yet little attention has been paid to the problems of violence, justice, and repression between the Reign of Terror and the dictatorship of Napoleon Bonaparte. In Ending the French Revolution, Howard Brown analyzes these years to reveal the true difficulty of founding a liberal democracy in the midst of continual warfare, repeated coups d’état, and endemic civil strife. By highlighting the role played by violence and fear in generating illiberal politics, Brown speaks to the struggles facing democracy in our own age. The result is a
fundamentally new understanding of the French Revolution’s disappointing outcome. Howard G. Brown, Professor of History at Binghamton University, State University of New York, is the author of War, Revolution, and the Bureaucratic State: Politics and Army Administration in France, 1791–1799 and coeditor of Taking Liberties: Problems of a New Order from the French Revolution to Napoleon. Winner of the American Historical Association’s 2006 Leo Gershoy Award and the University of Virginia’s 2004 Walker Cowen Memorial Prize for an outstanding work of scholarship in eighteenth-century studies.Although it has a rich historiography, and from the late ninth century is rich in textual evidence, northern Iberia has barely featured in the great debates of early medieval European history of recent generations. Lying beyond the Frankish world, in a peninsula more than half controlled by Muslims, Spanish and Portuguese experience has seemed irrelevant to the Carolingian Empire and the political fragmentation (or realignment) that followed it. But Spain and Portugal shared the late Roman heritage which influenced much of western Europe in the early middle ages and by the tenth century records and practice in the Christian north still shared features with parts farther east. What is interesting, in the wider European context, is that some of the so-called characteristics of the Carolingian world – the public court, collective judgment – are as characteristic of the Iberian world. The suggestion that they disappeared in the Frankish world, to be replaced by 'private' mechanisms, has played a major role in debates about the changing nature of power in the central middle ages: what happened in judicial courts has been central to the grand narratives of Duby and successive historians, for they are a powerful lens into the very real issues of politics and power. Looking at the practice of judicial courts in Europe west of Frankia allows us to think again about the nature of the public; identifying all the records of that practice allows us to adjust the balance between monastic and lay activity. What these show is that peasants, like other lay people, used the courts to seek redress and gain advantages. Records were not entirely framed nor practice entirely dominated by ecclesiastical interests. In the thirteenth and fourteenth centuries, the ideas and practices of justice in Europe underwent significant change as procedures were transformed and criminal and civil caseloads grew apace. Drawing on the rich judicial records of Marseille from the years 1264 to 1423, especially records of civil litigation, this book approaches the courts of law from the perspective of the users of the courts (the consumers of justice) and explains why men and women chose to invest resources in the law. Daniel Lord Smail shows that the courts were quickly adopted as a public stage on which litigants could take revenge on their enemies. Even as the new legal system served the interest of royal or communal authority, it also provided the consumers of justice with a way to broadcast their hatreds and social sanctions to a wider audience and
negotiate their own community standing in the process. The emotions that had driven bloodfeuds and other forms of customary vengeance thus never went away, and instead were fully incorporated into the new procedures. A history of public executions in France from the medieval spectacle of suffering to the invention of the Revolutionary guillotine, up to the last public execution in 1939. Paul Friedland explores why spectacles of public execution were staged, as well as why thousands of spectators came to watch them. What do we know of the emotional life of the Middle Ages? Though a long-neglected subject, a multitude of sources – spiritual and secular literature, iconography, chronicles, as well as theological and medical works – provide clues to the central role emotions played in medieval society. In this work, historians Damien Boquet and Piroska Nagy delve into a rich variety of texts and images to reveal the many and nuanced experiences of emotion during the Middle Ages – from the demonstrative shame of a saint to a nobleman’s fear of embarrassment, from the enthusiasm of a crusading band to the fear of a town threatened by the approach of war or plague. Boquet and Nagy show how these outbursts of joy and pain, while universal expressions, must be understood within the specific context of medieval society. During the Middle Ages, a Christian model of affectivity was formed in the ‘laboratory’ of the monasteries, one which gradually seeped into wider society, interacting with the sensibilities of courtly culture and other forms of expression. Bouquet and Nagy bring a thousand years of history to life, demonstrating how the study of emotions in medieval society can also allow us to understand better our own social outlooks and customs. Based on three hundred civil and criminal cases over four centuries, Elizabeth W. Mellyn reconstructs the myriad ways families, communities, and civic and medical authorities met in the dynamic arena of Tuscan law courts to forge pragmatic solutions to the problems that madness brought to their households and streets. In some of these cases, solutions were protective and palliative; in others, they were predatory or abusive. The goals of families were sometimes at odds with those of the courts, but for the most part families and judges worked together to order households and communities in ways that served public and private interests. For most of the period Mellyn examines, Tuscan communities had no institutions devoted solely to the treatment and protection of the mentally disturbed; responsibility for their long-term care fell to the family. By the end of the seventeenth century, Tuscans, like other Europeans, had come to explain madness in medical terms and the mentally disordered were beginning to move from households to hospitals. In Mad Tuscans and Their Families, Mellyn argues against the commonly held belief that these changes chart the rise of mechanisms of social control by emerging absolutist states. Rather, the story of mental illness is one of false starts, expedients, compromise, and consensus created by a wide range of historical
When Venice conquered Crete in the early thirteenth century, a significant population of Jews lived in the capital and main port city of Candia. This community grew, diversified, and flourished both culturally and economically throughout the period of Venetian rule, and although it adhered to traditional Jewish ways of life, the community also readily engaged with the broader population and the island’s Venetian colonial government. In Colonial Justice and the Jews of Venetian Crete, Rena N. Lauer tells the story of this unusual and little-known community through the lens of its flexible use of the legal systems at its disposal. Grounding the book in richly detailed studies of individuals and judicial cases—concerning matters as prosaic as taxation and as dramatic as bigamy and murder—Lauer brings the Jews of Candia vibrantly to life. Despite general rabbinic disapproval of such behavior elsewhere in medieval Europe, Crete's Jews regularly turned not only to their own religious courts but also to the secular Venetian judicial system. There they aired disputes between family members, business partners, spouses, and even the leaders of their community. And with their use of secular justice as both symptom and cause, Lauer contends, Crete's Jews grew more open and flexible, confident in their identity and experiencing little of the anti-Judaism increasingly suffered by their coreligionists in Western Europe.

The Oxford Handbook of Consumption consolidates the most innovative recent work conducted by social scientists in the field of consumption studies and identifies some of the most fruitful lines of inquiry for future research. It begins by embedding marketing in its global history, enmeshed in various political, economic, and social sites. From this embedded perspective, the book branches out to examine the rise of consumer culture theory among consumer researchers and parallel innovative developments in sociology and anthropology, with scholarship analyzing the roles that identity, social networks, organizational dynamics, institutions, market devices, materiality, and cultural meanings play across a wide variety of applications, including, but not limited to, brands and branding, the sharing economy, tastes and preferences, credit and credit scoring, consumer surveillance, race and ethnicity, status, family life, well-being, environmental sustainability, social movements, and social inequality. The volume is unique in the attention it gives to consumer research on inequality and the focus it has on consumer credit scores and consumer behaviors that shape life chances. The volume includes essays by many of the key researchers in the field, some of whom have only recently, if at all, crossed the disciplinary lines that this volume has enabled. The contributors have tried to address several key questions: What motivates consumption and what does it mean to be a consumer? What social, technical, and cultural systems integrate and give character to contemporary consumption? What actors, institutions, and understandings organize and govern consumption? And what are the social uses and effects of
The Choson state (1392–1910) is typically portrayed as a rigid society because of its hereditary status system, slavery, and Confucian gender norms. However, The Emotions of Justice reveals a surprisingly complex picture of a judicial system that operated in a contradictory fashion by discriminating against subjects while simultaneously minimizing such discrimination. Jisoo Kim contends that the state’s recognition of won, or the sense of being wronged, permitted subjects of different genders or statuses to interact in the legal realm and in doing so illuminates the intersection of law, emotions, and gender in premodern Korea.

This book examines the contribution that petitioning and litigation made to the maintenance of the social order in Roman Egypt between 30 BC and AD 284. Through the analysis of the many hundreds of documents surviving on papyrus, especially petitions, reports of court proceedings, and letters, Kelly focuses on how the legal system achieved its formal goals (that is, the resolution of disputes through judgments), and discusses in detail the contribution made by the litigation process to informal methods of social control. With particular emphasis on the roles that this process played in the transmission of political ideologies, in the maintenance of family solidarity, and in the fostering of 'private' mechanisms of dispute resolution, the book argues that although the legal system was less than successful when judged by its formal aims, it did have a real social impact by contributing indirectly to some of the informal mechanisms that ensured order in this province of the Roman Empire. However, arguing that, on occasion, one can also see petitioning and litigation being abused for the pursuit of feud and vengeance, Kelly also recognizes that the social impacts of petitioning and litigation were multifaceted, and in some senses even contradictory.

The way in which a society expresses grief can reveal how it views both intense emotions and public order. In thirteenth-century Italian communes, a conscious effort to change appropriate public reaction to death threw into sharp relief connections among urban politics, gender expectations, and understandings of emotionality. In Passion and Order, Carol Lansing explores a dramatic change in thinking and practice about emotional restraint. This shift was driven by politics and understood in terms of gender. Thirteenth-century court cases reveal that male elites were accustomed to mourning loudly and demonstratively at funerals. As many as a hundred men might gather in a town's streets and squares to weep and cry out, even tear at their beards and clothing. Yet these elites enacted laws against such emotional display and proceeded to pay the fines levied against themselves for violating their own legislation. Political theorists used gender norms to urge men to restrain their passions; histrionic grieving, like lust, was now considered womanish. Lawmakers drew on a complex of gendered ideas about grief and public order to characterize governance in ways that linked the self and the state. They
articulated their beliefs in terms of rules of decorum, how men and women need to behave in order to live together in society. Lansing demonstrates this change through a rich combination of sources: archival records from Orvieto, Bologna, and Perugia; political treatises; literary works, notably Petrarch's letters; and representations of grief in painting and sculpture. Sacred and profane, public and private, emotive and ritualistic, internal and embodied, medieval weeping served as a culturally charged prism for a host of social, visual, cognitive, and linguistic performances. Crying in the Middle Ages addresses the place of tears in Jewish, Christian, and Islamic cultural discourses, providing a key resource for scholars interested in exploring medieval notions of emotion, gesture, and sensory experience in a variety of cultural contexts. Gertsman brings together essays that establish a series of conversations with one another, foregrounding essential questions about the different ways that crying was seen, heard, perceived, expressed, and transmitted throughout the Middle Ages. In acknowledging the porous nature of visual and verbal evidence, this collection foregrounds the necessity to read language, image, and experience together in order to envision the complex notions of medieval crying. This book re-evaluates the role of local agency and provides a new perspective to the political, social and cultural history of state formation, taking a microhistorical approach and through close analysis of archival sources between 1550 to 1700. The backcountry of the Republic of Genoa is a laboratory for gauging the weight and significance of two elements which, according to Charles Tilly and other scholars, have characterized the construction of the modern state: judicial administration and fiscal extraction. The instruments employed in this respect were arbitration and compensation. Interactions between center and periphery occurred within a stratified and discontinuous fabric of fluid jurisdictions and segmented residential topographies, which constituted spaces of mediation. Such spaces were generated by conflicts between kin groups (feuds and factional alignments) and managed both by Genoese officials and by local notables and notaries, who translated a whole set of local practices into judicial procedures. This book offers a rich contextualization of material life, family relationships, economic activities, and power struggles in a corner of the Mediterranean world that was extremely important, but about which very little has been published in English. Copyright code: dea1d1969109afcefd815b99865ee666