



## DETAILED PRESENTATION OF VIRTUAL CLASSES

### General introduction, 19 April 2024

This session will first provide a general introduction to the BIP, its contents and schedule.

In the second part, the participants will introduce their respective classes, focusing on definitions of religious minorities in early-modern Europe as well as the main sources and methodologies.

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### 1. Encounters, 26 April 2024

Karin Sennfelt, Stockholm University (Sweden)

Mission was a central element of European colonization – as was the case when the kingdoms of Denmark-Norway and Sweden colonized the northernmost areas of Europe. This class will discuss firstly the means by which the state and Lutheran church in conjunction worked to carry through the conversions of the indigenous Sami peoples during the seventeenth and eighteenth centuries. Secondly, it will focus on how Sami individuals and communities sought to manage the pressures on traditional religion with strategies ranging from cooperation, dissimulation, migration and resistance.

Serena di Nepi, Sapienza Università di Roma (Italia)

Enslavement was a common practice in early modern Mediterranean Europe. This Mediterranean and European phenomenon had ancient roots (well documented in classical literature and the Bible) and engaged millions of people for centuries. It was characterized by reciprocity, short distances, the possibility of a ransom, and the option of conversion (real or false). Within this framework, this class will focus on the baptism of Muslim slaves in early modern Italy, with particular attention to the history of the Catholic approach to the relationship between baptism, enslavement, and emancipation.

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### 2. Violence and conflicts, 3 May 2024

Jérémy Foa, Aix-Marseille Université (France)

This class will attempt to show the slow deterioration of the forms of violence that characterized France during the civil wars (1562-1598), from the iconoclastic demonstrations (1562) to the St. Bartholomew's Day massacre (1572), including military confrontations,

neighborhood brawls, and symbolic humiliations. The aim is not only to focus on the actors of these conflicts but also on their intentions and above all on the context that made violence possible and thinkable. Using various sources (iconographic, printed and archival), we will question elements that either cemented or fractured communities in the sixteenth century, and which culminated in the massacre of Protestant civilians by their Catholic neighbours in 1572.

Andrea Zappia, Sapienza Università di Roma (Italia)

This class will focus on the Jews in the Papal States. It will study the cultural and social violence of marginalization, highlighting the different outcomes of ghettoization in the center and in the periphery.

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### **3. Toleration, 10 May 2024**

Rena Dürr, Eberhard Karls Universität Tübingen (Germany)

This class will first discuss the difference between the idea of tolerance and toleration as a social practice in the early modern period. Whereas the idea of tolerance is mostly connected with the European Enlightenment and generally connected with Protestantism, toleration was a widespread social practice for instance in the Ottoman and Spanish Empires. I will give two examples: Manila survived as a Catholic and Spanish colony in the seventeenth century only because it was based on the toleration of a large population of non-Christian Chinese inhabitants. In the Ottoman Empire, in turn, toleration of Christians was a widespread social practice within a Muslim society which shaped its relations towards Central and Western Europe.

Anne Page, Aix-Marseille Université (France)

This class will focus on England and protestant dissenters. It will explore the various issues that came to the fore in 1688, after the so-called 'Glorious Revolution' and the coming of William of Orange. This put an end to a 30-year period of religious persecution of protestant minorities such as Baptists and Quakers. Particular attention will be paid to the practical consequences of religious toleration, and the way this also affected the building of new places of worship and the urban landscape.

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### **The material culture of persecuted communities, 17 May 2024**

Cristina Bravo Lozano, Universidad Autónoma de Madrid (Spain)

This class will focus on the significance of physical space for religious uses between 1648 and 1713. The Catholic community in Protestant courts and cities professed their faith in clandestine places of worship or under the diplomatic privileges of embassies. The ceremonies, court ceremonies, the iconographic program and the circulation of objects that were part of their material heritage will be approached as cardinal elements to understand the devotional uses of these minorities. These aspects will be presented within a framework of practical tolerance and factual connivance that, on certain occasions, was altered by the application of anti-Catholic legislation.

Laurence Lux-Sterritt, Aix-Marseille Université (France)

This class will focus on the material culture of English and Welsh Catholics under penalty, c.1570-1688; using specific examples arising from the context of clandestine minority

communities, it will explore the adaptations of rituals and practices using sacramentals, as well as more personal adaptations of traditional norms in devotional material culture. This will question the impact of persecution on material culture and suggest a nuanced reading of early modern English and Welsh Catholicism(s).

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### **5. Narratives of religious experience, 24 May 2024**

Xenia von Tippelskirch, Goethe Universität Frankfurt

Biographical and autobiographical texts play a fundamental role in establishing and defining religious life in the early modern period. It is no coincidence that separatist groups also sought to document their experiences of God, and if they used and reused existing models, it was to frame their own experiences. This class will use selected examples from the French and German contexts to interrogate the specificities of religious separatists in the production, distribution, and use of these exemplary lives. This can be linked to general methodological considerations on the interpretation of ego-documents.

Tessa Whitehouse, Queen Mary University of London

This class will focus on the manuscript and printed modes of religious experience, primarily in Britain but including France and the Netherlands. Using examples from different genres (including letters, prayers, sermons, printed narratives, and images) it will invite students to explore the meanings that different religious groups attached to their collective memories as well as their personal experiences.