

Institut d'histoire de la Réformation



SUMMER COURSE 2013

From 20 to 24 May

The Reformation, the Family and the Social Order

From 27 to 31 May

**Evil, temptation and damnation.
Representations, norms and practices
of combatting Satan in the era of confessionalisation**

University of Geneva

Institut d'histoire de la Réformation

Rue de-Candolle 5, CH — 1211 Genève 4

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The Institut d'histoire de la Réformation is an interdisciplinary research centre at the University of Geneva specialising in the history of the Reformation era broadly understood. Research fields of its members range from the history of Biblical exegesis and of philosophy to socio-cultural and political history.

As well as its own library, the Institute houses the book and manuscript collections of the Musée Historique de la Réformation (15,000 volumes) and is in close proximity to the University Library (over 1,5 million volumes of printed books and manuscripts) and the Geneva State Archives.

Located in the historic core of the University, the Institute provides excellent conditions for research in the above-mentioned subjects. Since 1999 it has been running an annual two-week summer course for graduate students or recent post-docs in the fields of History, Philosophy, Literature and Theology.

Course description and aims

The course will be run as two one week modules devoted to two separate topics. The topics for 2013 are “The Reformation, the Family and the Social Order” (from 20 to 24 May), by Philip Benedict and Mark Greengrass, and “Evil, temptation and damnation. Representations, norms and practices of combatting Satan in the era of confessionalisation” (from 27 to 31 May), by Irena Backus and Daniela Solfaroli Camillocci. It is possible to apply for either one or two modules.

The aim of the course is to deepen students’ knowledge of a particular topic and to enable them to consider its wider implications via access to primary sources and working tools that are less readily available elsewhere. Particular attention will be paid to methods of studying intellectual history.

Throughout the course students will have direct contact with faculty members. A certificate of successful completion will be issued on request, if there is clear evidence of active participation in the afternoon seminars and of careful reading of assigned texts. Students in a Master’s program may receive a certain number of credits. These could be conditional on extra assignments, depending on the requirements of their own university.

Applicants are also encouraged to combine, if possible, attending the course with a longer stay devoted to their own research. The Institute may offer financial assistance to those whose resources or university programs do not permit them to pay for a longer stay in Geneva only in so far as such a stay is necessary for their research.

Linguistic requirements

Instruction will take place in French and/or English. All candidates are required to have sufficient competence in both languages to follow lectures in either one. They may take part in discussion in either language. Working knowledge of Latin may also be required for some modules. Those who feel uncertain about their level of linguistic competence should contact one of the faculty members before applying.

Funding

Instruction is free of charge. The Institute will provide and pay for half-board (lunch and breakfast from Monday to Friday) and lodging. Financial aid to assist students with travel costs is no longer available.

Application

The duly completed application form (to be filled out on the Web page www.unige.ch/ihr), a brief statement indicating your reasons for applying for the course, a curriculum vitae, a brief outline of the doctoral dissertation or post-doctoral research work whenever relevant, and two recommendation letters should be sent to : Institut d'histoire de la Réformation, Université de Genève, rue de-Candolle 5, CH-1211 Genève 4, by **28 February 2013**. All applications will be reviewed, and candidates will be notified of their acceptance or rejection for the program by 1 April 2013. Nota bene: students who have completed an Institute summer course in the past need not provide recommendation letters but they do need to complete the on-line application form on our Web site and are encouraged to update any other portions of their dossier that may have changed since their previous application.

First week — From Monday 20 to Friday 24 May 2013

The Reformation, the Family and the Social Order

Faculty: Philip Benedict and Mark Greengrass

Influential interpretations have variously cast the Protestant Reformation as promoting the reinforcement of the patriarchal household, the emancipation of the laity from clerical control and of women from masculine control, the promotion of bourgeois values of work and moderation, the liberation of marital sexuality, and the valorization of inner-worldly asceticism. Recent research, by highlighting pre-Reformation anticipations of attitudes often thought to be new after 1517, and by emphasizing the similarities among the various post-Reformation confessional families, has also provided much reason to reject or nuance all of these interpretations. Where are we now in thinking about such matters? This course will explore (1) how and to what extent, if at all, the Reformation effected a transformation of norms governing the social order, the household and the behavior of lay men and women of different ranks in society ; and (2) how fully these norms were accepted and internalized by different segments of the population. The approach will be cross-confessional and *longue durée*. Readings will draw chiefly on prescriptive texts meant for the laity, but will also look at the action of church courts. A final day will be devoted to exploring what the evidence of material culture can show us about the organization of personal and household devotion.

Provisional schedule

1. Lecture — General Introduction. Theologians of the late Middle Ages on the Family, the Sexes and the Social Order — by Philip Benedict.
⇒ Seminar — Discussion of selected vernacular devotional works.
2. Lecture — The Lutheran Reformation and the Godly Household — by Mark Greengrass.
⇒ Seminar — Discussion of selected texts by Luther, government ordinances, vernacular devotional works.
3. Lecture — The Reformed Tradition, the Godly Household, and the Social Order — by Philip Benedict.
⇒ Seminar — Discussion of selected vernacular devotional works, consistory cases.
4. Lecture — Post-Reformation Catholicism, the Family and the Social Order — by Philip Benedict.
⇒ Seminar — Discussion of selected prescriptive documents, devotional works.
5. Lecture — The Fabric of the Protestant Family — by Mark Greengrass.
Nota : This day's work is inspired by the recent book: Tara Hamling, *Decorating the Godly Household* (New Haven: Yale University Press, 2011). In the light of the evidence and insights accumulated in the previous sessions, we will explore what post-Reformation objects of domestic material culture (representations of the family in portraits and art, the 'archaeology' of domestic religion, funerary monuments, household items, interior decoration) reveal about domestic piety and family roles.
⇒ Seminar — Discussion of a corpus of selected objects.

General conclusions

Second week — From Monday 27 to Friday 31 May 2013

**Evil, temptation and damnation.
Representations, norms and practices
of combatting Satan in the era of confessionalisation**

Faculty: Irena Backus and Daniela Solfaroli Camillocci

The perennial struggle against Satan, the enemy of mankind, is one of the chief concerns at the heart of Judeo-Christianity. In all periods of history and in all religious contexts the efforts (individual or collective) made to preserve the faithful from evil, its temptations and tricks is a key feature of the search for salvation of believing communities who seek to protect themselves from divisions by unmasking and repelling this “hidden enemy” whose existence is sometimes attested by the irruption of the supernatural into reality as he attempts to damage, with the help of his disciples and lesser demons, the natural order established by the divine will.

In the era of confessionalisation the figure of the devil (lit. “he who divides”) assumes increased importance. Indeed, according to some historians, the diabolical becomes the key-image of the early modern era, thanks partly to the Legend of Faust. Taking its origins in Lutheran Germany, printed first towards the end of the 16th century (1587) with the object of issuing a moral warning against human curiosity and pride, the story of this unfortunate scholar was diffused throughout Europe and inspired famous works of literature. It gradually became a myth censuring all human wish to know and all scepticism and lack of faith. Independently of the Faust Legend, confessional controversies brought about mutual accusations of diabolical practices by warring parties, which were supposed to justify religious persecutions, collective violence and iconoclasm.

In this part of the course we shall study the confessional dynamics of struggles against Satan between late 16th and early 17th century, comparing France and Great Britain and asking ourselves: how did confessional discourse contribute to the representations of the devil in territories torn by religious conflict? We shall focus on the fields of the devil's activity and on practices put into operation by Catholics and Protestants which were meant to defend the faithful and to protect their respective communities.

Here are some of the questions raised in the first part of our module: what was the role of demonic possession and exorcism in Catholic missions to territories "infected" by heresy? How were these Catholic practices viewed by the protestant churches and how did these contribute to the fashioning of the confessional image of the devil? We should note here whereas the French Reformed churches denied exorcism which they considered to be a "papist" trick and a superstition, English Puritans practised it regularly to the extent of occasionally simulating possession with the connivance of its "victims". At the same time, as we know, Great Britain was one of the countries where witchhunts took extraordinary proportions, especially towards the end of the 16th century, witches being considered as accomplices or even mistresses of the devil. These therefore will be the main questions raised in the second part of our module: how did the practice of exorcism serve the ends of the British Protestants and Puritans? What did they want to show by staging "fake exorcisms". Who was to be protected and defended via exorcisms and witch trials? What was the role of ecclesiastical and civil authorities in this? How did "theoretical" manuals influence these practices?

Provisional schedule

1. Lecture — Introduction to “diabolical” historiography with special attention to the Faust Legend — by Irena Backus and Daniela Solfaroli Camillocci.
⇒ Seminar — Study of texts illustrating the continuity of the devil’s existence in history and of extracts from the *Faustbuch*, from the *Histoire prodigieuse du Dr. Fauste* and from Christopher Marlowe’s *Dr. Faustus*.
2. Lecture — The “Temptation of the faithful”: representations of Satan in the literature of spiritual edification and popular theology — by Daniela Solfaroli Camillocci.
⇒ Seminar — Study of selection of relevant texts.
3. Lecture — Devil’s missions in France. Manifestations of Satan viewed by different confessional groups — by Daniela Solfaroli Camillocci.
⇒ Seminar — Study of selection of relevant texts.
4. Lecture — Literature of controversy and edification: British accounts of protestant possessions and exorcisms — by Irena Backus.
⇒ Seminar — Study of texts illustrating respectively “real possession” (Alexander Nyndge), simulated possession (William Sommers) and possession via a witch (Thomas Darling).
5. Lecture — (Great Britain) Witch trials in Scotland and England under James VIth/Ist — by Irena Backus.
⇒ Seminar — Study of texts such as the account of the “Berwick Witch trials” and James Ist’s *Demonology*.

General Conclusions

Faculty

Philip Benedict, B.A. (history, Cornell), M.A., Ph.D. (history, Princeton), professor and former director at the Institut d'histoire de la Réformation. Chief areas of research and publication : the French Wars of Religion, the Huguenot minority in seventeenth-century France, the history of European Calvinism.

Irena Backus, M.A., D. Phil. (Oxon), Dr. Theol. Hab. (Bern), Hon. D.D. (Edinburgh), D.D. (Oxon), professor at the Institut d'histoire de la Réformation. Fields of research: fifteenth- and sixteenth-century biblical exegesis, reception of the Church Fathers in the West, the Reformation and the supernatural, religious biography in the sixteenth and seventeenth centuries, religious thought of G.W. Leibniz.

Mark Greengrass, M.A, D. Phil (history, Oxford), fellow Royal Historical Society, professor emeritus, University of Sheffield, honorary fellow, University of Warwick. Chief areas of research and publication: the European Reformation, government and society in early modern France, the French Wars of Religion, intellectual history of the late sixteenth and seventeenth centuries.

Daniela Solfaroli Camillocci, lic. lettres (Pisa), doctorat in early modern history (Scuola Normale Superiore, Pisa), DEA en études réformées (Geneva). Chargée de cours at the Institut d'histoire de la Réformation. Chief areas of research: early modern religious life and culture, history of Christian spirituality; history of women and gender (sixteenth and seventeenth centuries).

Please fill out the application form
on our Web site www.unige.ch/ihr
(menu *enseignement – cours d'été*)
and send the required documents (see page 3 here above)
before 28th February 2013