

RETHINKING RELIGIOUS OTHERNESS

Constructing Genealogy and Memories
between Aggression and Resilience
in the Early Modern Period

30/11/2023 – 02/12/2023



Goethe-Universität,
Campus Westend, Frankfurt a.M.

Thursday 30/11/2023
Casinogebäude 1.801

14:00-14:30: Registration and welcome

14:30-16:15: Violence against the Religious 'Other': Between Persecution and Negotiations - Chair : Christina Brauner

Anneke Dornbusch, (Rheinische Friedrich-Wilhelms University of Bonn, Germany), *Creating a Common Identity through 'Othering': A Revisit of Anti-Anabaptist Mandates by Southern German Imperial Cities*

Sweta Singh (Sharda University, Noida, India), *Migration of the Iberian 'Cristaos novos' to the Malabar Coast: Conflicts, Negotiations and Collaborations in the Indian Ocean Trading World*

Jaap Geraerts (Leibniz Institute of European History, Mainz, Germany), *Negotiating Difference: Catholics in the Dutch Republic, c. 1580-1795*

→ Discussion

17:00-18:30: General Assembly EMoDiR (Early Modern Religious Dissent and Radicalism)

Only members of EMoDiR will be allowed to vote.

Friday 1/12/2023
Casinogebäude 1.811

9:30-10:45: The Political Use of Religious Otherness I: From the East to the West - Chair Elke Morlok

Achraf Idrissi (University of Debrecen, Hungary), *Beyond Religious Incommensurability: a Morisco's Strife to Align Muslims and Protestants against Catholic Spain's Aggression in the Atlantic and Mediterranean worlds (1611-1613)*

Maria Vittoria Comacchi (University of Venice-Indiana University of Bloomington, Italy-United States), *From Persecutor to Persecuted? The Case of Guillaume Postel and the Sources of His Religio-Political Universalism*

→ Discussion

10:45-11:15: Break

11:15-12:30: The Political Use of Religious Otherness II: Trans-Confessional Hagiography - Chair: Xenia von Tippelskirch

Courtney Salvage (Ulster University, Ireland), *Examining the Construction of Memory and Identity in the Hagiography of Gaelic Ireland Through Betha Náile*

Helena Wangefelt Ström (Uppsala University, Sweden), *The Commodification of Religious Otherness. Making a Medieval Saint even More Catholic as Part of Lutheran Brand-building in Early Modern Sweden*

→ Discussion

12:30-14:00: Lunch break

14:00-15:15: Histories of Religious Otherness I: Local Communities - Chair: Francesco Quatrini

Theo Brok (Vrije Universiteit, Amsterdam, The Netherlands), *Exploring the Marginalized: the 'Gillis van Akenvolck' in the 1540s and 1550s*

Francesco P. Lacopo (Pennsylvania State University, United States), *Necessary Toleration, Opportunistic Coercion: Institutions of Religious Conversion in Early Modern Ancona*
→ Discussion

15:15-15:45: Break

15:45-17:00: Histories of Religious Otherness II: Power Relations - Chair: Andreea Badea
Ilaria Contesotto (University of Bologna, Italy), *Theatre and Religious Improprieties, the "Social" Case of Venice in the Second Half of the Seventeenth Century*
Miriam Nicoli (Institute of Cultural Research, Graubünden, Switzerland), *Reason and Sensibility. Living the "Religious Otherness" within the Couple in Early Modern Europe*
→ Discussion

Dinner

Saturday 2/12/2023
IG-Farben-Gebäude 311

9:00-10:45: Memorialization and Genealogies I: Constructing a Christian Identity - Chair: Michael Leemann
Yasmin Vetter (University of Birmingham, United Kingdom), *Creating a Protestant Identity: Marian Exile, Compromise and Loopholes*
Päivi Räisänen-Schröder (University of Helsinki, Finland), Paul Glock (d. 1585), *Christian Genealogy and Constructions of Hutterite identity*
Johannes Ljungberg (University of Copenhagen, Denmark), *Generational Dissent. Shifting Memorialization of Religious Otherness in the Lutheran Northern Countries, c. 1700–1770*
→ Discussion

10:45-11:15: Break

11:15-13:00: Memorialization and Genealogies II: Interrelations between Christian and non-Christian Traditions - Chair: Martina Mampieri
Benjamin Leathley, (University of Bologna, Italy), *Christians Avant la Lettre or Animist Pagans? Indians and Brahmins in Dutch Scholarship on Paganism*
Joshua Krug (Heidelberg University, Germany), *Memorializing a Martyr: A 1655 Sermon by Isaac Aboab da Fonseca and the Project of Community, Identity, and Memory for Iberian Jews in Seventeenth-century Amsterdam*
Andy Serin (École Pratique des Hautes Études and the University of Paris 1 Panthéon-Sorbonne, France), *The Other's Blasphemy, a Struggle for Victimization between Persecutors and Persecuted, in Pierre Bayle's Philosophical Commentary*
→ Discussion

Closing remarks and greetings

The Early Modern period can be fairly described as a time characterised by religious conflict, dissent, aggressions, persecutions and different forms of harassment. Many religious communities suffered these, Catholics in Protestant countries, Protestants in Catholic regions, and dissenters and non-Christian minorities throughout Christian Europe. If on the one side, persecutors used violence to extirpate error or heresy, punish and marginalise or redeem and convert the persecuted, the latter often transformed the suffering they endured to construct their own identity and to tighten community bonds.

This is most evident, for instance, in the production of martyrologies, chronicles, treatises and specific artefacts. The historiographical literature on the dynamics of religious persecution is certainly large, but two research questions seem to have received less scholarly attention: to what extent mediations, negotiations, and accommodations between the persecutors and the persecuted played a crucial role in creating religious identities alongside coercion and persecution; and how can we take into account discussions that permeate both today's scholarly and public debate around the political use of genealogy, the fluidity of identities and the problematic standpoint of "affectedness". Can we go beyond the stereotypical narrative of the winning persecutors against the defeated persecuted without ignoring or even glossing over power relations? If so, what stories can reconstruct the complex nature of persecutor-persecuted relations? How can intersecting power relations be accounted for?

ORGANISED BY

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**REMOTE PARTICIPATION VIA ZOOM
WILL BE POSSIBLE.**

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DYNAMICS OF
RELIGION



SCHNITTSTELLE
RELIGION