

UGPS Open Seminar and Workshop, Umeå University May 21-22,  
2019

Program

**Tuesday May 21 HD108 Humanities building**

09.30 -10.00 Opening

10.00-10.15 Short introduction to the open seminar and workshop

**Seminar - *The Pedagogy of Virtue in Classical, Medieval and Early Modern Culture***

Biörn Tjällén *Courage in War and Philosophy – Virtue Ethical Perspectives from Aristotle to the Drone War*

Stefano Fogelberg Rota *Shaping Heroic Virtue: Studies in the Art and Politics of Supereminence in Europe and Scandinavia*

Andreas Hellerstedt *Virtue Ethics and Education from Late Antiquity to the Eighteenth Century*

12.00-13.00 Lunch Universum

**Workshop - *Body, Emotion and Morality***

**13.00-15.00 Session 1 Virtue, Masculinity, Honour & Shame**

Giulia Morosini *Emotion and Virtue in the Military Culture of the Italian Renaissance*

Jacqueline Van Gent *Troublesome men: masculinity, emotions and social control in the 18<sup>th</sup> century Moravian Church*

Catalin Taranu *The Hero's Shameful Burden: Honour, Shame, and Masculinity in Germanic Heroic Poetry*

Simon Berggren *Shameful death, shameful body: Emotions and the petitioning of qualified capital punishments 1680-1789*

15.00-15.30 Coffee

**15.30-17.30 Session 2 Transgression, Correction & Asceticism**

Jonas Carlquist *Body as sin. Saint Birgitta's use of body in her revelations*

Björn Norlin *Comenius; moral and pious education; and the why, when, and how of school discipline*

Anton Runesson *Moral Transgression, Conscience and Anxiety in Early Modern Swedish Court Cases*

Riikka Miettinen *Crossing the line: 'Mad' breaches of religious morals in early modern Sweden*

19.00 Dinner

## Wednesday May 22 HD108

### 09.00-10.30 Session 3 Disability, Ugliness and Empathy

- Oana Maria Cojocaru *'The ugly body is a shame of nature': Body and Emotions in Byzantine medieval texts*
- Mari Eyice *The outer periphery of empathy – disability and emotional practices in early modern Sweden*
- Lotta Vikström *Persistent Patterns of Disability and Partnership in Sweden from the 1800s until 1960*

10.30-10.45 Coffee

### 10.45-12.15 Session 4 Demonic Possession, Affliction and Illness

- Sari Katajala-Peltomaa *Demonic sex and feminine anger*
- Jonas Liliequist *'The School of Afflictions': Notes on the emotional and bodily sufferings of an eighteenth-century physician written down by himself*
- Ina Lindblom *Love as a source of mental and physical illness in the life description of Pehr Stenberg, 1770-1800*

12.15-13.00 Lunch Universum

### 13.00-14.00 Conclusions new seminar room HC208

#### List of participation:

- |  |                                   |
|--|-----------------------------------|
| Jonas Liliequist, Umeå University                    | jonas.liliequist@umu.se           |
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| Jacqueline van Gent, University of Western Australia | jacqueline.van.gent@uwa.edu.au    |
| Giulia Morosini, University of Padua                 | morosinigi@gmail.com              |
| Catalin Taranu, University of Bucharest              | catalin0taranu@gmail.com>         |

## ABSTRACTS

### Seminar - The Pedagogy of Virtue in Classical, Medieval and Early Modern Culture.

**Biörn Tjällén, Mid Sweden University**

*Courage in War and Philosophy – Virtue Ethical Perspectives from Aristotle to the Drone War*

#### **Abstract**

Courage is praised in all belligerent cultures, including our own where the Swedish Armed Forces reward “great personal courage” with a medal of merit. But what is courage? Is it needed in battle? And how can one train soldiers to be brave? This paper presents a volume that resulted from a collaboration between the Swedish Defence University and the humanities research cluster Teaching Virtue: *Mod i strid och filosofi – Dygdetiska perspektiv från Aristoteles till drönarkriget/Courage in war and philosophy – Virtue ethical perspectives from Aristotle to the drone war* (eds. P. Haldén & B. Tjällén, Nordic Academic Press, 2018). The volume combines historical and contemporary debate about the nature of military courage, and, in particular, contrasts premodern literary and artistic renditions of the virtue of fortitude with discussions of military pedagogics and ethics today. This presentation, however, focuses on one contribution in particular: a discussion of what the most widespread of the medieval “mirrors of princes” – Giles of Rome’s *De regimine principum* (c. 1280) – had to say about paramount issues in contemporary military education, such as military psychology, military sociology, and the ethics of war.

<http://www.nordicacademicpress.com/bok/mod-i-strid-och-filosofi/>

**Stefano Fogelberg Rota, Umeå University**

*Shaping Heroic Virtue: Studies in the Art and Politics of Supereminence in Europe and Scandinavia*

#### **Abstract**

In his *Nicomachean Ethics* (VII.I), Aristotle suggests the possibility of a perfection of virtue so extreme that it could be characterized as *heroic* or *divine*. In *Shaping Heroic Virtue: Studies in the Art and Politics of Supereminence in Europe and Scandinavia*, eight scholars from different fields of the humanities explore the reception of this notion within a broad range of artistic, political and religious contexts and map its enduring importance in the self-fashioning of monarchs and political elites. The case studies included in the volume span from Late Antiquity to the 18<sup>th</sup> century and include material from different parts of Europe, with a particular emphasis on Scandinavia.

<https://brill.com/view/title/31963?lang=en>

**Andreas Hellerstedt, Stockholm University**

*Virtue Ethics and Education from Late Antiquity to the Eighteenth Century*

### **Abstract**

The book *Virtue Ethics and Education from Late Antiquity to the Eighteenth Century* (AUP, 2018) is an inter-disciplinary volume tracing the history of virtue ethics through a number of historical contexts, from late ancient neo-platonism to 18th century novelists and enlightenment philosophers. The book is organized around the question discussed in Plato's *Meno*: can virtue be taught, and if so, how? This problem provides the framework for the 10 individual studies, which deal with Eustratius of Nicea's commentaries on Aristotle (early 12th century), Giles of Rome's *De regimine principum* (ca 1300), the problem of good deeds in the writings of the Swedish reformers (16th century), the school drama of Swedish university professor Johannes Messenius (early 17th century), the court ballets at Stockholm and Turin (mid-17th century), Swedish university discussions on virtue ethics (17th century), the plays and operas of Gustav III of Sweden (late 18th century) and the problematic relationships between parents and children in the novels of Frances Brooke (late 18th century). Concluding the volume is a long-term study of mirrors for princes in Scandinavia from the middle ages to the end of the 17th century.

The volume as a whole presents virtue ethics as a central concern of educators, philosophers and statesmen during the whole of the pre-modern period. Although political ideologies and philosophical systems changed, the interest in virtue remained. However, in the concluding long-term study, Hellerstedt observes a significant change in the role of virtue broadly perceived: political virtue *was* an end in itself but *became* a means to other ends.

<https://www.jstor.org/stable/j.ctv5npkbw>

## **Workshop - Body, Emotion and Morality**

Emotions are simultaneously grounded in both our bodies and in societal systems of moral meanings and ethical values. As such, emotions involve not only physiological arousal, expressive behaviours, and conscious experience but personal and cultural evaluations of what is considered to be good or bad and right or wrong. Ethical values and concepts can thus be experienced and expressed through emotions and vice versa in a dynamic relation. Cultural evaluations refer to different religious, social or legal frameworks and are also shaped by gender, social class and conceptions of race. The aim of this workshop is to bring together researchers from different disciplines who offer new perspectives on how bodies, emotions and morality have been intertwined in different historical and cultural contexts.

## Session 1 Virtue, masculinity, honour and shame

**Giulia Morosini, University of Padua**

*Body, Emotion and Virtue in the Military Culture of the Italian Renaissance*

### **Abstract**

In the military culture of the Italian Renaissance, body and military virtue were indissolubly bound together. The body was a means for communicating emotions and virtues through culturally informed practices and performances, used in strategic ways by the condottieri (i.e. the military captains). Emotions such as courage, bravery, love for fight and the army as well as fear, were fundamental in the military profession; they were not only experienced on a daily basis by the soldiers, but also crucial for the success of military operations. Therefore, the good captain had to show himself in control and possession of these emotions and virtues in appropriate ways and times in order to be obeyed by the troops.

The efficacy of the captain's performances relied upon the cultural performances of these embodied emotions connected to military virtue and the experience of pain and fear. The ability to feel, yet disregard, and overcome pain and fear constituted the cardinal virtue of the captain, acquired through continuous military training. Based on 15th century captains' biographies and military treatises, the aim of this presentation is to give examples of how these emotional practices were performed by the military captains, their cultural significance and impact on the soldiers, and how body, emotion and military virtue were intertwined in the military culture of the Italian Renaissance.

**Jacqueline Van Gent, The University of Western Australia**

*Troublesome men: masculinity, emotions and social control in the 18<sup>th</sup> century Moravian Church*

### **Abstract:**

The Moravian Church, the fastest growing global Protestant mission movement in the eighteenth century, developed a very distinct set of rituals, language, and behaviour to create a strong religious identity, community and emotional style. This community was centred on the love of Christ and his suffering, which had to be experienced individually by each believer in a simultaneously fearful and joyous 'awakening' moment, causing a 'moved heart' and the desire to change their spiritual path by handing over their heart to Christ. The Moravians thus developed an elaborate religion of the heart (*Herzensreligion*) as the spiritual seat of all feelings and morality, centred on strong notions of love and shame. On the surface, these appeared to be independent of gender, social or racial status. In reality, however, emotional performances facilitated social mechanisms of inclusion and exclusion which reinforced social hierarchies. This paper explores the difficulties the Moravian Church leadership experienced in the emotional management of strong and independent male converts, such as Christian Jacob Protten (1715-1769). Born in Accra, Fort Christianborg, on the coast of present-day Ghana, of a Danish soldier as father and a Ga mother from Popo, Protten attended the School for children of mixed descent at Christiansborg castle. He was taken to Copenhagen, Denmark, at the age of 12 for further education. King Frederick IV of Denmark became his godfather at his baptism in Copenhagen on November 27, 1727, when he was given the name of Christian Jacob. Protten joined the Moravians in 1735, but his independent

actions, pride and anger, as well as his proselytizing in the Caribbean and later in his native West Africa, were an ongoing source of conflict between Protten and the mission government. Protten's writings reflect his fragile position as an African man of mixed descent. His masculine self-governance caused conflicts and even the open break with Moravians in the end. How did Protten express his belonging to the Moravian Church at various points in his life in terms of 'love' and 'shame'? How were emotions like anger, pride or disappointment negotiated by and with Protten?

**Catalin Taranu, University of Bucharest**

***The Hero's Shameful Burden: Honour, Shame, and Masculinity in Germanic Heroic Poetry***

**Abstract:**

It is better to die than to feel shame. The sentiment is expressed time and time again throughout the corpus of Germanic heroic poetry. Was this a mere rhetorical flourish? Or was shame such a powerful affect in the society depicted in these accounts? What did it feel like, as an individual riddled with anxiety about your place in the world, to read or listen to this type of literature? In what ways were different audiences changed by reading or listening to such texts and how did the extant socio-affective scripts interact with the emotional experience of individuals and communities in establishing the emotional vocabulary of such texts?

The audiences of these poems (mostly belonging to warrior elites in ninth- and tenth-century England and Francia) related to these conundrums in light of their lived social and emotional realities, which was shaped by what sociologists label 'honour-based cultures'. Honour is an unstable commodity, always rising or falling in value, since its main ingredient is the opinion of others. Yet honour is not an emotion. It is a name for the social capital each member of an honour-based community instinctively know they have. One can *have* honour, but what one viscerally *feels* is pride or shame (we know that other primates also feel 'proto-shame'). Recent research in the social psychology of honour cultures underline the extent to which shame and derivative meta-emotions such as fear of shame or shame about shame are central to the development of the self in such environments.

My contribution to the UGPS workshop will focus on the dynamics of shame and honour in the Old High German *Hildebrandslied* and the Old English *Beowulf*. Building on recent work on the sociology and psychology of honour-based cultures, traditional gender scripts of masculinity, and the gender-role stress associated with them, I will trace the emotive scripts of 'heroic' masculinity as based on emotional performance rooted in shame and marked by the anxiety of never being man/honourable enough.

**Simon Berggren, Umeå University**

*Shameful death, shameful body: Emotions and the petitioning of qualified capital punishments 1680-1789*

**Abstract**

This paper will examine the claims made in petitions to the King and the judicial revision in the pursuit for royal mercy, although not in the traditional way of equating a successful plea for mercy as avoiding execution. I will instead focus on the pleadings of convicts and their relatives in the context of the punishable body, emotions of shame and notions of honour and reputation. In 17th and 18th century Sweden, the matter of the executed body did generate great deal of concern for capital convicts, and in several different ways. The wish to die an honest death was made at all levels of the judicial system, but it was rare how these notions and emotions were made as explicit as in the petitions to the highest judicial body at this time, the king and his council.

## Session 2 Transgression, Correction and Asceticism

**Jonas Carlquist, Umeå University**

*Body as sin. Saint Birgitta's use of body in her revelations*

**Abstract**

During Birgitta's days in Rome she structured her days carefully. There were besides work and light meals prayers, confession and church visits. It is said in the canonisation records that she daily was going around in the churches of Rome regardless of mud, rain, heat or cold. She was strict toward her body, but she never let her asceticism be too excessive. Christ had told her that too hard asceticism did not improve on him, because he asked for reasonable and common sense, but so hard so the lust for pleasure would be tamed (Rev. I: 34). This perspective can also be seen in Birgitta's revelations. Often is the body sinful and stands in the soul's way to its' perfection. For example, if you have sinned with your body, your body began to smell badly. You had to have control over your body if you wanted salvation and eternal happiness, bodily happiness was just for the moment. Birgitta's examples are many. Still she herself had lived happily with her husband Ulf for about 25 years, and she had given birth to eight children. Birgitta's mind and body must have struggled hard inside her. In this presentation I will show how Birgitta in her revelation discuss the body. The body is lust and it stands opposed to the soul which stands for true joy.

**Björn Norlin, Umeå University**

*Comenius; moral and pious education; and the why, when, and how of school discipline*

**Abstract**

The present study provides an in-depth analysis of John Amos Comenius's thoughts on moral and pious education, educational governance, and school discipline as expressed in his great didactic. This is examined from the background of his view of education as a societal phenomenon, the purposes of different categories of knowledge for individual formation, the

premises of childhood, and the role of pedagogy in the intellectual and moral upbringing of children. In particular, his conceptions of school discipline and various strategies for exercising it is analysed in detail and related to his view on school governance. Theoretically, this paper expands on Michel Foucault's ideas about governmentality and discipline, as well as on Henri Lefebvre's spatial theories. The article argues that Comenius can be viewed as a significant contributor to the early modern shift towards new administrative techniques for school governance and discipline, transmitting the mode of sovereign power into disciplinary and pedagogised forms. By doing this, this article contributes to achieving more systematic knowledge for understanding the focused areas of schooling, the concept of discipline, and the pedagogical premises of symbolic and corporal violence in an early-modern European educational context. It also aids future studies focused on the transnational flow of pedagogical ideas and their reformatory functions during this period.

**Anton Runesson, Stockholm University**

*Moral Transgression, Conscience and Anxiety in Early Modern Swedish Court Cases*

#### **Abstract**

My paper will discuss different modes of experiencing anxiety as described by litigants of courts in early modern Sweden, departing from cases of bestiality, suicide and suicide murder. By virtue of being serious crimes with religious implications, investigations into them tend to make tormenting consciences come to the fore, with the conscience being conceived of as a link between sinners and God, as well as a force instigating anxiety. Whereas there are several similarities between how anxiety and guilt are described as lived in such cases, there are also differences that can be addressed in order to further and nuance our understanding of "lived anxiety" in the early modern period. Not only do cases of bestiality shed light on the difference between anxiety instigated from having committed a crime as opposed to having witnessed it. But also, since suicide will be made topical, will it be able to investigate differences in experiences of anxiety, with regards to conscience as instigator of anxiety (vis-a-vis anxiety without recourse to conscience). Were states of anxiety experienced differently when induced by a tormenting conscience, as opposed to other forces acting as instigators? What were the differences between culturally and religiously sanctioned anxiety compared to its opposite? Finally, the paper will discuss alternatives to spiritual healing and religious practice as cure, as the act of testifying in court will be highlighted as a way of relieving the body from anxiety and a tormenting conscience.

**Riikka Miettinen, Tampere University**

*Crossing the line: 'Mad' breaches of religious morals in early modern Sweden*

#### **Abstract**

Drawing from case examples from seventeenth and early eighteenth centuries, this paper discusses the ways that religious moral codes and notions of 'insanity' are intertwined in the discussions over mental health (insanity defence) of criminal defendants in early modern Sweden. As well known, the authorities laid great emphasis on correct religious and moral behaviour during the era of Lutheran Orthodoxy, and breaches of those norms could entail harsh social ramifications as well as serious consequences in the form of harsh criminal and



ecclesiastical penalties. The negotiations over ‘madness’ and its signs in criminal trials provide, of course, only one perspective into the religious behavioural and moral codes and values of the time; idea(l)s of ‘proper’ conduct and ‘right’ feelings are at the core of socio-cultural constructions of in/sanity. In particular, I discuss what kinds of breaches of religious norms were associated with insanity, i.e. interpreted as the verbal or bodily expressions of ‘illnesses of the head’ or ‘insane’ passions. Certain relatively often cited traits of ‘madness’ – for example, nudity and other violations of decency, excessive expressions of anger or sadness, and unconventional religious practice and piety – as well as contents of talks and visions/delusions that were deemed insane had clear and deep-rooted religious and moral connotations and origins.

## Session 3 Disability, Ugliness and Empathy

**Oana Maria Cojocaru, Umeå University**

*‘The ugly body is a shame of nature’: Body and Emotions in Byzantine medieval texts*

### **Abstract**

Conjoined twins. Dark-skin children. Ulcerated bodies. In the Byzantine mentality, beauty was always measured by reference to a set of criteria on the basis of which perfection was judged: a beautiful body was first of all a body harmoniously shaped. A white complexion, light-coloured hair and bright eyes were traits of ideal beauty. However, the concept of beauty occupies a rather narrow band, while ugliness, imperfection and deformity took a variety of forms and representations, which aroused a wide range of emotions: from pity and curiosity to disdain and repulsion.

But what would the experience of these deformed people have been like? Conceivably, shame. In many cases, disfigurement, disability, and ugliness either in children or in men and women were met with a form of social stigma. Yet little work has been done on the attitudes and emotions aroused by unseemly bodies in both those they belonged to and those whose gaze was fixed on them. My paper will thus discuss the range of emotions and attitudes towards the imperfect body, by considering several cases of individuals, both children and adults, described in Byzantine medieval texts.

**Mari Eyice, Stockholm University**

*The outer periphery of empathy – disability and emotional practices in early modern Sweden*

### **Abstract**

In the following paper, I will present my first thoughts on a new postdoc-project on disability and emotional practices in early modern Sweden. I argue that the theoretical framework of disability studies offers a fruitful way to study culturally specific forms of empathy. This argument is based on two theoretical standpoints. First, disability studies emphasize the social construction of disability, as well as the importance of considering people with disabilities as historical agents rather than passive victims or sufferers. This means that disability should be seen as a shaping factor of human experience, much in the same way as gender or class.

Second, the strand within history of emotions that considers emotions to be practices stresses the body as integral to the making of emotions. This means that the variety of bodily abilities that comes to the fore with a disability studies perspective are significant in the making of emotions.

I have centred my study on the modern concept of empathy. Since empathy as a concept is absent in early modern sources, the forms and language empathy as practices take will be open to investigation. From this perspective, the 16-17<sup>th</sup> centuries in Protestant areas are of special significance, since this period constitutes the period between the medieval discourse on religious compassion and the turn to sensibility with its focus on pity in the 18<sup>th</sup> century. Thus, the 16<sup>th</sup>- and 17<sup>th</sup> centuries constitute a period where general norms regarding empathy were less rigid than before and after. Historical research has shown that institutions for and activities of care for people with disabilities changed significantly as a result of these normative changes.

I propose a study of on the one hand medical literature discussing physical disabilities, and on the other hand, sources showing the activities of people with different disabilities. People with disabilities are for example sometimes occurring in court materials, both because of their state of disability or as actors dealing with other issues. Through these two types of source materials, it is possible to compare medical attitudes toward people with disabilities, as well as their lived experience and multifaceted interactions with other people, thus uncovering how empathy could be shaped through disability.

**Lotta Vikström, Umeå University**

***Persistent Patterns of Disability and Partnership in Sweden from the 1800s until 1960***

### **Abstract**

Historically, marriage was the aim of most young people. Still today partnership signify one key transition to adulthood and recognition as a 'real' man or woman. While contemporary studies suggest that disabilities jeopardize humans' health and make them weaker positioned in the labour market than the 'able' majority, there is a lack of knowledge in both society and research on how disabilities affect partnering. This lack is partly because disabilities tend to make individuals less perceived as desiring subjects or partners by their environment. Such disabling circumstances may go long back in time and can have far-reaching outcomes on the equality and wellbeing of disabled people and their status in social life and society today. This study aims to obtain new knowledge on how disabilities affected individuals' marital chances during a period covering some 150 years. Our long-term findings show remarkable persistence over time. It appears that disabilities kept limit both men's and women's marriage substantially (more than 50%), with some minor variations depending on type of disability (sensory, physical, mental), gender and period. The negative association between disability and marriage persisted despite that Swedish society underwent large-scale transformations during the extended time we study.

This study bases its results on Swedish parish registers 1800-1960, digitized by the Demographic Data Base (DDB), Umeå University. For selected regions, these registers report demographic data on all parishioners across their lifetime and whether they had disabilities and married. The population under analysis consists of about 215,000 in northern Sweden (Västernorrland and Västerbotten counties). Methodologically, we employ case-control life-course analysis using Cox proportional hazard regressions to estimate the marital chances.

The unique data and analytical tools are key to identify continuity and change on how disabilities have affected human life historically. Our marriage results are of interest as they provide a baseline for time-space comparisons and highlight partnering possibilities from disability and life-course dimensions.

## Session 4 Demonic possession, affliction and illness

**Sari Katajala-Peltomaa, Tampere University**

*Demonic sex and feminine anger*

### **Abstract**

This paper focuses on cases of demonic possession in late medieval canonization processes. Demonic possession was a very physical phenomenon: corporeal penetration was part of becoming possessed, and therefore the phenomenon had sexual connotations. The majority of the victims were women. On occasion, victims like the Cistercian nun Philippuccia in Tolentino or another nun Jacqueline at Saint Germain des Prez in Paris even argued that they had personally invited the Devil into their bodies. These cases are recorded in the canonization process of Nicholas of Tolentino (AD 1325) and Louis IX (AD 1282), respectively. By scrutinizing these cases, and others, this paper concentrates on questions how female chastity and inner spirituality were constructed. On a general cultural level, these cases were linked to control and order as well as definitions of proper ritual and proper religious practice. On a personal level, to turn one's experiences into the language of the demonic may have been a way to give voice and act out tribulations in a comprehensible manner – a way to express aggression and anger in way that was a culturally acceptable for women. These cases bear a resemblance to accusations of diabolical sex in later witchcraft trials. Furthermore, medieval idea of *incubus* is thought to be one of the origins of the idea of witches copulating with the Devil in demonological treatises. Therefore, these cases are compared to and contrasted with that material; it will be argued, however, that a clear evolution cannot be shown. By the time of these hearings, claiming servitude to the Devil or inviting malign spirits into one's body was not considered to be a renunciation of Christianity; it was not a sign of a permanent pact. The demoniacs could, after a miraculous intervention, return to their former position and even be respected members of their community.

**Jonas Liliequist, Umeå University**

*'The School of Afflictions': Notes on the emotional and bodily sufferings of an eighteenth-century physician written down by himself.*

### **Abstract**

In the 1750-ties Nils Gissler (1717-1771) naturalist, disciple of Linnaeus, Doctor of Medicine, member of the Royal Scientific Academy and the first practicing physician in northern Sweden, became mentally ill for a period of several years. After recovering, he wrote down his experiences in a detailed and extensive account of what he calls 'the school of afflictions'. What is peculiar in his account is the presence of the Devil, not in visions and imagination, but as a most physical being and force, penetrating his whole body and senses. Overcoming these attacks was more a question of mental resistance and faith in God's grace than medical cures - a battle between good and evil forces in a most physical and mental way. In the last section he gives numerous examples of how he as a provincial doctor, successfully applied the

knowledge and insights from his own experiences in the treatment of mentally afflicted persons. The aim of this paper is to make a first attempt to place his experiences within a contemporary medical, naturalist and religious context.

**Ina Lindblom, Umeå University**

***Love as a source of mental and physical illness in the life description of Pehr Stenberg, 1770-1800***

**Abstract**

Pehr Stenberg (1758-1824) was born the son of an impoverished farmer in Umeå. After being allowed to beg for his tuition from local parish members, Stenberg was given the opportunity to become a priest through studies at Åbo Academy, before ultimately returning to his hometown to work as a clergyman. Stenberg's life experiences are depicted in a unique 5 000-page manuscript which he worked on for 40 years – a document which can be characterized as a hybrid of autobiography, ethnography and countryside chronicle. Created through a continuous rewriting of diaries and letters, this description gives a detailed account of everyday situations and the emotions they elicit. In this material, Stenberg's courtship practices and married life feature prominently. This paper will discuss the way in which love is viewed as a source of both mental and physical illness and the moral implications these views have for Stenberg himself. Perceiving jilted love as an important factor behind both insanity and physical illness, Stenberg is careful not to overstep the bounds of morality and honor in his own courtship practices. However, by defining his own feelings of marital jealousy as an illness of the mind, he also partly absolves himself from the responsibility of his controlling behavior toward his wife. By extension, this example displays the powerful effects emotions were perceived to have on both body and mind during the early modern era.