

Autoreferat do przewodu habilitacyjnego

1. Imię i nazwisko **Michael Green**

2. Posiadane dyplomy, stopnie naukowe/artystyczne – z podaniem nazwy, miejsca i roku ich uzyskania oraz tytuł rozprawy doktorskiej.

a) magister historii ogólnej, Wydział Humanistyczny, Uniwersytet w Hajfie w Izraelu, 2007 rok;

b) doktor filozofii w zakresie teologii i religioznawstwa, kierunek: kulturowa historia chrześcijaństwa, Uniwersytet w Groningen w Holandii, 2013 rok; tytuł rozprawy doktorskiej: *The Huguenot Jean Rou (1638-1711): Scholar, Educator, Civil Servant* (“Huguenot Jean Rou (1638-1711): uczony, pedagog, urzędnik państwowy”).

Promotor: prof. Mirjam de Baar (Uniwersytet w Groningen);

Recenzenci: prof. Yme Kuiper (Uniwersytet w Groningen), prof. Raingard Esser (Uniwersytet w Groningen), prof. Christiane Berkvens-Stevelinck (Uniwersytet w Nijmegen, Królestwo Niderlandów)

3. Informacje o dotychczasowym zatrudnieniu w jednostkach naukowych/artystycznych

a) 2012-2013 – stypendium doskonałości badawczej finansowane przez Foundation for Interreligious and Intercultural Research and Dialogue (stażysta post-doc), Wydział Humanistyczny, Uniwersytet Genewski, Szwajcaria

b) 2014-2015 – stypendium doskonałości badawczej (stażysta post-doc) realizowane w Leibniz Insitut für Europäische Geschichte (IEG), Moguncja, Niemcy

c) 2015-2016 – stypendium doskonałości badawczej (stażysta post-doc) finansowane przez Leibniz Gemeinschaft i Deutscher Akademischer Austauschdienst (DAAD), realizowane w Leibniz-Insitut für Europäische Geschichte (IEG), Moguncja, Niemcy

d) 2015 – wizytujący wykładowca, Wydział Humanistyczny, Uniwersytet Jana Gutenberga w Moguncji, Niemcy

e) 2015 – wizytujący wykładowca, Wydział Humanistyczny, Uniwersytet w Mannheimie, Niemcy

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g) 2017 – wizytujący wykładowca, Wydział Filozoficzno-Historyczny, Uniwersytet Łódzki

h) 2017-2021 – wizytujący wykładowca, Instytut Judaistyki, Uniwersytet Jagielloński w Krakowie

i) 2017-2021 – stypendium doskonałości badawczej (stażysta post-doc) i lider zespołu badawczego, Centre for Privacy Studies (PRIVACY), Uniwersytet w Kopenhadze, Dania

j) 2021-2025 – profesor Uniwersytetu Łódzkiego, stypendium dla doświadczonych badaczy w ramach programu Inicjatywa Doskonałości – Uczelnia Badawcza, Uniwersytet Łódzki

4. Omówienie osiągnięć, o których mowa w art. 219 ust. 1 pkt. 2 ustawy z dnia 20 lipca 2018 r. Prawo o szkolnictwie wyższym i nauce (Dz. U. z 2021 r. poz. 478 z późn. zm.). Omówienie to winno dotyczyć merytorycznego ujęcia przedmiotowych osiągnięć, jak i w sposób precyzyjny określać indywidualny wkład w ich powstanie, w przypadku, gdy dane osiągnięcie jest dziełem współautorskim, z uwzględnieniem możliwości wskazywania dorobku z okresu całej kariery zawodowej.

a) Cykl tematyczny publikacji naukowych zatytułowany: *Życie prywatne i prywatność w XVII–XVIII wieku w Europie Zachodniej (Francja, Anglia, Republika Zjednoczonych Prowincji)* (Eng. Private Life and Privacy in the Seventeenth and Eighteenth Centuries in Western Europe (France, England, United Provinces) – cykl powiązanych tematycznie artykułów naukowych, zgodnie z art. 219 ust. 1. pkt 2b ustawy. Do cyklu zaliczają się następujące publikacje:

1. M. Green, “‘For My Personal Use’: Notions of Privacy in Egodocuments from Early Modern Amsterdam”, in: *Perspective on Privacy in Early Modern Low Countries*, I. Huysman, M. Green (eds.), *Perspective on Privacy in Early Modern Low Countries*, Turnhout: Brepols, 2023, [w druku].¹
2. M. Green, *An Interreligious Dialogue: Portrayal of Jews in Dutch French-Language Periodicals (1680-1715)*, Lodz: Lodz University Press, Krakow: Jagiellonian University Press, 2022, ss. 125. ISBN 978-83-8220-909-9, ISBN WUJ 978-83-233-5155-9.
3. M. Green, “Privacy in Jewish Egodocuments of Amsterdam (1600-1830)”, in: *Early Modern Privacy: Sources and Approaches*, M. Green, L.C. Nørgaard, M. Birkedal Bruun (eds.), Leiden, Boston: Brill (2022): 213-242. DOI: 10.1163/9789004153073_011
4. M. Green (wyd.), *Le Grand Tour 1701-1703. Lettres de Henry Bentinck, vicomte de Woodstock, et de son précepteur Paul Rapin-Thoyras, à Hans Willem Bentinck, comte de Portland*, series: Vie des Huguenots, vol. 89, Paris: Honoré Champion, 2021, ss. 376. ISBN 9782745355393.
5. M. Green, “Spaces of Privacy in Dutch Early Modern Egodocuments”, in: *Tijdschrift voor Sociale en Economische Geschiedenis/Low Countries Journal of Social and Economic History*, vol. 18: 3, special issue Privacy and the Private in Early Modern Dutch Contexts, N. da Silva Perez (red.) (2021): 17-40. DOI: 10.52024/tseg.11041
6. M. Green, L.C. Nørgaard, M. Birkedal Bruun, “En privé & en public. The Childhood Letters of the Dutch Stadtholders”, in: *Journal of Early Modern History*, 24, 3 (2020) 253-279. DOI: <https://doi.org/10.1163/15700658-12342671>
7. M. Green, “The Orange-Nassau family at the educational crossroads of the Stadtholder’s position (1628–1711)”, in: *Dutch Crossing: Journal of Low Countries Studies*, vol. 43, 2 (2019): 99-126. DOI: 10.1080/03096564.2016.1186925

¹ Patrz załączone świadectwo wydawcy

8. M. Green, "Wpływ hugenotów na edukację holenderskiej szlachty", in: *Przegląd Nauk Historycznych*, M. Karkocha (tłum.), vol. 17, 2 (2018): 253-268. (expanded translation of my Russian language article into Polish with the perspective of early modern privacy) DOI: 10.18778/1644-857X.17.02.10
9. M. Green, "Early Employment Networks of Paul Rapin-Thoyras: Huguenot Soldier and Tutor (1685-1692)", in: *Diasporas: Circulations, Migrations, Histoire*, vol. 31 (2018): 101-114. DOI: 10.4000/diasporas.1423
10. M. Green, "Bridging the English Channel: Huguenots in the Educational Milieu of the English Upper Class", in: *Paedagogica Historica*, vol. 54, 4 (2018): 389-409. DOI: 10.1080/00309230.2017.1409773.
11. M. Green, I. Muñoz-Gallarte, "At the Crossroads of a Philological Argument: New Letters of Jean Rou to Pieter Burman", in: *Appunti Romani di Filologia: Studi e comunicazioni di filologia, linguistica e letteratura greca e latina*, vol. 18 (2016): 105-124.
12. M. Green, "Reporting the Grand Tour: The correspondence of Henry Bentinck, Viscount Woodstock, and Paul Rapin-Thoyras with the Earl of Portland, 1701-1703", in: *Paedagogica Historica*, vol. 50, 4 (2014): 465-478. DOI: 10.1080/00309230.2014.899375
13. M. Green, "A Huguenot Education for the Early Modern Nobility", in: *The Huguenot Society Journal*, vol. 30, 1 (2013): 73-92.

The thematic cycle of above-mentioned publications contains a monograph, an edited source edition with a large introduction, nine scientific articles and two book chapters in edited volumes. These were written and published between 2013 and 2022. The monograph was published by the University of Lodz Press and Jagiellonian University Press; the edited source with peer-reviewed introduction was published by Honoré Champion in Paris, which is one of the oldest and most influential academic publishers in France. My articles were published in peer-reviewed journals, both foreign, respected in the fields in which I research, such as *Journal of Early Modern History* and *Dutch Crossing* (on the list of Ministry of Education and Science with 140 points each), *Paedagogica Historica* (on the ministerial list as well as on the so-called Philadelphian List), and in the Polish *Przegląd Nauk Historycznych*, published by the University of Lodz (on the ministerial list with 70 points); 1 chapter was included in an edited volume I co-edited for Brill (qualified for 2nd level on the ministerial list of publishers with 200 points), and another chapter is in print in an edited volume I co-edited for Brepols (also qualified for 2nd level on the ministerial list of publishers with 200 points).

My research in the topic of private life and privacy in the early modern period was sparked by my interest in biographical studies, which I began already during my Master's studies. I have further developed my research skills while writing my doctoral dissertation within the framework of a research group "Religion and Biography" at the University of Groningen. Obtaining the title of doctor and the research skills allowed me start my first postdoctoral position at the University of Geneva. Afterwards, I held several postdoctoral and research fellowships in different European academic institutions: at the Leibniz-Institute for European

History in Mainz, Centre for Privacy Studies at the University of Copenhagen and, now at the University of Lodz. Scientific issues undertaken in these units focused on the functioning of society in the old days, especially on various aspects of private life and privacy in the early modern era.

Early modern period is a period when following the development of the humanistic ideas, the individual was coming more and more to the fore. One became more and more concerned with one's position in the society and the world. Career aspirations were becoming more prominent. The way that homes were organised were changed, the space became more segregated.² This period is often considered by researchers as the period in which the idea of what is known as "privacy" nowadays was beginning to consolidate. Philippe Ariès was among the first to present this idea, partially basing it on the writings of Norbert Elias, and later elaborated by Lena Cowen Orlin, who places the birth place of privacy as England.³ While further developing the study of "privacy" that was undertaken by European scholars, I am broadening their geographical scope. My research gives particular attention to several countries in Western Europe, in particular the Dutch Republic, England and France, with references to Germany and the Nordic countries. My focus is cultural-social history with a strong religious element. This is to say that my study into private life and privacy comes from several perspectives, as represented by the publications mentioned above: **Focus I:** 1. educational perspective; 2. the career perspective; 3. the religious perspective. **Focus II:** the study of egodocuments as historical sources. The combination of these two perspectives allows me to explore the issues of choosing an educational path, career development, and finally the existence of the so-called comfort zones and define them each time. Thanks to this, the research on everyday life and subsequent stages of human life of the modern era, which has been carried out for many years, is extended. This allows also to outline how one perceived and constructed an own space, while trying to gain a bit of privacy.

Focus I: educational, career and religious problematic of private life. In the four articles below, I analysed two perspectives. The first topic that I investigated was how one navigated his life in order to achieve the best career results in the early modern society, where one could not truly advanced beyond a level that was prescribed by the social status. The second topic in question was the educational values and ideas shaped the people of the time. In other words, how one could get a position in a situation that was not at all favourable, because of religious persecution.

The earliest stage of my research was concerned with the lives and fortunes of the Huguenot minority. Following the revocation of the Edict of Nantes in October 1685 by the king Louis XIV of France, the Huguenots had to either abandon their religion and convert to Catholicism or flee France clandestinely. As a result, thousands of them fled to England, the Dutch Republic and the German States, where they tried to establish their new lives. They faced

² Ch. van den Heuvel, *'De Huysbou': A Reconstruction of an Unfinished Treatise on Architecture, Town Planning and Civil Engineering by Simon Stevin*, Amsterdam, 2005.

³ Ph. Ariès and G. Duby (eds.), *Histoire de la vie privée*, Paris, 1985–87; L. Cowen Orlin, *Locating Privacy in Tudor London*, Oxford, 2007. J. Habermas, *The Structural Transformation of the Public Sphere: An Inquiry into a Category of Bourgeois Society*, T. Burger (transl.), Cambridge, Mass, 1991 [1962].

multiple challenges. The first and most important one was to make a living for their families and themselves.

Research into the Huguenot refuges has its own tradition. While many studies were dedicated to the help provided by the local authorities in different countries of their refuge, only a handful treated the question of how a refugee would make a career, and how their contribution to the local societies extended beyond providing extra working hands and practical skills such as weaving and painting. Yet, one important aspect of making a living and contributing to the local society of their new homeland was almost entirely absent: the question of Huguenots as educators. Having touched upon this topic in my doctoral dissertation, I decided to go in depth with my subsequent research. These resulted in several publications. The articles below represent exactly that – an initial probing into the different aspects, subsequent development and a broader overview with more substantial conclusions. Three of the are articles presented here: **“A Huguenot Education for the Early Modern Nobility” (pub. 13)**, **“Wpływ hugenotów na edukację holenderskiej szlachty” (pub. 8)** and **“Early Employment Networks of Paul Rapin-Thoyras: Huguenot Soldier and Tutor (1685-1692)” (pub. 9)** are mainly concerned with these points: education and career.

The first of the articles: **“A Huguenot Education for the Early Modern Nobility” (pub. 13)**, is a study, in which I analyse how Huguenot tutors, immensely popular at the time, were presenting themselves to foreign employers, who were interested in hiring a French speaking tutor. Firstly, I presented an introduction dealing with the significant changes in the education of the nobility in the early modern period, as part of the civilising process as outlined by Norbert Elias and the criticism that he received for this theory.⁴ The growing importance of the French language and culture consequently to the rise of the importance of the French court from the end of the sixteenth century, made them sought after by European Elites. The elite was eager to educate their children to know the French language and culture. This means that tutors would be hired if they possessed this knowledge. Yet, language and culture were not the only criterium to hire a tutor. Religion played an important role in this: a Protestant child could not have been educated by a Catholic tutor (although such incidents did occur on a small scale, especially when Reformed children were sent to Catholic schools simply for the lack of any other option or for better quality education). Therefore, this third factor of Reformed religion was a key in the Huguenot popularity as tutors. Their common religious (Protestant) background enabled parents to hire them. As such, parents, as I discovered, saw Huguenots as the best choice of embodiment of all the three factors: religion, language and culture. This was a unique combination, not available in another other French speakers – as both Swiss and Walloons lacked the culture component. Subsequently, I focused on particular case studies. This was done than based on manuscripts in English and French, located in the British Library in London, University of Canterbury, Nottingham University Library, as well as documents in Dutch and French from the Royal House Archives in The Hague.

⁴ N. Elias, *The Civilizing Process: Sociogenetic and Psychogenetic Investigations*, E. Jephcott, trans., revised edition, E. Dunning, J. Goudbloom and S. Mennel, ed., Oxford, 2000; J. Duindam, *Myths of Power: Norbert Elias and the Early Modern European Court*, Amsterdam, 1995.

Among the first European noblemen to have had a Huguenot tutor was Edward VI (1537-1553), the future King of England, who had a certain Jean Belmain to teach him French, as well as to direct his religious writings in this language. The article also examines several Huguenot tutors in the United Provinces. These were the theologian André Rivet, the artist Abraham Raguineau, the scholar Samuel Chappuzeau, and the military commander Jean de Morel, tutors to several of princes of Orange and Counts of Nassau-Dietz.⁵ Particularly interesting was the case of De Morel, who was accused being “overly French” by his pupil’s uncle, yet defended by the pupil’s mother, who saw this as a quality rather than threat. In the final part of this article I analysed several Huguenot tutors of the Spencer and the Bentinck families, among them Jean Rou, and more significantly Pierre Flournyous, who as tutor to Robert Spencer (1701-1729) was authorised by King George I of England, and taught other noble children, Lord Musckerry and Justin Maccarty.

These analyses allowed for the conclusion that Huguenot tutors were popular among European elites, both among the princes and among the nobility in England and in the United Provinces. It concludes that the level of education of the tutor had direct consequence for his employment – the higher the education was, the higher family he could be employed by. The tendency to employ Huguenot tutors continued also into the eighteenth century, until the French Revolution.

While the article discussed above focused an analysis of several case studies, the second article entitled “**Wpływ hugenotów na edukację holenderskiej szlachty**” (**pub. 8**) presents a synthesis of my research into Huguenot tutors in the United Provinces of the Netherlands.⁶ It was initially published in Russian.⁷ Then it was expended with a reflection on the privacy aspect in tutor-pupil relationship and translated into Polish (by Dr. Małgorzata Karkocha) and into English (by myself).

In this article, I present the way that Huguenots established themselves in a new country by employing their social networks and personal qualities in order to get closer to the Dutch elite. The key to their success was their Calvinist religion, practiced also by the Dutch elite, which also used French on daily basis. The elaborated networks of personal contacts of Huguenot pastors and family members married into the Dutch elite, together with personal acquaintance through the mode of the scholarly Republic of Letters, were, as I showed, the key factor in making a living in the new country.

The first section of the article focuses on the examination of the body of refugees in the Dutch Republic and the various professions they represented, such as doctors, lawyers,

⁵ This led me to expand my examination of the Huguenot tutors in the Netherlands in several other articles, focusing on different aspects, as I will outline below.

⁶ It has also appeared in English: M. Green, “Huguenot Impact on the Education of the Dutch Nobility”, in: *Review of Social History*, vol. 17, 2 (2018): 255-270.

⁷ M. Green, “Тугеноты и их вклад в воспитание нидерландского дворянства” (Huguenots and their impact on education of Dutch nobility, in Russian), in: *Проблемы социальной истории и культуры средних веков и раннего нового времени* (Problems of Social History and Culture of the Middle Ages and Early Modern Period), vol. 12 (2015): 269-292. Peer-reviewed. (“Gugienoty i ich wkład w wospitanije niderlandского дворянства”, in: *Problemy socjalnoj istorii i kultury sriednich wiekow i ranniego nowego wremieni*, vol. XII, 2015, pp. 269-292).

scholars. At the same time, a large majority of them were simple peasants. Therefore, it was only a small minority among the refugees that was sufficiently educated to become tutors. Tutorship was important means for the educated Huguenots to make a living at least in the first stages of their life in the new country. Nonetheless, despite the importance of Huguenot educators for the European society, because of their presence in many Reformed countries, the topic was almost absent in the modern research.⁸ Thanks to analysis of editions of primary sources in English, French, Dutch and Latin, as well as of manuscripts from the Royal House Archives in The Hague in French and Dutch, from the British Library in English, I succeeded in recreating a collective portrait of Huguenot tutors in the Dutch Republic.

In the second part of the article, I focused on concrete examples of Huguenot educational ideas. I analyse *Projet pour l'éducation d'un jeune seigneur* by Jean Rou (1638–1711), intended for Johan Willem Friso of Nassau-Dietz, written ca. 1694. In his project for the education of the prince, Rou places religion as the most important study subject, a base which serves for education in all of the other subjects. Rou propagates the ideas of education that echo Erasmus of Rotterdam, including gentle treatment of the pupil, but also advocated a friendly relationship with him. This remark allowed for the development in both the Polish and English version of my article about privacy in the early modern tutor-pupil relationship. Here, I stipulate that Rou aims at creating a zone of privacy, in which he would be able to have a relationship of trust with his pupil. This trust was important for the educational process.

The most important **conclusion** of this article is that Huguenots acted as cultural intermediaries between their own culture and that of their new homeland, bringing into the Dutch and English educational sphere knowledge that was unavailable for the family, but at the same time bringing to their own refugee homes notions learnt in the houses of their local employers.

The next, third article relating to Huguenot tutors focuses on a case study. The text entitled **“Early Employment Networks of Paul Rapin-Thoyras: Huguenot Soldier and Tutor (1685-1692)”** (pub. 9) I am analysing the professional path of a Huguenot tutor, and later scholar, Paul Rapin-Thoyras, who became the head tutor of the son of most power ally of the Dutch Stadtholder and King of England William III of Orange – Hans Willem Bentinck. In this article I explored events that lead to Rapin being nominated as the head tutor to Bentinck’s son Henry Woodstock. He was particularly an interesting case due to the unconventional way that his career was developed. He came from a family of a lawyer, lesser provincial nobility and was sent to study in the Huguenot Academy of Puylaurens as many of his co-religionists were. Having finished studies of law, but probably never passing the exams to become a lawyer in France, he left a few months after the Revocation of the edict of Nantes in early 1686 and first came to England, where he could not find employment, and

⁸ Until the publication of the article, only two collective monographs on this subject had been published. G. Sheridan, V. Prest (eds.), *Les Huguenots éducateurs dans l'espace européen à l'époque moderne*, Paris, 2011; V. Rjéoutski, A. Tchoudinov (eds.), *Le précepteur francophone en Europe, XVIIe–XIXe siècles*, Paris, 2013. The important summary on Huguenots of the early modern period, does not mention Huguenot tutors at all. See: R.A. Mentzer, B. Van Ruymbeke (eds.), *A Companion to the Huguenots*, Leiden, 2016.

then to the Dutch Republic where he joined the army of William III that was marching into England at the time of Glorious Revolution. Yet, it was his erudition and education that led his commander to introduce him to the King.

The main research question that the article deals with is how did Rapin become tutor to Henry Bentinck, Viscount Woodstock, the son of the closest associate of King William III of England. In order to answer this question, I used the rational choice theory, as outlined by Lina Eriksson, and examine the various options that Rapin had at each significant point of his professional life, thus becoming an active thinker and making his own choices, rather than being carried by outside circumstances.⁹ With the help of this theory, and that of Paul McLean on the functionality of an early modern network, I reconstructed the world that surrounded Rapin and in which he operated.¹⁰ With this article, I aimed at demonstrating the usefulness of this theoretical framework for historical analysis on Huguenot networks.

The article was divided into several sections. The first section of the article deals with the sources for the life of Rapin. The difficulty lied in the fact that only a few documents survived in the archives regarding the early stages of his life which I discuss in this article. Consequently, I relied on two published biographical studies, where factual course of events was presented, based on lost archival documents, and provided it with my own analysis and contextualisation.

The next parts of my analysis were based on the French-language correspondence between the main characters of the article, located at the University of Nottingham and the British Library. The second section dealt with the family network of the Rapin family in France. In my analysis I relied on the patron-broker-client structure of the French society, and in particular on Sharon Kettering's methodology.¹¹ With its help I reconstructed the patronage relationship of Rapin's family, in particular the family ties with Paul Pellisson, advisor to King Louis XIV of France, who was the greatest source of benefits in the entire country. It is this connection to the King that eventually was seen of particular value when his candidacy was discussed for the teaching position for Bentinck's son. Furthermore, I established networks in which Rapin operated – the Huguenot network, uniting his co-religionists in France and in exile, nobility network, uniting noblemen as a societal stratum, which both helped him together with his family networks to get employment.

The next section examines how with the help of his networks Rapin fled France and what choices he faced in order to do so. It was through his connections with Pellisson that he managed to escape, yet it was also because of them that he had to leave his first refuge in England, as after refusing the idea of turning Catholic, he was no longer supported by these family friends there. Pellisson was acting as a broker for Louis XIV by trying to make Rapin convert and return to France. Rapin's failure at establishing his own connections in England led him to leave the country for the lack of any prospects.

⁹ L. Eriksson, *Rational Choice Theory: Potential and Limits*, New York, 2011.

¹⁰ P.D. McLean, *The Art of the Network: Strategic Interaction and Patronage in Renaissance Florence*, Durham, London, 2007.

¹¹ S. Kettering, *Patrons, Brokers, and Clients in the Seventeenth-Century France*, New York, Oxford, 1986.

Another section deals with army as a network, in which Rapin, having gained reputation as a erudite, gained access to the circle surrounding King William III. This is where he employed his broad education, received in the Academy of Puylaurens. Yet, he did not have a patron who could have helped him in obtaining a good and permanent post. Yet, through his Huguenot connection with Henri de Massue, marquis de Ruvigny, close associate of William III, he was introduced to the King, who, being likely aware of his connections in the French court, recommended Rapin to the position of head tutor to the son of his closest friend Hans Willem Bentinck, the earl of Portland.

The conclusion of this article points out the importance of choosing the strongest network to operate within, in order to achieve one's goal. The web of connections which Rapin had made him important to the English king, thus enabling him to obtain the teaching position with Bentinck, allowing him for the first time to have a steady and secure income. I will come back to the figure of Rapin below, as he makes the object of two additional studies.

The fourth article concerned with the Huguenot minority and its private life, which falls into the same category of analysis of Focus I is **“At the Crossroads of a Philological Argument: New Letters of Jean Rou to Pieter Burman” (pub. 11)**, which I co-authored with Israel Muñoz-Gallarte from the University of Cordoba. My contribution to this article consisted of conducting the archival research, transcribing and analysing the source and writing the entire text, with the exception of translating it, which was done by my co-author. The article presents a fascinating case of two unknown letters of the object of my doctoral dissertation, the French Huguenot Jean Rou, and a Dutch theologian Peter Burmanius (Pieter Burman). These letters show, how the individual participants of the Republic of Letters interacted with each other, and how one's status was built based on expansion of one's social connections.

After a biographical analysis of the two protagonists of this study and their scholarly path, I focused on a comparison between two schools of textual criticism: the Dutch school, which focused on the accuracy of the text at any expense, even if it came at the cost of the logic of a given text; and the French school, which saw the understanding of the meaning of the text as the ultimate goal. Rou represented the French school, while Burman - the Dutch. Dutch scholar Scaliger was among the greatest representatives of the Dutch school. Yet, this approach was criticised by scholars for its static standing and lack of will to keep the writings relevant for the contemporary reader. Opponents of this school included the journalist and scholar Jean Leclerc. Rou, who knew Leclerc at least through correspondence and publications, saw the importance of understanding of the text as a key to learning.

The two letters presented here focus exactly on this point of elucidation of meaning. In his two letters, Rou presented his stand to Burman. Rou's article, “Dissertation sur les Deux Cato's”, concerns the confusion between two Cato's – the Elder and the Younger in Virgil's Aeneid, 8:670. In this text, Rou examines various possibilities for the confusion – scribe's error, mistakes in understanding Latin grammar, anachronisms etc. The article includes the textual edition of two letters from Rou to Burman (located at the Leiden University Library), the first in Latin (with translation) and the second in French, with commentary to each of the letters. The content of the French letter, which was sent three months before the Latin one is shorter, lacking details about Rou's son playing part in this scholarly exchange. The Latin

letter was more detailed, carefully crafted, aimed at convincing the Dutch scholar in the substance of his arguments, but probably in no avail. There is no record of any reply ever received by Rou concerning Burman's conclusions.

The conclusion points out that while Rou was a recognised scholar within the Republic of Letters, and was part of the ongoing scholarly debates, it was important for him to pursue his scholarly reputation even if he had no possibility to be full-time scholar like Burman. At the same time, engaging in correspondence with such a high-profile scholar like Burman would have helped Rou to increase his personal scholarly reputation within the Republic of Letters, but also among other scholars and elite in the United Provinces, to assure possible favours. For Rou, this personal reputation was a key for securing income and prosperity.

While individual's career and making a living were prominent points in the four articles discussed above, the topic of private education, already introduced above, was a guiding thread in the two first texts. I developed the matter further in my following three articles, in which private education comes to the fore. In these articles, I examine how an individual was formed, who was the tutor, how the educational hierarchy was determined, how the household was organised and finally, how personal bonds between the tutors, pupils and families were formed. My research into archival sources in the Netherlands and England show that the head of the educational structure for the elite was usually a university professor, who would be either appointed as the head tutor or as preceptor, under a military commander, who would serve as head tutor in this case. For the rest of the high nobility it would be a university graduate, preferably of well-known status within the Republic of Letters, and possessing the qualities which I pointed out above, which made Huguenots to be featured prominently in the educational environment of the time.

The first article on this topic is "**Bridging the English Channel: Huguenots in the Educational Milieu of the English Upper Class**" (pub. 10) focuses on the way that Huguenots established themselves in England through creating various academies for noblemen, private tutorship and establishing schools. They had to navigate through severe restrictions of the government on their activities. Some of them chose to become travelling tutors and accompany noble children on their Grand Tours. The collective portrait of Huguenot tutors in the English context is presented, as well as their private educational programme, which proves to be rather similar to these in France and the Dutch Republic. I based my research on English and French manuscripts held at the British Library, the National Archives in London, City Library of Geneva.

In the article, I outline the Huguenots existence in France as a minority and in England as religious refugees, who face various limitations by the State, among them the will that they conduct their services in English. Subsequently, I analyse the growing demand of the nobility and richer merchants to receive high quality education .

I assess the private schools and academies established by the Huguenots in England in comparison to existing English schools. The latter schools would be teaching religion (Reformed), social norms, morals and Latin. Contrary to this, Huguenot or "French schools" offered more practical education, such as a profession, knowledge of French and of course

Reformed Religion, arithmetic – this was of particular interest for the merchants, and lower layers of nobility. Other types of schools opened by Huguenots were riding academies, which included besides riding skills, also fencing, dancing, mathematics, etc. Next to institutionalised education, Huguenots also worked in the field of private tutorship, aiming mostly at the very rich elite. One particular case is examined in the first stage – Jean Gailhard, a tutor, who wrote a treatise on education, in English, in which he calls for the parents to understand the inclination of the child for a certain topic. Other Huguenot educators who did not produce specific texts about their ideas are assessed next – journalist and writer Abel Boyer, the scholar Pierre Coste, who was a friend of John Locke and others. The final part of this section returns to Jean Gailhard, who is examined as a travelling tutor to Philip Perceval. Particularly important is the section on interpersonal relationship between the tutors and the pupils and the major difficulties arising during the educational process, such as complete lack of compatibility between the pupils and the tutors, the extreme demands of the parents and others.

The analysis conducted in the article allowed to reach several observations on the education offered by Huguenots to the English elite. They made a significant impact on the society through their private schools and individual tutorship. While Huguenots' motivations were financial need, they also wanted to promote their own religious views, first of all to their own compatriots, who attended these school together with the English. The private tutorship was only affordable to the local elites, and the programme offered was tailor-made for the needs of a specific family. The average Huguenot tutor would be a man of university education, who would obtain his post via various connections within the political world, via the Huguenot network or by his own scholarly reputation. For many of the tutors, this job was a stepping stone for a permanent employment in another capacity.

The second article on the topic of education is **“The Orange-Nassau Family at the Educational Crossroads of the Stadtholder’s Position (1628–1711)”** (pub. 7). It is a major study, which focuses on the Dutch Republic, where the whole educational milieu of the four generations of the Dutch Stadtholders is reconstructed based on egodocuments (in this case personal letters written in French and Dutch from the Royal House Archives in The Hague), starting with Willem II in 1628 and ending with William IV in beginning of the eighteenth century. While it builds upon previous research, it presents an extended analysis over a period of ca. ninety years of the Stadtholder’s education, in light of civilising process as presented by Elias. The aim of the article is to examine how the Stadtholder’s were educated for their future role as defenders of the faith and of the land, as well as politicians and courtiers, owing to the two princely courts in the Dutch Republic in The Hague and in Leeuwarden, this all while keeping in mind the dual position of the Stadtholders in the Country. On the one hand – they were servants of the State, without princely powers, and on the other – they were the highest nobility of the land and as such patrons of art, centre of political power etc. These general aspects are outlined in the introduction, where also the notions of “honnête homme” and courtier are examined.

Subsequent sections of this article deal with the two sides of the Orange-Nassau dynasty – Orange in The Hague (Willem II, Willem III) and Nassau in Leeuwarden (Hendrik Casimir

II, Johan Willem Friso, Willem IV). The examination is divided into subjects taught: religious education and its instructors (prominence of the Dutch theologians in The Hague, while Huguenot pastors were prominent in Leeuwarden); humanistic education useful for courtiers; and military upbringing that was provided by both local Dutch and Huguenot tutors. Additionally, the educational hierarchy at the court in The Hague is reconstructed for the first time: the head tutor at the top to supervise the educational process, preceptor in charge of teaching religion and moral upbringing following, and then subsequently tutors of individual subjects.

The main discovery here was that the struggle for the education of the Dutch princes was prominent throughout the entire period analysed in the article, and it was object of disagreement between widows and male relatives, between central power of the Stadtholder in Holland with the cousins, Stadtholders of Friesland, who were a junior branch of the Orange-Nassau family. While Dutchmen and Huguenots occupied interchangeably the position of head tutor in many of the cases, there was a clear tendency to hire Huguenot tutors throughout the entire period examined. The educational ideas of the dynasty were dictated by their reality, in which they had to balance between their military, courtly and political roles, which is clearly seen in the educational strategy employed.

The third article, **“Reporting the Grand Tour: The Correspondence of Henry Bentinck, Viscount Woodstock, and Paul Rapin-Thoyras with the Earl of Portland, 1701-1703” (pub. 12)**, I returned to the figure of Paul Rapin-Thoyras. This time based on the surviving correspondence in French from the British Library and Nottingham University Library (which will be addressed separately below), I analysed his relationship with his pupil Viscount Woodstock. I focused on the period of Woodstock’s Grand Tour, during which numerous conflicts emerged between the pupil and the tutor, as well as with the father, to whom the correspondence was addressed.

The first part of the article deals with the notion of Grand Tour, which was an early modern educational travel, aiming at both presenting the offspring of the family, most often noble, rarely merchant, to the family connections abroad, and at the same time to complete his (women rarely undertook this journey) education by getting acquainted with foreign languages, customs and visiting most important sights of the Western civilisation at the time - Italy, at times France, German States.

After the presentation of the sources, biographical lines of the correspondents, I focused on the analysis of the preparations for the trip, which included a travel plan and an outline of the activities to be undertaken, as well as preparation of Woodstock in history by an external tutor. I then analysed the relationship between the tutor and the pupil during the Grand Tour, which saw significant deterioration during its course, resulting in the tutor’s departure back to The Hague, and the pupil’s continuation of the journey on his own. This demonstrates how fragile the situation was for both and the equilibrium was hard to keep, because of various pressures applied during the journey – absence from home, the will of the pupil to be independent, the wishes of the father that did not correspond with these of the travelling party. The family relations were complicated and impacted the success of the Grand Tour.

The important conclusion to be drawn from this article is that despite the financial dependence of the son on his father, and of the tutor on the father, there was an important degree of independence in taking decisions in relation to the travel. Furthermore, the conflicts arising between the travelling parties have been determined by the rather awkward position that the tutor had found himself during the trip – on the one hand as the protector of the interests of the son, while the executor of the will of the father and to some extent his spy.

Summarising my research into education and educator's career so far, there are several important issues pertaining to private life of early modern people. First and most important one is that religion played an important role in the employment process. The case of the Huguenots hired as tutors for various noble families in England, France and the Dutch Republic demonstrates that it was through strong networking among co-religionists that patronage would be obtained from powerful aristocrats who could then broker a position. Secondly, the socio-economic motives of individuals that arose due to religious persecution, were important driving force for leaving France and establishing a new life abroad. Thirdly, when abroad, the Huguenots increased their chances of getting jobs, because of their “Frenchness”, which is a paradox, because in this way in fact they benefited from the same culture in which they were persecuted. Fourthly, education of an individual, and in particular of a prince, was an important card in power struggle between various parties involved – parents, extended family and the State. Interpersonal relationships that developed between pupils, tutors and families present a fascinating source for exploration of the daily life of the early modern upper echelon society.

The last strand within the focus on problematics of various aspects of private life is Jewish-Christian relations in the United Provinces. Jews started to immigrate to the United Provinces on the turn of the seventeenth century following persecution in other parts of Europe. There they found a safe haven which allowed them to establish a thriving community life, without recurring acts of violence against them. The local Dutch population was used to co-habit together with other religious denominations, and Amsterdam in particular had also the presence of different races, the Huguenot refugees from France were encountering this “polireligiosity” for the first time. The attitude of these Huguenots towards the Jews, both of whom were in fact refugees, is the object of my final study of the cycle of publications on private life and privacy in the seventeenth and eighteenth centuries.

The results of my research were presented in my book *An Interreligious Dialogue: Portrayal of Jews in Dutch French-Language Periodicals (1680-1715)* (pub. 2). A much-shortened version of this book was published previously as an article under the title: “**The View of Huguenot Journalists on Jews and Other Religions in their Periodicals in the United Provinces, 1680-1715**” (ad.pub. 2). In the book, I analyse how Jews were depicted in French language scholarly journals and lay (popular) gazettes that were published in the Dutch Republic between 1680 and 1715. These periodicals were all, but one, *L'année burlesque* were published by or had major contributions to made Calvinists. The book aimed at discovering the different groups the French authors living in the United Provinces referred to the Jews, and also in which way these authors relate to Jewish individuals, their private life and privacy.

The book was divided the book into three parts, which followed an introduction on the Jewish and Huguenot situation in the United Provinces at the time, and on the Republic of Letters, part of which some of the authors certainly were, as well as the methodology for researching privacy based on heuristic zones.

Part 1 of the book is dedicated to the scholarly journals and the Jewish image presented in them. My sources were *Nouveau journal des sçavans* edited by Etienne Chauvin, *Journal littéraire*, edited by the Scotsman Thomas Johnson, where major contributions were written by Huguenots, and *Histoire critique de la République des Lettres*, edited by Samuel Masson. The scholarly journals were mostly occupied with the Jewish past, but also at time with the present.

Part 2 is dedicated to the Jewish image in lay-gazettes, which were publications mainly informing about the current events and gossip. The two sources are *L'année burlesque* for the year 1683 was published by a certain Jean Crosnier, a man whose religious affiliation remains unclear, but who certainly posed as a Huguenot during his stay in the United Provinces; *L'esprit de cours de l'Europe*, edited by Nicolas Gueudeville for the years 1699. In particular the first case is engaged with personal depiction of the Jews – showing them as men and women of low morals, who sin against their own religion and against the law of the country, yet without an explicit anti-Jewish sentiment – they are not described as evil or intentionally corrupting others, but just being such. We also see instances where privacy becomes a threat – all the bad deeds happen either behind closed doors, where one cannot observe what is going on, or in the shades, once again out of sight.

Part 3 is dedicated to non-Christians in the same periodicals discussed above, namely Muslims, Ottoman Turks and Siamese. While the Ottoman Turks were depicted in these sources as treacherous, but treated with respect, other Muslims were at times ridiculed for their beliefs. The Siamese received the most attention in particularly in relation to their customs of marriage and of dress. The authors were engaged with discussing the intimate details of their lives in a way that left no place to conceal any information from the reader.

The conclusion to this book presents the four distinct groups of Jews that I uncovered in these periodicals, the biblical Jews, the Jews of the Exile after the fall of the Second Temple (70 C.E.), contemporary Jews and the Jewish rabbis. The periodicals portray the biblical Jews as God's chosen people, yet the exiled Jews are an example of what happens to those who do not except Jesus Christ as their Saviour. Contemporary Jews were considered to be unreliable petty criminals, but there was no strong anti-Jewish sentiment present. On the contrary there is a feeling of sorrow for the persecution they encountered in some cities. Jewish Rabbis were portrayed as those who are the most mistaken in interpreting the Bible.

When privacy is concerned, the contemporary Jews were portrayed as those who commit amoral crimes – adultery, robbery and theft. This is the place where the privacy perspective is so important: we see that Jews lived often on the margins of the society. Even more so, it seems that through these misdeeds of the Jews which pertained to the private realm, the authors of the periodicals promoted the negative image of the Jews of their own time.

The comparative part of this book focused on the way that Muslims and in particular Ottoman Turks, as well as the Siamese, were portrayed too. It is there, in particular in the depiction of the Siamese people that we see a great pre-occupation with private life. The Siamese were labelled primitive because of their ways of marriage, and also because they did not have what we would call nowadays a sense of privacy – in various circumstances they did not mind being seen without any clothes. This is contrary to the reflections on Muslims and Turks, where there is no references made to their private sphere at all.

Focus II in my research on early modern private life and privacy in the seventeenth and eighteenth centuries is on egodocumental sources in the United Provinces in general and in Amsterdam in particular. Egodocuments are sources that are written by oneself about one self and contain the particle “I”, according to the definition of Jacob Presser, a Dutch Jewish scholar who coined the word itself. As such they are the best source that allows to trace personal ideas, feelings and views on situations. One needs to keep in mind the audience for whom the text was intended – family, religious community or a as a means of self-expression without any specific audience in mind. While there is no concrete methodology available to examine privacy, I was helped in my research by a set of heuristic zones of privacy, developed by Mette Birkedal Bruun, which mapped the early modern world into soul/mind, body, chamber/alcove, house/household, community and state, the first one being the most private one.¹² Using the concept of privacy as negation, such as what is not professional means it is personal, I aimed at using contextualisation to understand whether the source speaks of private setting. I furthermore employed the working definition of privacy as proposed by Stephen Margulis, who defined it as limitation of access that was done by the person, to create his or her “privacy”.¹³

The many years of research into the personal lives of tutors, pupils and parents over years drove me to include the notion of privacy in my research. In 2018, as researcher at the Centre for Privacy Studies at the University of Copenhagen, I started to focus more on egodocuments in my search for the way that early modern people wrote about and interacted with their private sphere and how they viewed their “privacy”. This was especially important as the word “privacy” was not mentioned in the Dutch texts on which I focused at the time. Yet, I was determined to see my sources speak about it, and I was aiming at make use of the available tools that would enable it. The variety of available sources – almanacs, journals, diaries, memoirs, written between mid-seventeenth and early nineteenth century, offered me the possibility to see the traces of evolution of the egodocumental writing in general and of the attitude towards private life and privacy within them. My aim was to trace how certain ideas about privacy were developed, and how particular groups of population wrote about it.

This research strand requires extended archival research, as the sources were located in various archives in the Netherlands. In order to obtain them, I travelled to the Royal Library of the Netherlands in The Hague, Royal House Archives in The Hague, TRESOAR in

¹² Mette Birkedal Bruun, ‘The Centre for Privacy Studies Work Method’, online ed., https://teol.ku.dk/privacy/research/work-method/privacy_work_method.pdf/PRIVACY_Work_Method_Acces.pdf

¹³ Margulis S.T., “Privacy as a Social Issue and Behavioral Concept”, *Journal of Social Issues* 59, 2 (2003) 243–261, here 246.

Leeuwarden, City Archives in The Hague, University of Amsterdam Library, Library Etz Haim in Amsterdam, City Archives Amsterdam, City Archives in Utrecht and City Archives in Haarlem. Furthermore, I also used published sources, mostly within the series *Egodocumenten* by the Dutch publisher Verloren, one of the leading publishers in the Netherlands in historical scientific literature. The obtained sources showed that many of those who wrote egodocuments belonged to the Mennonite community, another large part was Dutch Reformed, adherents of the privileged church in the country, some were Catholics and only a handful of Jews wrote egodocuments.

Until now, within this research focus, I have published two articles, one article in print, and one source edition with a large introductory article on the topic of early modern privacy.¹⁴

The first article in this series is “**En privé & en public. The Childhood Letters of the Dutch Stadtholders**” (pub. 6), which was co-written by me, as the first author, with my two colleagues from the Centre for Privacy Studies (PRIVACY) in Copenhagen, Lars Cyric Nørgaard and Mette Birkedal Bruun. My contribution to this article consisted of collecting the manuscript sources, analysing them, transcribing and translating them from French and Dutch and drafting half of the text, amounting to 65% of the work load. The article focused on the analysis of the correspondence of young Dutch princes from the privacy perspective, in light of an educational tractate written by one of the Huguenot tutors at the court, the theologian André Rivet, who was already object of my research. The sources include Dutch and French manuscripts from the Royal House Archives in The Hague and editions in Latin and French.

By bringing the privacy perspective, in combination with the examination of Rivet’s *Instruction du prince chrestien* (1642) offered a fascinating insight into how the tutor, probably guided by the family, created the private and the public persona of the young prince (since the Dutch Republic had no king, but the Stadtholder held the title of the Prince of Orange). The correspondence echoes the notion of privacy and presented a clear picture of the domesticity of the young princes versus their engagement as political actors, by for example writing reports to their parents about the daily events in the household, giving orders etc.

The article begins with a analysis of Rivet’s theological and educational background was presented, as well as his path as a university professor and eventually tutor. Then the focus shifts to early modern letter writing, which was part of educational practice of the time, and allows the researcher to see how upbringing of a prince functioned in practice.

The subsequent section deals with the distinction between the two personae of the prince as seen in Rivet’s book, which presents imaginary dialogues between a prince and his tutor, on how to behave. The position of a tutor as a moral and educational authority is underlined throughout the text. The prince should be acting in public and in private in accordance with

¹⁴ See also two edited volumes discussed below in “Other scientific achievements”: M. Green, L.C. Nørgaard, M. Birkedal Bruun (eds.), *Early Modern Privacy: Sources and Approaches*, series: *Intersections*, Leiden: Brill, 2022. ISBN: 978-90-04-15291-5 (hardback); ISBN: 978-90-04-15307-3 (e-book); M. Green, I. Huysman, (eds.), *Private Life and Privacy in Early Modern Low Countries*, series: *Early European Culture*, vol. 19, Turnhout: Brepols, 2023. ISBN: 78-2-503-60444-2. In print.

his princely duties, thus while making a distinction between public and private, still converging them. All of this is done through the prism of the three spheres of Rivet's educational system: self, household and society

The next section outlines the main principles of Huguenot education and its presence in the United Provinces already from the time of William I the Silent of Orange, whose wife Louise was a daughter of the Huguenot commander Gaspard de Coligny, and wanted her son, Frederik Hendrik to be brought according to the French standards. The theologian and the military commander Philippe Duplessis-Mornay wrote a special tractate for this purpose. The next section deals with epistolary zones of privacy, which mould the princely self through correspondence, not only via teaching him how to write but also how to govern and to be affectionate. It shows the personal attitudes of the parents towards their children and vice-versa. It is seen how the parents shape the child's mind and behaviour through various corrective tools – noting the grammar, complimenting good behaviour, reprimanding the bad.

The conclusion shows that although the letters written by princely children were read by tutors and secretaries and not only by the parents, were private nonetheless, because the people involved were part of the private circle of the family on the one hand. At the same time, if to use Rivet's *Instruction*, it is evident that such correspondence is means of education also in private, away from the public gaze.

I continued to further investigate these ideas in three subsequent articles. The first article “**Spaces of Privacy in Dutch Early Modern Egodocuments**” (pub. 5) focuses on the provenance of the concept of “privacy” and the word itself in the Dutch language. It is the first article to tackle this question. For this purpose, I have examined several egodocuments written by Dutch men and women, where I point out that the spatial dimension of privacy becomes more and more visible. The division of the house into purposeful rooms – the study room, the living room, the kitchen etc, all have consequences for the feeling of a person, of his or her private space. The access to this space was regulated by the will of the person.

The article begins with the analysis of the appearance of the English word “privacy” in the Dutch language. The results show that it was only in the nineteenth century that the English word was first used as such in English-language newspapers in Dutch colonies and former colonies, then only then, the English word appeared in the Dutch language newspapers. Nowadays it became a word completely embedded in the Dutch language and commonly in use.

Subsequently, I investigate the notion of privacy, which existed in the United Provinces and was expressed in different ways. The focus here is spatial privacy, in particular in the domestic space. The first part deals with the unpublished treatise *De Huysbou* (ca. 1600) by the renowned Dutch mathematician and architect Simon Stevin, in which he defines how an ideal house would look, and that included corridors to avoid passage through rooms, locks, secluded toilets etc, the definition of antechamber, which would be separate from the living room, all to allow what we would call nowadays “privacy”. This shows that privacy could only be available who had the money to pay for it. Next, I examine these spatial notions of privacy based on several English and Dutch sources. The first one is a diary of the school

master David Beck (1624), in which he wrote about his daily life, mentioning how he met friends in his “study”, where one could only come in by invitation, participating in common activities in the kitchen, and other important manifestations of his private life and privacy. Another example is that of Constantijn Huygens Jr., famous Dutch scholar and secretary to King William III, who also kept a diary, in which he wrote about sex, personal life of himself and others. One of the most telling examples examined by me was the occasion on which William III and his friend Johan van Dorp were locked behind closed doors on several occasions for prolonged periods of time, which created enormous curiosity by Huygens. The third example is that of Maria de Neufville, a Mennonite merchant from Amsterdam, who left a short autobiographical account (ca. 1778-1779), in which she described her so-called “sad life”. The analysis of this document shows that she would feel happiness in certain spaces and sadness in others. As such, for her, her house and her bedroom were a happy space, where she felt secure, and at times loved, while the “outside” was a place of misery.

Summing up, the examples show the correlation between architectural developments that were described by Stevin in the egodocuments examined – appearance of separate rooms for various purposes – the study, the kitchen, the antechamber, all of which allowed certain degree of privacy, by including and excluding people from them, i.e. limiting and granting access.

I furtherly investigated these research conceptions in the second article, **“‘For My Personal Use’: Notions of Privacy in Egodocuments from Early Modern Amsterdam” (pub. 1)**. There, based on several case studies I analysed how privacy was perceived and performed in Amsterdam. In the introduction I analyses the use of egodocuments for the study of privacy and quantify egodocuments written in Amsterdam. Religious aspect seems to be particularly important – many authors are Mennonites, which can be explained by the Mennonite religious practice of introspection. Pietists offer conversion stories, Huguenots wrote the stories of exile.

The four examples analysed are: 1. The Almanac of Dirck van der Koghen, a Mennonite, for the years 1680-1681, in which he noted his daily life and travels. This source is important for its engagement with personal feelings of its author, which characterise his private world. 2. Hermanus Verbeeck, a Catholic, wrote his memoirs sometime before his death in 1681, and he focused on the difficult life he had. He led the reader inside his childhood house to tell the painful events which happened to him there, but also introduces his emotional distress from leaving his home and going to school. 3. Arent van der Meersch, another Mennonite, wrote his almanac in 1745, offers the insight not only into his daily life, but also into his daily meals, which are dully noted in the text. He also expresses his love for his wife in a poem, which tells us about the close and happy relationship they had. He also uses language that leads the reader into the private domain: “for my personal use”, when he refers to a whig he bought. 4. Secret book of Jan Hendrick Hermans of German origin, probably Reformed. This source is interesting not only because of the private information written there – various rumours about people he knew, but also for the fact that some of the pages were torn out, making it inaccessible to others and once again – private.

The conclusion shows that close reading and contextualisation of egodocuments can reveal a great number of details about how early modern people thought of and performed privacy at home and outside, how they viewed their private zone and who was allowed to be part of it. Here we see that religious element also played an important role in the understanding of privacy. From the diachronical perspective, it is possible to state that the fact itself of writing of an egodocument speaks about the will of a person to engage with his or her most private feelings and ideas, especially in documents written in the eighteenth century. While in the earlier sources of the seventeenth century, there were private sentiments expressed about love of husband and wife, the more detailed description of these sentiments increases as the years go by.

The third article of the same problematic, **“Privacy in Jewish Egodocuments of Amsterdam (1600-1830)” (pub. 3)**, focuses on the Jewish minority and its sense of privacy. The sources used on this text are written in Dutch and Yiddish, and come from City Archives Amsterdam, Royal Library of the Netherlands, University of Amsterdam Library. Here we see another type of privacy, which was only briefly encountered in the previous research: the privacy of the community. Jews in Amsterdam were living in rather privileged conditions comparing to their peers in other countries, such as Germany and France, yet they were concerned with the possibility of losing their standing and persecution. Therefore, although they preferred to limit access to their religious services and community in general for gentiles, the community leaders did their utmost to get closer to political authorities and open the gates to the Dutch, in order to avoid troubles.

After an introduction focusing on the context of the city of Amsterdam as the centre of trade in the United Provinces and discussion of its religious setting, as well as presentation of the methodology of egodocuments, I engaged with sketching the context of the Jewish community life in Amsterdam, both Sephardic and Ashkenazi in the early modern period. The fear of possible persecution, seeing the Jewish situation outside of the country, was a constant variable of concern for the Jewish authorities.

Three egodocuments are examined in the article. The first one is that of Isaac de Pinto, written ca. 1680, which told the story of the De Pinto family of so-called New Christians¹⁵ fleeing from Spain and Portugal to Antwerp, and then the story of Isaac and his relatives fleeing Antwerp into the United Provinces. Particularly this second part of the text is relevant for the study of privacy. Often, the “house” comes to the fore on several occasions, as a place where one can feel safe, if it is one’s own house, or as a place of discomfort if it is unkept or belongs to others. The community privacy also comes to the fore, when the men in the family were circumcised in order to return to Judaism and to become an integral part of the Jewish community. The bodily privacy is compromised to allow the person to become part of another private setting – the community.

The second egodocument is the chronicle of Abraham Chaim Braatbard, in which he described the daily events happening in Amsterdam around mid-eighteenth century. It demonstrates that the Jewish community had a major influence on its individual members,

¹⁵ Jews who converted to Christianity in Spain and Portugal.

which was used to secure their position in the country through better relationship with the stadtholder. Isaac de Pinto II, a descendant of his name-sake above, is mentioned in the text as someone inviting the stadtholder into his own house, and establishing friendly relationships with the stadtholder's servants, all in attempt to create a bond with the political authorities. The act of inviting into one's home means creating a bond, even if in the early modern period the house was used as a shop and a storage place, part of it was used to house the family and another one for meeting friends and acquaintances.

The final egodocument is that of Moses Salomon Asser, who in 1823 wrote a retrospective of his life aimed at his grandchildren. An influential man of his time, who helped in the emancipation of the Jews in the Netherlands, provides lessons in patience and persistence to achieve goals, many of which were the establishment of personal connections that enabled trust.

The conclusion emphasises that the establishment of private nexus between two people was the key for trusting relationship, be it for the sake of one's safety or economic success. The influence of the community on the individual was invasion of privacy even at the time, yet not seen as a very problematic matter, when the goal was worth it.

Besides articles showing the outcome of my research on egodocuments, I published a scholarly edition of the entire Grand Tour correspondence of the tutor Paul Rapin-Thoyras and his pupil Viscount Woodstock with the father, Hans Willem Bentinck (in French) *Le Grand Tour 1701-1703 (2021) (pub. 4)*. The edition contains 102 previously unpublished letters, with scientific commentary.

The introduction, entitled "Autour du Grand Tour (1701-1703): originaux, copies et vie privée" (Around the Grand Tour (1701-1703): Originals, Copies and Privacy/Private Life), is of particular importance for the study of early modern private life and privacy.¹⁶ The first part of this introduction is dedicated to brief biographical sketches of the father, the Dutch nobleman Hans Willem Bentinck, his son, the young traveller Henry Bentinck, Viscount Woodstock and the tutor Paul Rapin-Thoyras. The correspondence itself is examined next. First the original letters kept at the University Library of Nottingham and then the copies of a selection of letters, held at the British Library.

Subsequently, the Grand Tour's outline is presented in order to prepare the reader for better understanding of the analysis of the notions of privacy that is to follow in the next section. First the focus is dating the copies and on the absence of certain letters from the copy-book in the British Library. With the help of existing watermarks on the paper of the copies, I dated the paper to the last quarter of the eighteenth or early years of the nineteenth century, meaning that the copies were made at least eighty years after the originals. While it was not possible to know who was responsible for making the copies, I discovered that they were most likely made in the Netherlands, due to Dutch annotation at the end of the text in the same hand as

¹⁶ An earlier version of the introduction was published in Russian: M. Green, "Аспекты приватности в Корреспонденции Гранд Тура (1701–1703), предпринятого Генрихом Бентинком, виконтом Вудстокским, вместе со своим гувернером Полем Рапан-Туайра" ("Aspects of Privacy in the Grand Tour Correspondence (1701-1703) Undertaken by Henry Woodstock, Viscount Bentinck and his Governor Paul Rapin-Thoyras"), in: *Proslogion*, 5, 2 (2019): 111-130.

the copies. I analysed the topics present in the absent letters and reached the conclusion that they included matters of very personal nature: accusations of the father by Rapin in greediness, lack of understanding of his son, not keeping promises; disobedience of the father's instructions by the son; and finally financial matters. I discovered that these matters could have compromised the image of Hans Willem Bentinck as a great ancestor of the family, because of the revelation of some rather problematic actions on his side, and lack of respect that his son and tutor showed towards him, as well as his portrayal as cheap and not keeping his word.

The second part of the analysis into the private and privacy was in the context of the letters themselves. First, I outline the research methodology, in particular that of Mette Birkedal Bruun and heuristic zones of privacy, which enable the assessment of privacy manifestations in primary sources. I introduce the notion of "nexus of privacy" to designate a connection between two people within any given setting, which characterized by trust. In this correspondence, many instances of privacy come forward, both in relation to spatial privacy, such as when Woodstock would need to meet the Holy Roman Emperor in a side room alone, and at the same time a visit to the Empress would be in plain view of the entire court. Particularly important was the discovery of time as having a direct relation to privacy: on several occasions Woodstock complained that he was not having any time for himself and he was saddened by this fact. In these moments he wanted to be alone, undisturbed.

After a summary of the correspondence in French, the edition continues with the body of letters with extensive commentary on various historical persons, places and events. It is complimented by six appendixes: 1. list of all the letters of the Grand Tour and additional ones related to it, located in the University Library of Nottingham; 2. transcription and annotation of a selection of additional unpublished letters related to the Grand Tour; 3. list of cities visited during the Grand Tour; 4. project written by Jean Rou for the education of Woodstock in European history before the Grand Tour; 5. two unpublished letters from Rapin to Woodstock from 1721; 6. summary of Grand Tour letters in English.

The conclusions of the introductory chapter show that privacy had various manifestations in different settings – at the court when the emperor would be seen alone, at someone's house when the visitor gets to see various details usually hidden from the public eye, money matters that can embarrass the family, quarrels which could portray a person in a bad light – all are important hints at the private domain, which in the case of this source resulted in omitting a large number of letters from the copied letter book to protect the reputation of the family. Another important aspect of privacy which is clearly seen in this correspondence is time, which is an essential element of one's private life. The sources used for this book were written in French, Dutch, English, Italian, Latin, Czech, German, Danish.

In conclusion of this second focus of my research concerning egodocuments, it becomes clear that the act of writing such a self-testimony, whether aimed at the family/children/grandchildren (authors such as Arent van der Mersch, Moses Salomon Asser), or keeping a personal account as a means of expression and way of getting over life difficulties (for example, Maria de Neufville), is an act of self-exposure. On the one hand, the document itself is private, and is meant either for nobody or a small circle, and as such

intended to be read within the privacy of one's family or at times community, or not read at all, and on the other hand such document always has the chance of falling into the wrong hands and be read by the wider public. Therefore, there are likely limitations to what the authors wanted to put down on paper. Sex is referred to, but not particularly explicitly, family quarrels too, to some extent. Yet, the means of writing, as seen in these three articles, **gave their authors the means for self-analysis (in particular this was the case for the Mennonite authors analysed in articles "Spaces of Privacy" (pub. 5) and "For My Personal Use" (pub. 1), and** self-expression, a moral lesson or a guide for the younger generation, which was often the case in Jewish egodocuments.

b) Omówienie pozostałych osiągnięć naukowo-badawczych stanowiących wkład autora w rozwój dyscypliny naukowej oraz opis aktywności naukowej:

My total research output numbers two monographs, one source edition, three edited volumes, eighteen articles (including one article in Russian, translated into Polish and English, and one Russian translation of a French article), seventeen book-reviews (out of which three are currently in print), two encyclopaedic articles.

Below I will outline my written output which extend beyond the main research topic which I investigate – private life and privacy. It concerns research into religious culture with biographical approach and the study of early modern privacy, both of which are fit within the cycle of publications presented above for evaluation towards the title of habilitated doctor. Some of these publications are from the time of my PhD study, others include significant editorial work.

Works discussed here are as following (abbreviated "oth.pub."):

1. M. Green, *The Huguenot Jean Rou (1638-1711): Scholar, Educator, Civil Servant*, series: *Vie des Huguenots*, vol. 69, Paris: Honoré Champion, 2015. 480pp. ISBN 9782745327581
2. M. Yardeni, *Minorités et mentalités religieuses en Europe moderne (XVI^e-XVIII^e siècle): L'exemple des huguenots*, M. Green (ed.), Paris: Honoré Champion, 2018. 334pp. ISBN 9782745348623
3. M. Green, L.C. Nørgaard, M. Birkedal Bruun (eds.), *Early Modern Privacy: Sources and Approaches*, series: *Intersections*, Leiden: Brill, 2022. 442pp. ISBN: 978-90-04-15291-5 (hardback); ISBN: 978-90-04-15307-3 (e-book)
4. M. Green, I. Huysman, (eds.), *Private Life and Privacy in Early Modern Low Countries*, series: *Early European Culture*, vol. 19, Turnhout: Brepols, 2023. ISBN: 978-2-503-60444-2. In print.
5. M. Green, I. Huysman, J. Bakić, N. Klein Käfer, "The Low Countries, Private Life, and Privacy", in: *Private Life and Privacy in Early Modern Low Countries*, M. Green, I. Huysman (eds.), series: *Early European Culture*, vol. 19, Turnhout: Brepols, 2023. In print.

6. M. Green, “A French Huguenot in The Hague: Jean Rou (1638-1711), His Life in Exile and His Remarkable Career”, in: *Tijdschrift voor biografie*, vol. 5, 3 (2016): 12-23.
7. M. Green, “Justice, Corruption and Religious Struggle: The Case of the Prosecutor Jacques Rou (1647)”, in: *Juridical Journal: The Law Journal of Ukrainian Branch of ILA*, vol. 168 (2016): 118-123.
8. M. Green, “Educating Johan Willem Friso of Nassau-Dietz (1687-1711): Huguenot Tutorship at the Court of the Frisian Stadtholders”, in: *Virtus –Yearbook of The History of the Nobility*, vol. 19 (2012): 103-124.
9. M. Green, “The importance of Religion in the Educational Theory of Jean Rou”, in: *Proceedings of the Huguenot Society of Great Britain and Ireland*, vol. 29, 3 (Summer 2010): 408-417.

I Religious Culture through Biographical Approach

I have become interested in this subject while writing my doctoral dissertation, published as a book under the title *The Huguenot Jean Rou (1638-1711): Scholar, Educator, Civil Servant (oth.pub. 1)*. The monograph was published by the most prestigious French academic publisher Honoré Champion, and was met with great interest, which is evident from the 12 reviews it received in various European scholarly journals. One of the authors of these reviews, the renowned Dutch historian Willem Frijhoff, praised it as exemplary in its field.¹⁷ In this book my goal of my investigation was to understand how Jean Rou, being a persecuted Huguenot in France, and once escaped abroad – a migrant, managed to establish a successful career in the service of the Dutch State. For this purpose, I assessed, based on Bourdieu’s forms of capital, Rou’s qualifications and capacities, to which I added network analysis, based on the ideas of McLean (as discussed above) and the contextualisation method of Willem Frijhoff, aided by assessment of turning points in the life of a biographee by Hans Reinders. For this book, I used a range of primary sources written in French, Dutch, Hebrew, German, English, French, Czech, Latin, with manuscripts located in France, the Netherlands, Germany, Denmark, and United Kingdom.

The study was divided into five chapters. Chapter 1 was a biographical study of Rou, in which based on his memoirs and extended archival sources, I reconstructed his life, family and the course of events leading him from job to job. The aim was to understand what made the man that he became. I reached the conclusion that he was strongly religiously motivated and paid a personal price for sticking to his Reformed faith, as he was forced to leave France in 1680.

Chapter 2 focused on Rou’s personal connections and networks, in which based on McLean and Kettering, aided by the concept of Bourdieu, I traced the three major networks he was part of: Huguenot, scholarly (Republic of Letters) and personal. It was with the help of these networks that he managed by finding the right broker to get to high positioned patrons that

¹⁷ W. Frijhoff, “Een hugenootse intellectueel, nu eens geen predikant: recensie van: Michael Green, *The huguenot Jean Rou (1638-1711). Scholar, educator, civil servant* (Honoré Champion; Parijs, 2015), 480 p., ill. €95,-. ISBN 9782745327581”, *Tijdschrift voor geschiedenis*, vol. 129, 2 (2016): 314-315.

helped him in securing his income: in France it was the Duc de Montausier, tutor to the Dauphin, who protected Rou, until his major work *Tables de histoire universelle* was banned, and even after that helped him to be freed from the Bastille. In England it was probably the Earl of Sunderland, who provided him with a teaching position in his family and after his dismissal aided him to get students in France. In the United Provinces, by using his connections within the Huguenot circle, he became the client of the *griffier* Henri Fagel (highest civil servant in the Dutch Republic), who secured him the highest available job for a foreigner in the country – translator of the States General. I also analysed Rou’s role as a broker between the Dutch elite and fellow Huguenots, as for example was in the case of the renowned Huguenot philosopher Pierre Bayle, who became professor at the *Ecole Illustre* of Rotterdam thanks to Rou.

Chapter 3 focuses entirely on Rou’s scholarly activities within the Republic of Letters, and contains a detailed discussion of his works, published and unpublished, as well as assessment of his status within the Republic of Letters. He was certainly in the second echelon of scholars, who were well respected and known, but not as famous and important as the ones in the top tier.

Chapter 4 is concerned with educational ideas. The first part is an analysis of common educational ideas of the time – Erasmus, Locke, but also De Montausier – Rou’s patron in his capacity as the tutor to the Dauphin. The second part is an in depth assessment of Rou’s own educational ideals and the relationship between them and these of others. A separate article with initial ideas about Rou’s educational theory was published as “**The importance of Religion in the Educational Theory of Jean Rou**” (oth.pub. 9). My I reached the conclusion that Rou’s ideas were a mix of Humanistic and French, more practically oriented education, while his ideas about rather equal relationship with the pupil were rather unique at the time.

The final chapter investigates the various tutorship positions held by Rou throughout the years. I have shown how his ideas were implemented in by him in practice. There it becomes evident that tutorship was not an easy job and resulted in many misunderstandings with the families of his pupils and in particular with their mothers.

The conclusion shows that Rou could not be considered a typical Huguenot refugee, because he was not forced to leave France technically, but decided to do so to be able to continue to exercise his religion. He was certainly a story of success, having learnt Dutch, he became quickly integrated in the Dutch milieu, and was awarded the *poorterschap*, a minor citizenship in the city of The Hague. His success was the result of his university education, scholarly reputation and connections that he established with various important people. A synthesis of this book was published under the title: “**A French Huguenot in The Hague: Jean Rou (1638-1711), His Life in Exile and His Remarkable Career**” (oth.pub. 6).

A subsequent article concerned with the biographical approach is “**Justice, Corruption and Religious Struggle: The Case of the Prosecutor Jacques Rou (1647)**” (oth.pub. 7). The biographee here is the father of Jean Rou, and is focused on personal feud hidden under the pretence of religious purism. The article opens with an introduction on Huguenot situation in France in the 1640s and an analysis of the status of the *Parlement de Paris*, where Rou worked as prosecutor, as well as employment process in such a position. Then the attention

shifts towards the circumstances in which he was murdered by his nephews, who were trying to conceal their attempt to rob him by declaring that they only murdered a heretic, Rou being Huguenot.

In conclusion, I underlined the difficult situation in which Huguenots were found already thirty years before the revocation of the Edict of Nantes, where their lives were of lesser value than those of Catholics. The possibility for them to gain public offices was banned altogether in the 1680s.

Another publication within this research strand is “**Educating Johan Willem Friso of Nassau-Dietz (1687-1711): Huguenot Tutorship at the Court of the Frisian Stadtholders**” (2012) (oth.pub. 8). The article is based on sources in French and Dutch from the Royal House Archives in The Hague. It reconstructs the early years of the life in Leeuwarden, Friesland, of Johan Willem Friso, the later Stadtholder of Holland. The aim of this text was to investigate how a prince was educated at the Frisian court, to become both a military leader and a skilled courtier. This was the first article I wrote about tutorship in the United Provinces, focusing on the courtly life in Leeuwarden at the time of his predecessors Willem Lodewijk and Hendrik Casimir II.

The conclusions showed that he received a typical humanistic education, with strong elements of the Reformed religion, while his upbringing was directed by his widowed mother Albertine Agnes. Significantly, military education was conducted following the military revolution of Justus Lipsius, by two specially designated military men.

The final publication within this strand of research is the edited by me volume of the works (in English and French) of the late Israeli scholar Myriam Yardeni, entitled *Minorités et mentalités religieuses en Europe moderne (XVII^e-XVIII^e siècle): L'exemple des Huguenots* (2018) (oth.pub. 2). This volume is a collection of twenty articles, focusing on various aspects of Huguenot's confessional identity, from theological, historical and educational perspectives. Initially, I collaborated with Myriam Yardeni on selecting the titles for her forthcoming book, which was to be published in the series *Vie des Huguenots* by Honoré Champion in Paris. Yet, as she passed away at the very beginning of the editorial process, I took the editing of this book upon myself. Thanks to this, not only I gained vast experience in editing, but also engaged with the topic of early modern mentality, which turned to be very useful for my own research on privacy.

II Methodological and interdisciplinary study of privacy

Together with my research into egodocumental sources, as outlined above, I am also interested in methodological and interdisciplinary approach to the study of privacy, which will also make part my planned research project. The publications in this section are the result of cooperation with other scholars.

The first publication that I would like to discuss here is “**The Low Countries, Private Life, and Privacy**” (oth.pub. 5), which is part of an edited volume, which I co-edited *Private Life*

and Privacy in Early Modern Low Countries (see below). This text functions as introduction to the topic of that volume, focusing on various methodological approaches for the study of early modern privacy. Building up upon the heuristic zones approach offered by Bruun, I offer a supplementary tool that includes not only spatial dimension of privacy, but also personal and emotional, which allows to tackle privacy in the context of various relationships between individual people and groups. This is a stub of an innovative approach, which allows for a better understanding of various societal functions.

The publication has several authors. I have written the larger part of the text, including: the methodological part, the content part, with the exception of the section on history of emotions, the opening paragraph and translation. My co-author, Ineke Huysman was responsible for the quote and its translation, contributed to the outline of the chapters in the volume and subsequent revisions of the volume. Natacha Klein Käfer assisted bringing the loose ends together and Jelena Bakić wrote the section on early modern emotions.

As mentioned above, this chapter is found in *Private Life and Privacy in Early Modern Low Countries* (oth.pub. 4). It was edited by Ineke Huysman and myself (I was the first editor) with the aim to provide an up-to-date study of the topic of privacy in the early modern context in the geographical area of the Low Countries (Northern and Southern Netherlands). I have done the major part of the editing process. The volume contains twelve chapters written by fourteen authors that tackle the topic from different perspectives, ranging from history of egodocuments (my own chapter on Jewish egodocuments as discussed above is one of these), through history of religious minorities, literary history, history of art, architecture, to digital humanities. Although the focus is on the Low Countries, this book offers a good example how interdisciplinary approach can work in practice. Our preliminary findings show that privacy existed first of all through architectural innovations, but then implemented and practiced based on a given situation – through expressions of feelings in letters, location of the houses, gestures and sentiments, and even through selection of what books a library held.

The second volume of which I am the first editor (my input was 65%), together with Lars Cyril Nørgaard and Mette Birkedal Bruun, of the very first substantial contemporary publication on in the first of early modern privacy: *Early Modern Privacy: Sources and Approaches* (oth.pub. 3), published in the prestigious *Intersections* series by Brill. The volume contains nineteen chapters (among them my own publication on Jewish egodocuments, which was discussed above), all approaching the topic of early modern privacy from different perspectives: legal history, social history, women history, cultural history, art history, history of ideas, history of architecture and history of science. Among the authors are world-leading experts in their fields, such as Willem Frijhoff on Dutch social and cultural history, Mia Korpiola on legal history, Heide Wunder on women history. This volume paves the way to establish this field within the historical discipline.

Over the years, I have been active book-reviewer for various journals and published fifteen book-reviews, with three more in print, many of them appearing in leading international journals recognised by the Ministry of Education of Poland as top journals: *Renaissance*

Quarterly, Renaissance Studies, History of Education and *The Low Countries Historical Review*. I am also proofreading the English texts of the *Przegląd Nauk Historycznych* published by the Department of Early Modern History at the University of Lodz.

My research achievements are further recognised by invitation to become reviewer: I have reviewed for publisher Brill, and journals, such as *French Studies* and *Church History*, I was reviewer for the ECR/PGR Article Prize of the *Court Historian* journal. A significant scholarly achievement was my nomination and election as Fellow of the Royal Historical Society of the United Kingdom in July 2020. From May 2021, I was elected board member and trustee of The Huguenot Society of Great Britain and Ireland, which is a society with strong scholarly and historical interest. This society originates in the nineteenth century and its renowned for its top-quality scientific publications on the one hand and preservation of Huguenot heritage on another. Finally, I am part of the pool of experts of the European Commission, invited to review grant applications.¹⁸

Reaching out to new research communities and promoting dialogue between various research schools is an important aspect of my academic work. It is for this reason that I translate my article to other languages, in order to reach as wide readership as possible and to forge scholarly connections with my peers across the globe. This is something that also plays a pivotal role in my own research on daily basis – the fact that I am able to access information written in many of European languages enriches my analysis immensely, and results in synthesis of geographical areas and topics that is not possible without this knowledge.

c) udział w projektach badawczych

Having finished my doctoral studies, I took part in several research projects. Between September 2012 and August 2013, I was awarded the “bourse d’excellence” (scholarship of excellence) by the Foundation for Interreligious and Intercultural Dialogue to conduct my research project at the Faculty of Humanities, University of Geneva, Switzerland. The project was entitled “**Jewish-Christian Relations in the Early Modern United Provinces**”. This project had for its goal to examine how Huguenots, who found refuge in the United Provinces, who had most likely never seen Jews in their own country, were writing about them. I chose to examine scholarly journals and non-scholarly gazettes in order to compare the different points of views of educated and less educated people. The results were published first as an article in a much-shortened form in 2017 as “**The View of Huguenot Journalists on Jews and Other Religions in their Periodicals in the United Provinces, 1680-1715**” (**ad.pub. 11**), and in 2022 in full, further developed, as a book, under the title *An Interreligious Dialogue: Portrayal of Jews in Dutch French-Language Periodicals (1680-1715)* (**pub. 2**). This was my own project, created and conducted by myself. The funding was given individually to me.

Subsequently, between June 2014 and January 2015, I was awarded postdoctoral fellowship by IEG-Leibniz Institute for European History in Mainz, Germany to conduct my project “**Huguenot Education in Early Modern England, with Particular Emphasis on**

¹⁸ No details about these grants can be given due to confidentiality agreements.

London". In September 2015, I was awarded a Leibniz Gemeinschaft and Deutscher Akademischer Austauschdienst scholarship to conduct a project entitled: "**A Comparative Study of Huguenot Education in England and the German States in the Early modern Period**", for the duration of one year until August 2016. Both of the projects were my own, funded individually to me. The two projects were interconnected, the first one laying the ground of the second. I aimed at exploring how Huguenots influenced the local population in different geographical locations. Having completed the first short project on London, I decided to expand it into England and the German States, with the United Provinces as comparative element. The results of these projects are presented in my articles: "**Bridging the English Channel**" (oth.pub. 10), "**Early Employment Networks of Paul Rapin-Thoyras**" (oth.pub 9).

My next project was "**Privacy in Early Modern Amsterdam**", which was funded by the Danish National Research Foundation Centre for Privacy Studies at the University of Copenhagen. The project initially was meant to run two years, from June 2018 until May 2020, but was extended for a year, until May 2021, based on my excellent performance, as assessed by the director of the Centre. This was an individual project within the framework of a grant received by the Centre for Privacy Studies as a Centre for Excellence of the Danish National Research Foundation. My main focus was egodocuments and the way that privacy could be tackled in them, how early modern authors wrote about it, and what could be considered as private and privacy at the time. Many of publications on privacy were initiated during this project, while the important outcomes are: "**Huguenot Impact on the Education of the Dutch Nobility**" (add.pub. 3) and its Polish version "**Wpływ hugenotów na edukację holenderskiej szlachty**" (pub. 8), "**Spaces of Privacy in Dutch Early Modern Egodocuments**" (pub. 5), "**Privacy in Jewish Egodocuments of Amsterdam (1600-1830)**" (pub. 3), edited source edition *Le Grand Tour 1701-1703* (pub. 4), co-authored "**En privé & en public. The Childhood Letters of the Dutch Stadtholders**" (pub. 6), as well as the edited volume *Early Modern Privacy: Sources and Approaches* (oth.pub. 3). Four of the last publications were finished within the framework of the IDUB project outlined below.

Between April and December 2021, I conducted a small research project as CLUE+ fellow at the Centre for Religious Culture at the Free University of Amsterdam on the topic of **possibilities for research of early modern pillarisation of the Dutch society**. This project resulted in a publication currently under review.

In January 2021, I was granted a four-year IDUB (Inicjatywa Doskonałości – Uczelnia Badawcza) fellowship of the University of Lodz, for the project: "**A Comparative Study of Egodocuments and Privacy: Denmark, Netherlands and Poland**", to last from August 2021 until July 2025. The project focuses on continuation of exploration of early modern privacy through comparison of egodocumental sources written in these three territories. Two articles that I have written based on this project are currently in peer-review. I am particularly interested in exploration of the topics of gender and sexuality, as well as the differentiation of the types of egodocumental sources in the three countries of my focus. Although the project is only slightly over a year in making, some publications have been already accepted and are in print: co-authored "**The Low Countries, Private Life, and Privacy**" (oth.pub. 5), my

own “**For My Personal Use**” (pub.1), and the co-edited volume *Private Life and Privacy in Early Modern Low Countries* (oth.pub. 4). Three additional articles have been submitted to peer-review.

From 1 September 2022, I am conducting a project within the Miniatura 6 grant by NCN, under the title: “*Prywatność w epoce wczesnonowożytnej - źródła do jej badania i ich specyfika*”. Within the framework of this project, I will conduct ground research on various types of sources that enable research into early modern privacy in various European territories – Scandinavia, England, Netherlands, Polish-Lithuanian Commonwealth.

5. Informacja o wykazywaniu się istotną aktywnością naukową albo artystyczną realizowaną w więcej niż jednej uczelni, instytucji naukowej lub instytucji kultury, w szczególności zagranicznej.

Thanks to my command of twelve languages, I am able to reach audiences in various countries, and from the very start I have used this opportunity to conduct and promote my research internationally. Having been born in Ukraine, but spent most of my life in Israel, where I have completed my bachelor and Master’s degrees at the University of Haifa, I had the opportunity to conduct my PhD studies at the University of Groningen in the Netherlands (2008-2012), doctoral dissertation was defended on 13 June 2013. Since then, I have embarked on an independent international research and teaching career.

Particularly important for my formation were my stays in research institutions in various countries. Having defended my PhD in June 2013 at the **University of Groningen in the Netherlands**, I held teaching and research positions in several European academic institutions. I spent a year as postdoctoral researcher with a scholarship of excellence at the **University of Geneva, Switzerland** (September 2012-August 2013), where I conducted a project funded by the Foundation for Interreligious and Intercultural Research and Dialogue on interconfessional relations, on Jewish Christian relations. From 2013 until 2017 I was collaborating with the **University of Cordoba, Spain**, which resulted in several publications during this period, and in several courses for students. Between June 2014 and August 2016, I held three different fellowships at the **IEG-Leibniz Institute for European History in Mainz, Germany** – postdoctoral fellowship of IEG, visiting fellowship of IEG and Leibniz-DAAD postdoctoral fellowship. There, I conducted research projects on Huguenot educators in England and Germany. From June 2018 until May 2021, I held the position of postdoctoral researcher and case-study team leader at the **Centre for Privacy Studies at the University of Copenhagen, Denmark**, and from April 2021 until December 2021 I was CLUE+ fellow at the **Free University of Amsterdam**. I refused 2 additional grants in Russia (2016) and Germany (2015) because of getting another grant simultaneously. At the moment I am focusing on developing an ERC-consolidator proposal and OPUS within the framework of NCN.

6. Informacja o osiągnięciach dydaktycznych, organizacyjnych oraz popularyzujących naukę lub sztukę.

a) Osiągnięcia dydaktyczne

From 2015, in addition to research activities, I also held various teaching positions conducted in English, unless otherwise stated):

- in April 2015, I was visiting lecturer at the History Department of the University of Mainz teaching BA/MA course on history of education in the early modern period.
- between October and December 2015, I lectured at the University of Mannheim on early modern education, Germany. –
- in May 2016 I was visiting lecturer at the Kiev-Mohyla Academy in Kiev, Ukraine, where I taught MA students about educational and career possibilities in early modern Europe (in Russian).
- in March 2017 I held a visiting professorship at the University of Lodz, where I taught MA and Erasmus students Jewish history and history of nineteenth century nationalism.
- from October 2017 until July 2021, I was visiting lecturer at the Jagiellonian University of Cracow, where I was teaching MA students Medieval Jewish history.

My current position as professor of the University of Lodz and advanced researcher in residence started in August 2021. Here I teach BA, MA and Erasmus students topics related to early modern privacy, history of education as well as Jewish history and culture. Over the years I had the opportunity to teach not only in English, but also in Russian (as mentioned above), and nowadays I am preparing to start to teach in Polish.

It is also important for me to conduct research-based teaching, to demonstrate to my students how a historian actually works. I have developed and taught my own courses, which ranged in periods from the Late Antiquity to early twentieth century, and in topics from Jewish life from the destruction of the Second Temple to the French revolution, through education and career in the early modern period, notions of early modern privacy, and to the age of nationalism. My teaching skills received praise from teachers and students. Until the war between Russia and Ukraine, I was also co-supervising a student at the Department of Early Modern History of the State University of Saint Petersburg. This collaboration is no longer possible due to the current situation.

This international experience has formed me as researcher and university lecturer in several ways. First of all, it allowed me to get acquainted with different research cultures and to get to know scholars with radically different points of view. Secondly, my teaching style was shaped by demands of the different universities where I taught and I learnt to adapt to different teaching styles and requirements of each place. I am using this experience to establish myself at the University of Lodz.

I also possess formal qualifications for my teaching. In 2011, I participated in a course for teaching assistants organised by the University of Groningen. This course aimed at equipping beginning academic teachers with the necessary skills to conduct different types of courses in the most efficient way. The goal was to match the interests of the individual group of students

with the course material without compromising on the amount of information and the quality of teaching. Since then, I closely follow developments in the field of education to ensure I am up to date with the innovations. Therefore, when the Covid-19 pandemic forced the universities to go into online teaching, I made the change without difficulty, since for years before that I had already been conducting courses and classes online. Here I would like to add that I have been inviting colleagues from across the globe to give guest lectures in my courses, to show my students another perspective on the same topic.

During my work at the Centre for Privacy Studies at the University of Copenhagen in Denmark, I took also course for PhD supervisors (2019), as preparation for the next stage in my academic career. I found it particularly important because at the time I was also getting my first co-supervised PhD student. Previously, I already had experience of supervising Master's students seminar work at the Royal Academy of Fine Arts and Architecture in Copenhagen (2018-2019).

b) Osiągnięcia organizacyjne

My experience extends to organisation of scientific events. As one of the organisers of the Inaugural conference at the Royal Academy of Science in Copenhagen of the Centre for Privacy Studies, attended by ca. 120 people, which in 2019 laid the foundation for the edited volume *Early Modern Privacy: Sources and Approaches* (oth.pub. 3), which was presented above. As part of the organising committee, together with my peers, I was selecting the papers suitable for the conference, setting the programme and I was in charge of the closing remarks for the conference. I am particularly proud of having the opportunity to maintain professional contact with our authors, many of whom are renowned historians, and to engage in intellectual exchange with them in relation to their work.

From 2018 until now, I have organised and co-organised 10 conferences, seminars, workshops and panels in several countries:

- Denmark, co-organiser of seminar "Privacy in the early modern Netherlands", 21-22 March 2019,
- Denmark, co-organiser of conference: "Early Modern Privacy: Notions, Spaces, Implications. Inaugural conference of Centre for Privacy Studies" (as discussed above), 9-11 April 2019,
- Denmark, co-organiser of seminar "Privacy in Early Modern Correspondences", 6-7 May 2019,
- Denmark, co-organiser of seminar "Privacy in Early Modern Dutch Art and Architecture: Interior and Space", 18 November 2019,
- Denmark, organiser of symposium: "Privacy in Early Modern Jewish Life", 17 November 2020 (online).
- USA, organiser of a panel on privacy at the Annual Conference of the Society for French Historical Studies, Indianapolis, 4-7 April 2019,

- Croatia, member of the organising board for “Borders and Crossings: 20th Anniversary of the Travel Writing Conference”, University of Pula, Croatia, 16-19 September 2018,
- member of the organising board of the conference “500 Year to Flacius, History of Reformation in Istria”, University of Pula, 26-27 November 2020,
- the Netherlands, co-organiser of seminar “Perceptions of Privacy in the Early Modern Netherlands”, Huygens Institute for the History of the Netherlands, Amsterdam in cooperation with the Centre for Privacy Studies, Denmark, University of Copenhagen, 31 January 2020,
- Poland, co-organiser of seminar “Privacy in Jewish Life Across Ages”, Institute for Jewish History, Jagiellonian University in Cracow, 25 April 2019.

From 2009 until 2022, I took part in 52 conferences, symposiums and workshops. 38 out of these were between 2013, the year of the defence of my PhD and 2022, 18 of these were invited talks and 20 were accepted based on peer-reviewed proposals.¹⁹

Beside the activities above, between 2017 and 2021, I was the case-study team leader at the Centre for Privacy Studies at the University of Copenhagen. I was managing the team of 3-5 researchers, together with whom we decided on the course of research into the case-study, academic activities and publications. From August 2021, I am member of the Council of the Faculty of Philosophy and History and the Council of the Institute of History at the University of Łódź, where important decisions on the academic programme, BA, MA and PhD studies and the life of the Faculty and Institute take place.

c) Osiągnięcia popularyzatorskie

In addition to formal academic publications, conferences and teaching, I also promote research to broader public. From July 2022, within the framework of the University of Lodz, I started my own **podcast**, entitled “Historians in Conversation”, where I invite established historians to discuss their inspiration and passion for conducting research, teaching, talk about their challenges and successes in their professional path. The goal of this podcast is to give the younger generation of historians a motivation to engage with history and develop it further. The **four released episodes** on podcast platforms of the University of Lodz until now include conversations with: Willem Frijhoff (Erasmus University of Rotterdam), Rudolf Dekker (Institute for the Study of Dutch Egodocuments), Elizabeth Tingle (University of Demontfort) and Mirella Marini (independent researcher). I plan to have at least ten episodes in total, with the aim to interview historians from different geographical locations. The podcast is being popularised on Twitter and I am promoting it through my network online and in person.

Besides that, I was interviewed in a **French radio** programme on **AligreFM**, where I discussed in French my edition of the publications of Myriam Yardeni (in February 2019).

¹⁹ See complete list of conferences, symposia and workshops I participated in from 2009 at the end of this document.

The programme was dedicated to the life and work of this renowned historian of national identity of France, mentality, Jewish history and history of the Huguenots.

In March 2022, I participated in the **TV programme** “Łodzianie z importu” on TOYA TV in Łódź, where I promoted my research into early modern education and privacy. It was a wonderful opportunity to reach wider audience and to make it aware about the work that is being done by me at the University of Lodz.

My research results are also presented online. I am an author of a blog post on The Huguenot Society of Great Britain and Ireland Blog on the topic of Grand Tour. From 2014, I am also regularly posting on Twitter (@history_michael), which offers a unique opportunity to share updates on my research with a large audience, not only of scholars but also of history enthusiasts and all those who are interested in the specific topics I write about – be it privacy, education, networks and career etc. I also use the website Academia.edu, where I upload when allowed by copyright my articles, which are freely available for reading to anyone interested, and I receive regular feedback from the broader public about my publications.

7. Oprócz kwestii wymienionych w pkt. 1-6, wnioskodawca może podać inne informacje, ważne z jego punktu widzenia, dotyczące jego kariery zawodowej.

Other publications of my authorship mentioned in the autoreferat (abbreviated as add.pub.):

Articles

1. M. Green, “Гугеноты и их вклад в воспитание нидерландского дворянства”, in: *Проблемы социальной истории и культуры средних веков и раннего нового времени*, vol. 12 (2015): 269-292.
2. M. Green, “The View of Huguenot Journalists on Jews and Other Religions in their Periodicals in the United Provinces, 1680-1715”, in: *Scripta Judaica Cracoviensia*, vol. 15 (2017): 25-46. DOI: 10.4467/20843925SJ.17.002.8171.
3. M. Green, “Huguenot Impact on the Education of the Dutch Nobility”, in: *Review of Social History*, vol. 17, 2 (2018): 255-270. (updated translation into English including privacy aspect of my article from 2015 in Russian, nr 1 here). DOI: 10.18778/1644-857X.17.03.10
4. M. Green, “Аспекты приватности в Корреспонденции Гранд Тура (1701–1703), предпринятого Генрихом Бентинком, виконтом Вудстокским, вместе со своим гвернером Полем Рапан-Туайра”, in: *Proslogion*, 5, 2 (2019): 111-130. (this is an abridged translation into Russian of: “Autour du Grand Tour (1701-1703): originaux, copies et vie privée”, in: *Le Grand Tour 1701-1703. Lettres de Henri Bentinck, vicomte Woodstock, et de son précepteur Paul Rapin-Thoyras à Hans Willem Bentinck, comte de Portland*, Paris: Honoré Champion (2021): 11-76.)

Book-reviews

1. M. Green, “Miriam Franchina, Paul Rapin Thoyras and the Art of Eighteenth-Century Historiography (Oxford: Voltaire Foundation, 2021). Pp. 352; 2 b/w illus. \$99.99 paper”, in: *Eighteenth-Century Studies*, vol. 56.2, 2021. In print.

2. M. Green, “Cristiano Casalini, Edward Choi, and Ayenachew A. Woldegiyorgis (eds.), *Education beyond Europe. Models and Traditions before Modernities*, Leiden, Boston: Brill, 2021, VI+364 pp.’ ISBN 978-90-04-44649-6”, in: *Renaissance Quarterly*. In print.
3. M. Green, “Dan Michman (ed.), *Emotions, Imaginations, Perceptions, Egos, Characteristics: Egodocuments in Dutch Jewish History*, Amsterdam: Amphora Books, 2021. 251pp. ISBN: 9789064461545”, in: *BMGM – Low Countries Historical Review*, vol. 173 (2022). DOI: [10.51769/bmgm-lchr.13245](https://doi.org/10.51769/bmgm-lchr.13245)
4. M. Green, “Sigrun Høgetveit Berg, Rognald Heiseldal Bergesen and Roald Ernst Kristiansen, eds., *The Protracted Reformation in the North. Vol. 3 from the Project ‘The Protracted Reformation in Northern Norway’*. Berlin and Boston: de Gruyter, 2020. 416 + vi pp. £83.00. ISBN 978-3-11-068599-2 (hb).”, in: *Renaissance Studies*, 2022. DOI: [10.1111/rest.12830](https://doi.org/10.1111/rest.12830)
5. M. Green, “Nicolae Alexandru Virastau, *Early Modern French Autobiography*, series: Egodocuments and History, vol. 12, Brill: Leiden and Boston, 2021. ISBN 978-90-04-42441-8 (hardback), 978-90-04-45955-7 (e-book). 206p.”, in: *Renaissance Quarterly*. In print.
6. M. Green, “Carolina Lenarduzzi, *Katholiek in de Republiek. De belevingswereld van een religieuze minderheid 1570-1750*, Nijmegen: Van Tilt, 2019. ISBN 978 94 6004 476 2. 475p.”, in: *Renaissance Quarterly*, vol. 74, 4 (2021): 1342-1344.
7. M. Green, “Caroline Warman. *The Atheist’s Bible. Diderot and the Éléments de physiologie*, Cambridge, UK, Open Book Publishers, 2020. 434 pp. ISBN paperback 978178374896”, in: *French History*, vol. 35, 3 (2021): 403–404, DOI: [10.1093/fh/crab039](https://doi.org/10.1093/fh/crab039)
8. M. Green, “Carolyn Chappell Lougee, *Facing the Revocation: Huguenot Families, Faith, and the King's Will*. Oxford: Oxford University Press, 2016. xiv + 466 pp. \$58.”, in: *Renaissance Quarterly*, vol. 72, 4 (2019): 1517-1518. DOI: [10.1017/rqx.2019.444](https://doi.org/10.1017/rqx.2019.444)
9. M. Green, “Marie M. Léoutre, *Serving France, Ireland and England. Ruvigny, Earl of Galway, 1648-1720*. London, New York: Routledge, 2018. xiv + 238pp. £115.00. ISBN: 978-1-138-20719-6 (hb)”, in: *Renaissance Studies*, 2019. Forthcoming in print. DOI: 10.1111/rest.12652
10. M. Green, “Loretta Dolan, *Nurture and Neglect: Childhood in Sixteenth-Century Northern England*, Routledge, 2017. XII+254pp. ISBN: 978-1-472-47018-8”, in: *Renaissance Studies*, vol. 34, 2 (2019): 319-321. DOI: 10.1111/rest.12523
11. M. Green, “T. Hamilton, *Pierre de L’Estoile and his World in the Wars of Religion*, Oxford: Oxford University Press, 2017. VIII+238pp. ISBN: 978-0-19-990009-5”, in: *Renaissance Quarterly*, vol. 72, 1 (2019): 301-302. DOI: [10.1017/rqx.2018.53](https://doi.org/10.1017/rqx.2018.53)
12. M. Green, “Gábor Gelléri, *Philosophies du voyage: visiter l’Angleterre aux 17e-18e siècles*, series: Oxford University Studies in the Enlightenment, Oxford: Voltaire Foundation, 2016. xi + 298 pp. £60”, in: *Renaissance Quarterly*, vol. 71, 1 (2018): 331-332.
13. M. Green, “Mara Van Der Lugt. *Bayle, Jurieu, and the ‘Dictionnaire Historique et Critique’*. Oxford: Oxford University Press, 2016. xv + 319 pp. £65.00. ISBN 978-0-

- 19-876926-2 (hb)”, in: *Renaissance Studies*, 32:4 (2017): 667-669. DOI: [10.1111/rest.12321](https://doi.org/10.1111/rest.12321)
14. M. Green, “Olivier Fatio, *Louis Tronchin: Une transition calvinienne*, Paris: Classiques Garnier, 2015. 1,143 pp. Collection: Histoire des temps modernes, 2. Bibliography and index nominum. 83.00 € (pb) ISBN 978-2- 8124-4622-1”, in: *H-France Review*, Vol. 17 (January 2017). Online edition. <http://www.h-france.net/vol17reviews/vol17no10Green.pdf>
 15. M. Green, “*Le Devoirs du prince: L’éducation princière à la Renaissance*, par Sylvène Édouard, series: Bibliothèque d’histoire de la Renaissance, vol. 5, Paris: Classiques Garnier, 2014. ISBN 978-2-8124-3164-7 (paperback), ISBN 978-2-8124-3165-4 (hard-cover). 494 pp. 36€”, in: *Renaissance Quarterly*, vol. 69:3 (2016): 1039-1040.
 16. M. Green, “*Voices of the Reformation: Contemporary Accounts of Daily Life*, series Voices of an Era, Santa Barbara, 2015. ISBN 978-1-61069-679-1 (paper), 978-1-161069-680-7 (ebook), 52£, 344p., by J.A. Wagner (ed.)”, in: *The Huguenot Society Journal*, Vol. 30, 4 (2016): 588-589.
 17. M. Green, “*Les Registres des consistoires des Églises réformées de France, XVI^e–XVII^e siècles: un inventaire*. Édité par R. A. Mentzer. (Travaux d’Humanisme et Renaissance, 526; Archives des Églises réformées en France, 4.) Genève: Droz, 2014. 526 pp.”, in: *Oxford Journal of French Studies*, vol. 70, 2 (2016): 259-260. DOI: [10.1093/fs/knw069](https://doi.org/10.1093/fs/knw069)
 18. M. Green, “*Mémoires de Messire Jean de Plantavit de La Pause, seigneur de Margon, chevalier de l’ordre de Saint-Louis, lieutenant de roy de la province de Languedoc, colonel d’un régiment de dragons et brigadier des armées de Sa Majesté*, H. de Vergennette de Lamotte (ed.), 4 vols. (Collection de documents inédits sur l’histoire de France, section d’histoire du monde moderne, de la Révolution Française et des révolutions, vol.1-4, Paris, 2012-2014”, in: *Oxford Journal of French Studies*, vol. 69, 1 (2015): 94-95. DOI: [10.1093/fs/knu279](https://doi.org/10.1093/fs/knu279)
 19. M. Green, “G. Sheridan, V. Prest (eds.), *Les huguenots éducateurs dans l’espace européen à l’époque moderne*”, in: *History of Education*, vol. 42, 5 (2013): 687-689.

Encyclopaedic articles

1. M. Green, “Андрэ Риве”, in: *Протестантизм*. Forthcoming.
2. M. Green, “Сомюрская академия”, in: *Протестантизм*. Forthcoming.
3. M. Green, “Эразм Роттердамский”, in: *Протестантизм*. Forthcoming.
4. M. Green, “Пьер Бейль”, in: *Протестантизм*. Forthcoming.
5. M. Green, “The Revocation of the Edict of Nantes”, in: *The Literary Encyclopedia*, 2017. Online edition. <http://www.litencyc.com/php/stopics.php?rec=true&UID=19490>
6. M. Green, “Jean Rou”, in: *The Literary Encyclopedia*, 2016. Online edition. <http://www.litencyc.com/php/speople.php?rec=true&UID=13699>

Blog posts

1. M. Green, “Grand Tour and Huguenot Tutors”, on The Huguenot Society of Great Britain and Ireland Blog. Published 15 February 2022.
<https://www.huguenotsociety.org.uk/blog/the-grand-tour-and-its-huguenot-tutors>

Miscellanea

1. M. Green, F. Gigone, Conference report: “Early Modern Privacy – Notions, Spaces, Implications. Danish National Research Foundation Centre for Privacy Studies (PRIVACY) at the University of Copenhagen, Denmark, 9-11 April 2019”, in: *H-SozKult*, 28 June 2019. <https://www.hsozkult.de/conferencereport/id/tagungsberichte-8337>

Academic Podcast “Historians in Conversation”. Interviews in English with prominent historians

1. Episode 1: [Willem Frijhoff \(Erasmus University of Rotterdam\)](#) 10 July 2022
2. Episode 2: [Rudolf Dekker \(Institute for the Study of Egodocuments\)](#) 15 August 2022
3. Episode 3: [Elizabeth Tingle \(University of De Montfort\)](#) 15 September 2022
4. Episode 4: [Mirella Marini \(Independent Researcher\)](#) 15 October 2022

Participation in Conferences and Guest Lectures/Presentations

1. 28-29 September 2022 **Peer-reviewed proposal:** “Public and Private Decisions in the Consistory Records of the Walloon Churches”, conference “Power and Church”, University of Lodz, Poland
2. 8-11 August 2022 **Peer-reviewed panel organiser:** “Privacies of Early Modern Life”, individual paper: “Sex and Privacy in a Danish Egodocument”. Venue: 30th Congress of Nordic Historians in Gothenburg, Sweden
3. 23-24 June 2022 **Peer-reviewed proposal:** “Hans Barhow (1704-1754) and His Egodocument in Light of Early Modern Privacy: A Comparison”. Symposium: “Egodocuments - self-certificates - autobiographical texts. Practice and theory”, University of Torun, Poland
4. 12 October 2021 Book-launch: “Le Grand Tour, 1701-1703”. University of Lodz, Poland. Online. Talk about the book I edited
5. 9 June 2021 **Invited talk:** “Travel, Religion and the Private: Undertaking a Grand Tour”. CLUE+ and HDC Centre for Religious Culture, Free University of Amsterdam, the Netherlands
6. 21 April 2021 Paper: “Privacy in the Early Modern Amsterdam: The Personal Written Perspective”. **Peer-reviewed proposal.** Conference: Renaissance Society of America Annual Meeting, Dublin,

Ireland

7. 21 March 2021 **Invited talk:** “Notions of Home in Amsterdam’s Egodocuments” (in Russian). Conference: Semionov’s Readings on the Notion of Home, Pedagogical University of Moscow, Russia
8. 27 January 2021 **Invited talk:** “Holocaust Remembrance Day Annual Talk”, Juraj Dobrila University of Pula, Croatia
9. 10-12 December 2020 Paper: “Privacy Aspects of Henry VIII’s Instructions for the Safety of his son Edward”. Symposium: Privacy at Court. Centre for Privacy Studies, University of Copenhagen. **Peer-reviewed proposal**
10. 26 November 2020 **Invited paper:** “Humanistic Education in the Fifteenth and Sixteenth Centuries”. Conference: “500 godina Flaciusa (500 anniversary of Flacius)”, Juraj Dobrila University of Pula, Croatia
11. 17 November 2020 Paper: “Three Jewish Egodocuments from Amsterdam”. Symposium: Privacy in Early Modern Jewish Life. Centre for Privacy Studies, University of Copenhagen
12. 23 October 2020 **Invited talk:** “Notions of Privacy in Early Modern Egodocuments from Amsterdam”. Low Countries Historical Seminar, University College London in cooperation with Institute for Historical Research, UK.
13. 7-9 February 2020 Paper: “Jewish Life in Early Modern Amsterdam Through the Prism of Privacy”. Conference: *Diversität statt Urbanität: Orte jüdischen Lebens zwischen Zentren und Peripherie vom 15. bis 19. Jahrhundert*, Interdisciplinary Forum on Jewish History and Culture in the Early Modern Time, Stuttgart, Germany. **Peer-reviewed proposal**
14. 31 January 2020 **Invited paper:** “Perceptions of Privacy in Jewish Egodocuments in Early Modern Amsterdam”. Seminar: Perceptions of Privacy in the Seventeenth Century Netherlands, Huygens Institute for the History of the Netherlands, Amsterdam, the Netherlands
15. 11-13 November 2019 **Invited talk:** “Privacy Aspects of Early Modern Correspondence” (in Russian). Conference: Kurbatov’s Readings: Medieval and Early Modern Conference, Saint Petersburg State University, Russia.
16. 25-26 July 2019 Paper: “Autobiography, Home and Privacy”. Conference:

- Writing Home: Literatures of Place and Belonging, 1300-1600, University of Liverpool, Great Britain. **Peer-reviewed proposal.**
17. 22-24 July 2019 Paper: "Memoirs, Autobiographies and Almanacs: Amsterdam Egodocuments from a Privacy Perspective". Early Modern Studies Conference, University of Durham, United Kingdom. **Peer-reviewed proposal.**
18. 16 July 2019 **Invited lecture:** "The Grand Tour, Letters Home and Privacy". Research Colloquium on Early Modern and Modern History, University of Göttingen.
19. 6-7 May 2019 **Invited paper:** "Private aspects of Anglo-Dutch-French travel writings" and **introductory talk.** Seminar: Privacy in Early Modern Correspondences, Centre for Privacy Studies, University of Copenhagen, Denmark.
20. 25 April 2019 **Invited Paper:** "Privacy in Jewish Egodocuments". Seminar: "Privacy in Jewish Life across ages", Institute for Jewish History, Jagiellonian University in Cracow, Poland
21. 9-11 April 2019 **Concluding talk.** Conference: "Early Modern Privacy: Notions, Spaces, Implications", Centre for Privacy Studies, University of Copenhagen, Denmark.
22. 4-7 April 2019 Paper: "Private aspects of the education of the Grand Dauphin". Annual conference of the Society for French Historical Studies, Indianapolis, USA. **Peer-reviewed proposal**
23. 21-22 March 2019 **Invited paper:** "Privacy in Dutch Egodocuments: an overview". Seminar: Privacy in the early modern Netherlands, Centre for Privacy Studies, University of Copenhagen, Denmark.
24. 6 March 2019 **Invited paper:** "My Sad Life": Dutch Egodocuments in the Early Modern Period through the prism of privacy". Section for Church History, University of Copenhagen, Denmark.
25. 22 February 2019 **Invited talk:** "Privacy in the Grand Tour of the Bentinck family". Centre for Privacy Studies, University of Copenhagen.
26. 20 September 2018 **Invited lecture:** "Daily Life and Privacy in Early Modern Amsterdam". Introductory seminar, Royal Academy of Architecture, Copenhagen, Denmark
27. 13-17 September 2018 Paper: "Exile, employment and networks: The case of the Huguenots". Conference Borders and Crossings, 20th edition, Brijuni Islands and University of Pula, Croatia. **Peer-reviewed**

proposal.

28. 10-12 April 2018 Paper: "Reformed Education in the German States: Huguenot Schools, Tutors and Political Power". 25th Annual Conference, Society for Reformation Studies, Cambridge, United Kingdom. **Peer-reviewed proposal.**
29. 19 April 2017 **Invited lecture:** "Huguenots, Education, Art". Department of History of Art, University of Haifa, Israel.
30. 22 March 2017 **Invited lecture:** "When one minority meets another: Jews in the Huguenot French-language periodicals in the Dutch Republic". School of Philosophy and History, University of Lodz, Poland.
31. 27-29 June 2016 Paper: "Huguenot education on the continent in comparison to England in the Early Modern Period". Society of French Studies Annual Conference, Glasgow. **Peer-reviewed proposal.**
32. 9-10 September 2015 Paper: "Social networks as means of employment by French Huguenots". Sixth Huguenot Congress, London. **Peer-reviewed proposal.**
33. 18-20 June 2015 "Buying and Selling: Book-trade in Early Modern Europe", University of St Andrews, United Kingdom (without a paper)
34. 9 December 2014 **Invited lecture:** "French culture and religious principles: Huguenots and their educational services in the seventeenth century". Leibniz-Institute for European history, Mainz, Germany.
35. 26 November 2014 **Invited lecture:** "Huguenot tutors and European elites". Early Modern Interdisciplinary Seminar, University of Cambridge, United Kingdom.
36. 26-27 September 2014 Paper: "Families and Tutors: Educational Practices in the Orange-Nassau Family 1632-1700". Conference: "Ideal of Education among the European Nobilities (17th – Early 19th Century)", German Historical Institute. **Peer-reviewed proposal**
37. 19-21 June 2014 **Invited Paper:** "Professorial Archives of the Faculty of Theology of the University of Geneva and Their Research Potential". Conference "Réseaux des savoirs", Maison d'histoire, University of Geneva
38. 24 March 2014 **Invited lecture:** "Networks, Friendship and Patronage in Huguenot Circles in Seventeenth Century France, England and the Netherlands". Department of History, Ben Gurion

Unviersity, Beer Sheva, Israel

39. 22-24 July 2013 Paper: "Narrating the Grand Tour: The Correspondence of Henry Bentinck, Viscount Woodstock, and Paul Rapin-Thoyras with the Earl of Portland". Conference: "Borders and Crossings", 15th annual conference, Liverpool Hope University, United Kingdom. **Peer-reviewed proposal.**
40. 14 November 2012 **Invited lecture:** "Huguenot Educators for Noble European Families in Early Modern Europe". The Huguenot Society of Great Britain and Ireland, University College London.
41. 22 March 2012 **Invited paper:** "Self-Fashioning in Exile: Huguenot Networks, 1660-1715. The Networks of Jean Rou". The Groningen Research Institute for the Study of Culture, section of Early Modernity.
42. 13 February 2012 Presentation of own research development. Ph.D. peer group, Graduate School of Theology and Religious Studies, University of Groningen.
43. 31 August - 2 September 2011 Paper: "Huguenot tutors of Johan Willem Friso". European Reformation Research Group annual meeting, Newcastle, England. **Peer-reviewed proposal.**
44. 7 July 2011 Presentation of own research at the "Religion, memory and identity" research group, University of Groningen
45. 16-17 June 2011 Chair of the session entitled "Religious Institutions and Social Change" . Conference: "Believers in the Nation. European Religious Minorities in the Age of Nationalism (1815-1914), University of Groningen.
46. 1 April 2011 Presentation of own research at Master-class "Auto/biography and Lifewriting", with Prof. Paul John Eakin, Vrije Universiteit, Amsterdam
47. 10-15 October 2010 Conference: "Histoire, mémoire et identité en mutation. Les huguenots en France et en diaspora, XVIIe-XXIe siècle", Ascona, Switzerland (without a paper)
48. 7-9 September 2010 Paper: "Huguenot Tutors: Jean Rou and Pierre Poiret and the Transmission of Ideas Through Education". Biannual Reformation Studies Colloquium 2010, University of St Andrews. **Peer-reviewed proposal**
49. 6-7 September 2010 Annual meeting of the European Reformation Research Group, in the University of St Andrews, Scotland; chaired a session

entitled “Nature and Body in the Reformation”.

50. 2-5 September 2010 Paper: “Jean Rou, a Seventeenth Century Huguenot Tutor, and His Ideas on Education, Compared to the Educational Ideas of John Locke”. Fifth Huguenot Congress “The Huguenots: France, Exile and Integration”, University of Ulster, Londonderry, Northern Ireland. **Peer-reviewed proposal**
51. 2-4 September 2009 Paper: “The Importance of Religious Education for Jean Rou”. Annual meeting of European Reformation Research Group, University of Plymouth, England. **Peer-reviewed proposal.** This
52. 15-16 April 2009 Presentation of own research. Annual conference of NOSTER (The Dutch Research Institute for Theology and Religious Studies), Leuven, Belgium