

Centre for European Studies (CFE), the Network of Jewish Studies and Yiddish present a lecture and seminar with Dr. Vasileios Syros, October 23-24, 2018.

Supported with a grant from CFE.

Lecture: Religious Tolerance and the Jewish Tradition in Early Modern Europe and the Islamic World

Tuesday October 23, 16.30-18.00 - LUX:C121

Seminar: Jewish Political Thought and Cosmopolitanism

Wednesday October 24, 14.00-16.00 - LUX:B429

The ongoing refugee crisis and the rise of right-wing parties in the European Union - as well as a concatenation of events often related to the role of Islam in various countries in Europe - have led to a revival of discourse about the scope and potential limits of tolerance as one of the fundamental principles of the Western philosophical heritage.

The objective of the lecture and seminar will be to derive lessons from case studies in the history of the Jews in Europe and the Islamic world that can be relevant to resolve religious conflict in present-day Europe. Moreover, the seminar will allow the guest speaker to present the outcomes of a collaborative project on religious sectarian homogeneity in early modern Europe he is currently engaged at ANAMED (Koç University Research Center for Anatolian Civilizations) in Istanbul, Turkey.

Dr. Vasileios Syros is a currently a Royal Netherlands Academy of Arts and Sciences/KNAW Visiting Professor at Radboud University Nijmegen and the Principal Investigator for the research program "Political Power in the European and Islamic Worlds" at the Academy of Finland. His academic interests lie in the study of medieval and early modern Christian/Latin, Jewish, and Islamic political thought. Syros has published *Marsilius of Padua at the Intersection of Ancient and Medieval Cultures and Traditions of Learning* (University of Toronto Press, 2012); *Die Rezeption der aristotelischen politischen Philosophie bei Marsilius von Padua* (Brill, 2007); and *Well Begun is Only Half Done: Tracing Aristotle's Political Ideas in Medieval Arabic, Syriac, Byzantine, and Jewish Sources* (ACMRS, 2011).