

**THE RECEPTION OF THE RELIGIOUS OTHER IN INTERCULTURAL EXCHANGE  
(16<sup>TH</sup>-18<sup>TH</sup> CENTURIES)**

International Symposium, Käte Hamburger Kolleg at Ruhr-Universität Bochum  
10-11 March 2011



**SCIENTIFIC COORDINATION:**

Dr. Giovanni Tarantino

Fellow of the Käte Hamburger Kolleg “Dynamiken der Religionsgeschichte zwischen Asien und Europa” (2010-11), Ruhr-Universität Bochum

[giovanni.tarantino@rub.de](mailto:giovanni.tarantino@rub.de)

**CONFERENCE ORGANISATION:**

Dr. Silke Köster (KHK)

Dr. Ulrike Vordermark (KHK)

**PRESS COVERAGE:**

<http://hsozkult.geschichte.hu-berlin.de/termine/id=15891>

<http://www.h-net.org/announce/show.cgi?ID=183523>

<http://www.stmoderna.it/Calendario/DettagliEvento.aspx?id=3211>

<http://www.ceres.ruhr-uni-bochum.de/de/event/activities/Reception-Religious-Other-en/>

*Süddeutsche Zeitung* 10.03.2011 (Agenda)

The primary thesis of the KHK research program in Bochum consists in “the assumption that the major religious traditions form, establish, and develop in mutual dependency.” Moreover, the KHK Consortium inquires about “the intercultural compatibility of the term ‘religion’ and asks whether this term can be translated into different cultural traditions.”

The historical theme at the core of this conference has been the perception, stereotyping and understanding of the religious Other in both Western and Eastern cultures from sixteenth to eighteenth centuries. The original idea for this Symposium emerged from seminal discussion with the KHK members and fellows on the powerful conceptual language (with which to speak about the variation and fluidity of otherness and othering) recently offered by Gerd Baumann and Andre Gingrich in their coedited book *Grammars of Identity/Alterity: A Structural Approach* (2004).

It is commonly held that the concept of Otherness, which is instrumental for the quest and the development of national and cultural self-definition, is intrinsically related to a concept of an enemy – an enemy that must be destroyed, captivated, or assimilated. Conversely, Gerd Baumann adopts a “weak” concept of identity: there is no exclusive demarcation between sameness and alterity, identity and difference.

By “cannibalizing” three classic social theories originally formulated by Edward Said (1978), E.E. Evans-Pritchard (1940), and Louis Dumont (1980), Baumann conceptualises three grammars of selfing/othering (orientalization, segmentation, encompassment) in which identities and alterities are conceived as “mutually constitutive or potentially dialogical.”\* Besides the three grammars of identity/alterity, he also conceptualises an anti-grammar of violence: the attempt to annihilate the Other implies an annihilation of the Self: “the altrocidal murder entails the egocidal suicide”.

According to Baumann, the first of the three grammars, orientalizing, constitutes Self and Other by negative mirror imaging: “what is good in us is lacking in them”, but it also adds a subordinate reversal: “what is lacking in us is (still) present in them”. It thus entails a possibility of desire for the Other and even, sometimes, a potential for self-critical relativism (“albeit under the auspices of a self-invented Other”). If the segmentary grammar always implies the existence, or the construction, of a common enemy and if encompassment is always hierarchical, orientalizing can lead to ideas of complementarity and reverse mirror-imaging.

By “cannibalizing” and hyper-simplifying Baumann in their turn, all conference contributors have been encouraged to focus specifically on the potential self-critical dimension inherent to the representation of the religious Other in the early modern era, and to observe these processes mainly through the lens of Western and Eastern heterodox thinkers, critical converts, toleration theorists, skeptics and freethinkers, in other words the inhabitants of an “in-between” space which undermines any binary conception of the Self and the Other “as mutually exclusive poles”. Sex and gender issues, themselves constitutive of religious selfing and othering, have also been taken into account.

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\* I. “*Orientalism* is not a simple binary opposition of ‘us = good’ and ‘them = bad’, but a very shrewd mirrored reversal of: what is good in us is [still] bad in them, but what got twisted in us [still] remains straight in them. [...] Most commonly, ‘religious’ claims to authority or truth are argued by way of the orientalizing grammar.” II. “The social grammar of a *segmentary system* is a logic of fission or enmity at a lower level of segmentation, overcome by a logic of fusion or neutralization of conflict at a higher level of segmentation. [...] It is thus entirely a matter of context who is one’s foe and who’s one friend at what classificatory level. [...] The Other may be my foe in a context placed at a lower level of segmentation, but may be my ally in a context placed at a higher level of segmentation.” III. “*Encompassment* means an act of selfing by appropriating, perhaps one should say adopting or co-opting, selected kinds of otherness [...]: ‘you may think that you differ from me in your sense of values or identity; but deep down, or rather higher up, you are but a part of me’.

The symposium has been articulated in two sessions:

1. Enlightenment views of Judaism, Islam and East Asian Religions
2. Early modern representations of the religious Other in Judaism, Islam and 'Oriental' Religions

Both sessions have focussed on core concepts such as religion, morality, and tolerance; inter-religious transfer of concepts; 'radical' representations of the religious Other.

More specifically, the first session of the Symposium has taken into account the themes and the circulation of an impressive body of (tendentally) philoislamic, philosemitic and sinophile literature produced in Enlightenment Europe. "Radical" representations of the religious and cultural Other, of the distant Other, prompted a re-examination, or a reinterpretation, of one's own convictions, as well as a legitimation of the nearby Other. Through the unnumbered travel accounts and memoirs as well as the recurring literary fiction of diaries and correspondences, purportedly written by Eastern travellers in Europe, religious toleration in non-Christian civilisations was first highlighted in order to expose the iniquity of European political and ecclesiastical power structures.

The second session has broadened the investigation: early modern and also gendered representations and reinterpretations of the religious Other in Judaism, Islam and "Oriental religions" have been considered. As Gauri Viswanathan has convincingly shown, "assimilation may be accompanied by critique of the very culture with which religious affiliation is sought. Equally, dissent may aim at reforming and rejuvenating the culture from which the convert has detached herself" (*Outside the Fold*, 1999).

The key questions to be addressed in the papers included :

1. How did religious groups view other religious groups in early modern (actual, fictional or scholarly) situations of contact, and how did they grasp them conceptually?
2. Religious tolerance, it has been said, involves a complex blend of rejection and acceptance. Along with philosophically 'radical' and secularising claims for 'universal toleration of all opinions, true and false,' can we identify, both in early modern Europe and Asia, specific faith-based 'orthodox' conceptualizations of (communal and/or individual) religious tolerance?
3. How was heterodoxy (with its long associations with deviancy, heresy, error, and dissent) determined in the case of each religious group? What was the effect (if any) of religious heterodoxy, anti-dogmatism and rationalism on the mainstream perception and representation of the religious Other?
4. How did the encounter with the religious and cultural Other, with the distant Other, prompt a re-examination, or a re-interpretation, of one's own convictions, as well as a legitimisation of the nearby Other?

Contributors included scholars of East- and South-Asian Studies, Religious Studies, Intellectual History, Philosophy, Theology, Jewish Studies, Islamic Studies from Germany, Italy, UK, France, Bulgaria, Hungary, Israel, Pakistan, and USA.

The publication of the Conference Proceedings (including a selection of conference papers and a few commissioned articles as well) in the Brill Series "Dynamics in the History of Religions" is under consideration.

**Giovanni Tarantino**

March 31, 2011

# SYMPOSIUM SCHEDULE AND ABSTRACTS



**March 10, Thursday**

9.00 **Volkhard Krech** (KHK Director)  
*Welcome Address*

9.15 **Giovanni Tarantino\*** (UWA Perth / KHK Bochum)  
*Symposium Introduction*

## 1. ENLIGHTENMENT VIEWS OF JUDAISM, ISLAM AND EAST ASIAN RELIGIONS

*Moderators:* Prof. Dr. Lucian Hölscher, Modern History and Theory of History, Ruhr-Universität Bochum  
Dr. Hans Martin Krämer, Assistant Professor for Japanese Studies, Ruhr-Universität Bochum

9.45 **Laurent Jaffro** (Université Paris I, Panthéon-Sorbonne)  
*The Moral Language of Islam: Hume or Lessing?*

In the Essay *Of the Standard of Taste*, David Hume writes:

«The admirers and followers of the Alcoran insist on the excellent moral precepts interspersed throughout that wild and absurd performance. But it is to be supposed, that the Arabic words, which correspond to the English, *equity, justice, temperance, meekness, charity*, were such as, from the constant use of that tongue, must always be taken in a good sense; and it would have argued the greatest ignorance, not of morals, but of language, to have mentioned them with any epithets, besides those of applause and approbation».

This passage might be viewed as one of the numerous testimonies to the hostile, if not racist, attitude of many Enlightenment thinkers towards the religions of the Book and especially the Koran. We might be tempted to deem it of little philosophical relevance. In this paper, however, I seek to relate Hume's radical claim to a broader debate on the existence of a moral common sense and a universal language of morals. I contrast Hume's view with that of Lessing in his *Nathan the Wise*. The main purpose of the paper is to show that this discussion on the meaning of moral terms across different cultures draws on the traditional theological debate concerning whether moral terms have the same meaning for us and for God.

**Laurent Jaffro** is Professor of Moral Philosophy at Pantheon-Sorbonne University. Formerly he was Professor of Philosophy at Blaise Pascal University. He is a former fellow of the Ecole Normale Supérieure and, more recently, of the Institut universitaire de France. His main field is the history of British moral philosophy.

His most recent publications include:

- “Ist die Evidenz der Existenz des Anderen ein Modell für die Gotteserkenntnis? Berkeley, Hume, Reid und das Argument des Irregulären”, *Aufklärung. Interdisziplinäres Jahrbuch zur Erforschung des 18. Jahrhunderts und seiner Wirkungsgeschichte*, 21 (2009);
- *Berkeley's Alciphron. English Text and Essays in Interpretation*, edited by L. Jaffro, G. Brykman, and C. Schwartz (Hildesheim, Georg Olms Verlag: 2010);
- “Toland and the Moral Teaching of the Gospel”, in R. E. Savage (ed.), *Philosophy and Religion in Enlightenment Britain: New Case Studies*, Oxford University Press (forthcoming).

10.30

**Knut-Martin Stünkel** (Ruhr-Universität Bochum)

*What is Left of Religion after Christianity is Unveiled – D’Holbach’s Perspectives*

The paper examines one of the most notorious books of the Enlightenment period with regard to the method of presentation of Christian religion and the religious Other. After the scientific and philosophical attack, religion is considered to leave a blank space in the moral structure of human beings that has to be refilled by reason, experience and education. Thus restructured, the moral code of the Enlightenment serves as a perspective for the discussion of other religious traditions.

**Knut-Martin Stünkel** studied philosophy at Bielefeld university (Thesis on Heidegger’s philosophy). Main working areas: philosophy of religion, philosophy of language, social philosophy.

Most recent publications on Jewish philosophy of the 20<sup>th</sup> century (Franz Rosenzweig, Max Wiener), Heidegger’s notion of tolerance, Philosophy of the Age of Enlightenment (Johann Georg Hamann’s critique of Immanuel Kant).

11.15

**COFFEE BREAK**

11.45

**Rolando Minuti** (Università degli Studi di Firenze)

*“Radical” Attitudes Towards Religions of Siam in 18<sup>th</sup> Century French Thought*

In the second half of the 17<sup>th</sup> century the amount of information concerning Siam developed very much, particularly on the French side, as a consequence of the growing of political and commercial involvement between Siam and European states, and of missionary initiative as well. Philosophical debate, between the end of the 17<sup>th</sup> and the beginning of the 18<sup>th</sup> century, received interesting suggestions by these sources, and was significantly solicited to develop comparative reflections. This mainly contributed to articulate various “radical” attitudes on these topics. I’ll propose three main cases of these attitudes, that is the reference to Siamese religion in Bayle’s writings, the comparative approach in the *Cérémonies religieuses* by Bernard and Picart, and the deistic interpretation of d’Argens work. Focusing on these three examples should be useful to show the varieties and articulations of the heterodox attitudes toward other religions and to remark the difficulties of considering a “radical” side as a uniform and consistent framework.

**Rolando Minuti** is Associate Professor of Modern History at the University of Florence. He is author of *Oriente barbarico e storiografia settecentesca* (Venezia, Marsilio, 1994), *Orientalismo e idee di tolleranza nella cultura francese del primo ‘700* (Firenze, Olschki, 2006) and various essays on the 18<sup>th</sup> century historiographical culture. He is also editor of Montesquieu (*Spicilège*. Edité par R. Minuti, et annoté par S. Rotta, Oxford, The Voltaire Foundation, 2002) and member of the direction committee for the new critical edition of Montesquieu’s *Oeuvres*.

12.30

**Ulrike Vordermark** (Ruhr-Universität Bochum)

*Individual Curiosity or Scientific Measuring? The Religious Other in 18<sup>th</sup> Century Accounts of Travels to the East*

Travel literature played an important role in Enlightenment’s increasing interest in other countries, cultures, and religions. In the philosophical debate and in the emerging comparative approaches, thus, travel reports were used as a source of knowledge of “other religions” to which there was no or only little direct contact within Western societies. Many Enlightenment thinkers were well aware of the fact that the distant Other could serve as a corrective of one’s own convictions and could be used as a means of criticizing the own political or religious authorities. A large number of fictive travel accounts – the most famous example being Montesquieu’s *Lettres Persanes* – made use of this self-critical potential inherent in the confrontation of the own and foreign cultures.



While religion and the perception of the religious Other was not necessarily the main focus of the travellers – who were setting out on their journeys for different reasons such as missionary or diplomatic purposes, individual curiosity, research or trading interests – we find a full range of attitudes towards other religions ranging from adverse or orientalisating to more positive or even fascinated statements.

My paper focuses on (mainly positive) representations of other religions in selected 18<sup>th</sup> century travel accounts of journeys to the East and addresses the following questions: What role does the description of (the own) and other religions play in travel reports? Where do we find positive representations of other religions or even a self-critical dimension and why? What is the relation between the perception of other Christian religious groups and foreign religions (like Islam or Indian religions)? And do we thus find a perspective of the religious Other that challenges the master narrative of Orientalism?

**Ulrike Vordermark (PhD, Düsseldorf 2007)** is a Research Assistant in the KHK *Dynamics in the History of Religion* and in the Faculty of History at the University of Bochum. She is the author of *Das Gedächtnis des Todes. Die Erfahrung des Konzentrationslagers Buchenwald im Werk Jorge Semprúns* (2008). Her research interests include the History of National Socialism, Holocaust-Remembrance Literature, Travel Literature, the History of Concepts and 18<sup>th</sup> century perceptions of other religions. She has recently co-edited the volume *Labeling the Religious Self and Others* in a special edition of the journal *Comparativ* (4/2010) dealing with a topic closely related to this conference.

13.15

## LUNCH

15.00

**Yaacov Deutsch** (Hebrew University of Jerusalem)

*Superstition as a Category of Otherness in the Early Modern Period*

Defining Jewish customs and ceremonies as superstitious was one of the key features of the emerging ethnographic writing on the Jews in the early modern period. Nonetheless the use of the term superstition was not unique to descriptions of Jews. It was used both in the context of inner Christian disputations and in writings of other religious groups such as the Muslims, Indians and American Indians. In my paper I will focus on descriptions of Jews and Muslims and show the variety of meanings that this term held in these different contexts. Based on my findings I will argue that superstition was used as a category that enabled Christians to differentiate between them and the members of other religious groups.

**Yaacov Deutsch** received his PhD from the Hebrew University in Jerusalem (2005) where he teaches in the School of History. His research focuses on Christian-Jewish relations in the medieval and early modern period, and especially on Christian Hebraism. His current projects examine Jewish familiarity with Christianity and the mutual responses of Christians and Jews to each other's religion in medieval and early modern Germany and Hebrew translations of the New Testament in the early modern period. He has published several articles on different topics related to his area of interest in English, German and Hebrew. His book *Judaism in Christian Eyes: Ethnographic Descriptions of Jews and Judaism in Early Modern Period* will be published in 2012 by Oxford University Press.

15.45

**Diego Lucci** (American University in Bulgaria)

*Demystification and Re-Mystification of Mosaic Judaism in Early Modern Republicanism, from Cunaeus to Spinoza and Toland*

This paper deals with the development of the view of Mosaic Judaism as a model of political republicanism and philosophical rationalism in seventeenth- and early-eighteenth-century European political thought. The paper first analyzes the similarities between Petrus Cunaeus' interpretation of ancient Judaism in *De Republica Hebraeorum* (1617) and James Harrington's view of the Commonwealth of the Jews in *Oceana* (1656). The paper then examines the consideration of the ancient Jewish theocracy as a basically republican system in unorthodox interpretations of Judaism, such as those formulated by Simone Luzzatto in *Discorso circa il stato de gl'Hebrei* (1638) and Baruch Spinoza in *Tractatus Theologico-Politicus* (1670). Finally, the paper focuses on the deist author John Toland, who largely borrowed from both the theory of the Hebrew Republic and unorthodox interpretations of Judaism, and thus regarded Mosaic Judaism as a model of republican government and pantheism. The main goal of this paper is to highlight the twofold nature of the rethinking of ancient Judaism in the origins and development of the political ideas of the Radical Enlightenment. The above mentioned authors indeed proposed, on the one hand, naturalistic views of Jewish history, much different from the traditional, eschatological, supersessionist notion of Judaism as a mere premise of Christianity. On the other hand, the process of

demystification of the Jewish past in seventeenth- and early-eighteenth-century European thought was matched by new forms of “secular” mystification of Mosaic Judaism, which was conceived of as a source of political virtue and philosophical truth and, accordingly, as a historical basis for the legitimation of modern political and philosophical doctrines.

**Diego Lucci** is Associate Professor of History and Philosophy at the American University in Bulgaria, where he has been working since 2006. He received his PhD from the University of Naples “Federico II” in 2004, and has also taught at Boston University and the University of Missouri St. Louis. He has received grants and awards from numerous international institutions and societies, including the International Society for Eighteenth-Century Studies, the Fulbright Association, and the Observatory of the Magna Charta Universitatum. He is the author of the volume *Scripture and Deism: The Biblical Criticism of the Eighteenth-Century British Deists* (Bern: Lang, 2008) and of several articles and book chapters on the English Enlightenment, Jewish-gentile relations in the early modern era, and eighteenth-century Italian travellers in England and the United States.

16.30

## COFFEE BREAK

17.00

**David Mervart** (Universität Heidelberg)

*European and Domestic Understanding of the Religious Discourse and Experience in Tokugawa Japan*

The moment human society was depicted as a creature of habits of mind, as a tissue of customary patterns of conduct and opinion, religion could be correlated with or subsumed under these habits and customs —“manners” or “mœurs” as they were commonly called in the eighteenth century idiom of the proto-sociological historical jurisprudence and conjectural history of morals. The religious practices and faith were now capable of being described in their functional capacity as expedient or indispensable props of public morality and instrumental buttresses of political order. Much European political and moral debate in the eighteenth century can be read as a footnote to Pierre Bayle’s provocative suggestion that the society of atheists was, contrary to prevalent view, a practical possibility. Bayle offered evidence drawn from the supposedly incontrovertible fact of the thousands of years of a stable and orderly existence of a polity run by mandarins who were effectively Spinozist atheists (a view in turn paradoxically based on a peculiar interpretation of the Jesuit reports from the Ming empire). Engelbert Kaempfer corroborated this view with his own unique report from Tokugawa Japan, whose government he portrayed as consciously subsuming religious practices and confessions under the question of public morality and political stability. This paper traces a genealogy of this type of argument not in Europe, but precisely in Japan’s domestic discourse of moral and political self-reflection, in the mostly but not exclusively Confucian-informed debate of the eighteenth century which took increasing note of the politically and morally instrumental aspects of Buddhism and Christianity.

**David Mervart** is Assistant Professor at the Cluster of Excellence ‘Asia and Europe in a Global Context’ at the University of Heidelberg. He studied English literature and philosophy, took an MA in Japanese studies (Charles University) and a PhD in history of Asian political thought (University of Tokyo). He was an Andrew Mellon fellow at the Centre for History and Economics at King’s College, Cambridge and NWO postdoctoral researcher at Modern East Asia Research Centre of Leiden University. His interest is with the intellectual history of early modern Japan and Europe.

17.45

**Ann Thomson** (Université de Paris VIII, Vincennes-Saint-Denis)

*Concluding Remarks*

Ann Thomson is Professor of British history and director of the ‘Group de recherches sur l’histoire intellectuelle’ at Paris 8 University. She specialises in the intellectual history of the long 18<sup>th</sup> Century and her particular interests are the development of materialistic conceptions of humans or “l’histoire naturelle de l’homme”, European contacts with the Islamic world and Africa, and intellectual networks.

Select publications :

- Books : *Barbary and Enlightenment: European Attitudes towards the Maghreb in the 18th Century* (Brill: 1987); ed. and translation of La Mettrie, *Machine Man and other texts* (Cambridge University Press: 1996); ed. with Pierre-François Moreau, *Matérialisme et passions* (ENS Editions, Lyon: 2004); *Bodies of Thought: Science, Religion, and the Soul in the Early Enlightenment* (Oxford University Press: 2008); ed. with Simon Burrows and Edmond

Dziembowski, *Cultural Transfers: France and Britain in the Long Eighteenth Century* (Voltaire Foundation, Oxford: 2010)

- Recent Articles include: "L'Empire ottoman, symbole du despotisme oriental?" , in *Réver d'Orient, connaître l'Orient*, ed. Isabelle Gadoin and Marie-Élise Palmier-Chatelain (ENS Éditions: 2008); "L'Algérie vue de l'Europe avant 1830", in *L'Algérie et la France*, ed. Jeannine Verdès-Leroux (Robert Laffont: 2009); "L'article Unitaires de l'Encyclopédie", in *Diderot, l'Encyclopédie & autres études. Sillages de Jacques Proust*, ed. Marie Leca-Tsiomis (Ferney-Voltaire: 2010) ; "Les animaux plus que machines", *Dix-huitième Siècle*, 42 (2010); "Animals, Humans, Machines and Thinking Matter, 1690-1707", *Early Science and Medicine*, 15 (2010).

20.00

DINNER

March 11, Friday

## 2. EARLY MODERN REPRESENTATIONS OF THE RELIGIOUS OTHER IN JUDAISM, ISLAM AND "ORIENTAL RELIGIONS"

*Moderators:* Prof. Dr. Heiner Roetz, Chinese History and Philosophy, Ruhr-Universität Bochum  
Prof. Dr. Nadia al-Bagdadi, History, Central European University (CEU), Budapest

9.30

**Talya Fishman** (University of Pennsylvania)

*The Christian "Other" in the Writings of 17<sup>th</sup> Century Jews*

Prior to the 17<sup>th</sup> century, Jewish framings of Christianity and Christians served one of two functions. Disparaging folktales about Jesus and the Holy Family entertained Jews over the course of centuries, and probably served a cathartic function. Other framings stemmed from the taxonomic, and ultimately legal, need to determine whether Christianity fell within the category of idolatry. Jews of medieval Europe sought to align their lives with the dictates of Mishna and Talmud, yet the religious Others presupposed by these repositories of ancient rabbinic tradition were Romans and Zoroastrians. Did the many ancient restrictions on Jews' interaction with idolators apply to the Christians in whose midst medieval Jews were now living? The temporal and cultural disparity between Judaism's juridical sources and the conditions of Jewish life in medieval Europe forced Jews to clarify Christianity's status within rabbinic law. New Jewish framings of Christianity were produced in the early modern period. Apart from displaying considerable familiarity with Christian learning and behaviors, the portraits rendered by certain 17<sup>th</sup> century rabbis evince appreciation for Jesus, and offer surprisingly sympathetic comments on certain Christian theological doctrines.

The paper to be presented at the Bochum conference will attempt to set these early modern Jewish framings of Christianity within two narrative contexts:

1. Analysis of selections from Rabbi Leone Modena's Hebrew treatise of 1643, *Magen VaHerev* (i.e., *Shield and Sword*) and from Rabbi Saul Levi Mortera's Portuguese treatise of 1659-60, *Tratado da verdade da Lei de Moisés*, will be used to reconstruct the historical circumstances that occasioned what might be described as "intimate" Jewish views of Christianity. Jewish leaders in 17<sup>th</sup> century Venice and Amsterdam not only encouraged *conversos* in their communities to return to their ancestral faith, they actively attempted to diminish the theological anxieties that were inevitably precipitated by such acts of conversion-reversion. Beyond this, Jewish encounters with Socinians, Anti-Trinitarians and other *Chrétiens sans église* who might have been labeled "judaizers", led certain rabbis of early modern European to imagine that the messianic vision of a world united in one belief was imminent. They hoped to expedite its realization through their own suasive powers and instructional activities.

2. Though growing understanding of the Other is sometimes cited as a contributing factor in the history of toleration, increased familiarity may actually have had the opposite effect, given "the narcissism of small differences". Thus, the "sympathetic" 17<sup>th</sup> century Jewish framings of Christianity, like the Christian ethnographies of Jews in this era, seem quite divorced from any universalist impulses of the early modern period. By contrast, Western Christian encounters with the less culturally-threatening, "remote" Other -- whether geographically distant (e.g., China and India) or temporally irretrievable (e.g., the Noahide laws of ancient Judaism that so enthralled John Selden)-- may have been greater spurs to self-evaluation, and contributed more pointedly to the emergence of a tolerant society.



Talya Fishman is Associate Professor of Religious Studies at the University of Pennsylvania, studies medieval and early modern Jewish intellectual and cultural history.

*Shaking the Pillars of Exile: "Voice of a Fool"'s Early Modern Jewish Critique of Rabbinic Culture* (Stanford: 1997) reconstructs a blueprint for the modernization of Jewish law that was written, under cover of pseudonym, by an early seventeenth century Venetian rabbi. *Becoming the People of the Talmud: Oral Torah as Written Tradition in Medieval Jewish Cultures* (University of Pennsylvania: 2011) explores the different roles that the Babylonian Talmud came to play in medieval Jewish sub-cultures once it was encountered as a written text, and not as an orally-transmitted corpus. Connecting insights from geonica, orality-textuality studies, and medieval Jewish and Christian history, the book reconstructs a multifaceted process of cultural transformation, for the ascription of greater authority to written text than to human models was accompanied by changes in reading habits, compositional predilections, classroom practices, social hierarchies, approaches to adjudication and assessments of the past.

Fishman has published articles on Jewish Pietists of the medieval Rhineland, the relationship between Jewish law and Islamic theology in the geonic period, the ways that kabbalistic thought constricted the participation of women in Jewish ritual life, and the attempt of early modern rabbis to alter Jewish perceptions of Christianity.

Her current research foci include an attempt to re-think the origins of Ashkenaz and Sefarad, Jewish subcultures that emerged in the Middle Ages, and a book project, *Sensing Torah: A Medieval Jewish Guide to the Cultivation of Religious Experience*, which will explore the interplay of memory training, manuscript illumination, religious polemic, theories of vision and epistemological debates through the lens of a Hebrew treatise composed in late medieval Spain.

10.15

**Ariel Hessayon** (Goldsmiths, University of London)

*Mutable Religious Identities in post-Reformation England: Judaizing Christians, Crypto-Jews and Jewish Apostates*

Post-Reformation England offers particularly interesting evidence for the reception of the religious 'Other' through an examination of Judaizing Christians, crypto-Jews and Jewish apostates. As is well known, Edward I had expelled Jews from England in 1290. Only in 1656, against a background of strong clerical, mercantile and popular hostility, were they tacitly readmitted. Although practising Jews had never been entirely absent during the intervening years – what was once dubbed in teleological fashion the Middle Period (1290–1655) – their numbers had been negligible. Consequently, prevailing Protestant stereotypes about Jews (their physical bodies, psychological characteristics, customs and religious beliefs) proved more potent than perceptions based on fleeting encounters. These stereotypes tended to be largely negative, incorporating imagery that revolved around the repulsive if familiar themes of deicide, blasphemy, diabolism, superstition, spiritual blindness, obstinacy, blood, magic and money. All the same, this black picture also had shades of light. For long-term developments – notably the growth of biblical learning and rejuvenation of Hebrew studies; epistolary exchanges with continental Jewish scholars; heightened millenarian speculation; and debates about granting liberty of conscience to nonconformists – helped foster a climate of what several historians have anachronistically called philosemitism.

Drawing on a range of examples, I will argue that this picture became more complex still because of the difficulties contemporaries had integrating individuals with mutable religious identities – Judaizing Christians, crypto-Jews, Jewish apostates – within their essentially binary worldview. That is, they held constructed notions of their idealised individual and communal selves that were diametrically opposed to their imagined antitheses. Indeed, majority responses to the handful of people who crossed over, or hovered ambiguously between, notional boundaries separating what were generally regarded as distinct religious identities reveals as much about dominant beliefs within English society as it does about the *mentalité* of those embarked on religious voyages of self-examination and conversion.

Ariel Hessayon is Lecturer in the Department of History at Goldsmiths, University of London. He is the author of *'Gold Tried in the Fire': The prophet TheaurauJohn Tany and the English Revolution* (Ashgate, 2007), as well as the co-editor of collections of essays on *Scripture and Scholarship in Early Modern England* (Ashgate, 2006) and *Varieties of Seventeenth- and early Eighteenth-century English Radicalism in Context* (Ashgate, 2011). His current research is primarily focussed on the reception of the writings of the German mystic Jacob Boehme, Gerrard Winstanley and the Diggers, and Jews and crypto-Jews in early modern England.

11.00

**COFFEE BREAK**

**Haruko Nawata Ward** (Columbia Theological Seminary)

*From Accommodation to Companionship: Jesuit Interactions with Women Converts from Zen in the Japan Mission (1549-1614)*

Founded in 1540, the Society of Jesus sent out numerous missionaries to various places in the world. Francis Xavier began the Jesuit Japan mission in 1549. The Jesuits needed to introduce Christianity into the context of ancient and diverse Japanese religious traditions. Soon they explored the ways of cultural accommodation, and over the years expanded the concept of accommodation beyond cultural to religious. The missionaries learned the language, studied the scriptures of Japanese religions, visited and observed their practices. They learned the differences of the twelve “sects” of Buddhism, Shinto, Taoism, and Confucianism. In their literature mission, they borrowed concepts and expressions from Buddhism. They also adopted the *dōjuku* or acolyte system from Zen temples in their Society in Japan. The Jesuits criticized Zen Buddhists as their ultimate religious Other because Zen denied the doctrine of the immortality of the soul. Luís Fróis, a missionary priest and historian, recorded many interactions between the Jesuits and Zen Buddhists. Zen was favored among the unifiers and samurai class. The Jesuits competed with Zen Buddhists for patronage of the nobility and the wealthy merchants. While the Jesuits criticized the worldliness of Zen priests and monks, they admired the sophistication of the Zen culture such as the tea ritual. The Jesuits often engaged with Zen Buddhists in religious disputations. The Jesuits were especially impressed by their intellectual rigor, and developed strategic methods of refutation on major doctrinal points. Yet they utilized some Zen tools of learning such as disputation, dialogical sermons, and lay commentary notebooks, in their persuasion of Zen Buddhists. Importantly, while the Jesuit *Constitutions* forbade the members to work closely with women, the Jesuits in Japan engaged in religious disputations with Zen Buddhist women. Fróis’s accounts of women converts from Zen such as Hosokawa Tama Gracia show the Jesuit appreciation of women’s intellectual and religious capabilities. Orthodox Zen did not address questions of salvation in an afterlife, but popular Zen taught unavailability of women specific hell. In Christianity, women converts found liberation from this Buddhist destiny. Moreover, they followed the Jesuit active apostolate in their persuasion, teaching, preaching, and disputation to promote Christian conversions. Despite their Constitutional limitations, the Jesuits also recognized the apostolic ministries of these women catechists as if they were their own companions.

The evidence of Jesuit missionary interactions with these men and women Zen Buddhists and converts necessitates the reexamination of the theory of accommodation attributed to Alexandro Valignano. The theory presupposes the superiority of European missionaries and their gracious coming down to the level of the inferior. But in actuality, the Jesuit missionaries in Japan were never in superior position politically, socially, culturally, and religiously. They were a minority group in need of protection of the Other, and support of their Japanese colleagues and converts. The accommodation was at least done from both sides. The questions of enculturation, indigenization, syncretism and localization of Catholicism in early modern Japan also need to be further explored by close examinations of historical examples. These concrete examples may suggest that even while the missionaries tried to change the religious convictions of the Other, some changes took place in their own religious understandings.

**Haruko Nawata Ward** (PhD in Reformation Studies, History Department, Princeton Theological Seminary, 2001; Ordained minister of Word and Sacrament, Presbyterian Church, USA) is Associate Professor of Church History at Columbia Theological Seminary, Decatur, GA. Recent publications: *Women Religious Leaders of Japan’s Christian Century, 1549-1640*, Series ‘Women and Gender in the Early Modern World’ (Ashgate, 2009); “Jesuit Encounters with Confucianism in Early Modern Japan,” *Sixteenth Century Journal*, 40/4 (2009); “Women Martyrs in Passion and Paradise,” *Journal of World Christianity*, 3/1 (2010); “Good News to Women? The Jesuits, their Pastoral Advice and Women’s Reception of Christianity in the Portuguese East Indies; Goa and Japan, in *Jesuits in India: History and Culture*, ed. Délio de Mendonça (Xavier Centre of Historical Research, 2007); and “Jesuits, Too: Jesuits, Women Catechists and Jezebels in Christian-Century Japan,” in *The Jesuits II: Cultures, Sciences, and the Arts, 1540-1773*, ed. John W. O’Malley (University of Toronto Press, 2006).

**Wolfgang Ommerborn** (Ruhr-Universität Bochum)

*Individualism and Anti-Dogmatism in the Thought of Li Zhi (1527-1602)*

Li Zhi 李贄 (also referred to by his courtesy name [Li 李] Zhuowu 卓吾) is usually described by scholars of Chinese philosophy as an important representative of individualistic thought in the Ming 明 dynasty (1368-1644) and as one of the most important heretical and iconoclastic thinkers in Confucian China. He was born in the port city of Quanzhou in 1527. After receiving a typical Confucian education he worked for almost 30 years as an official in the imperial administration. As we know, that time was marked by conflicts with his superiors because of his unorthodox and critical thinking. After he had left

civil service he stayed in a Buddhist temple, but never became a licensed Buddhist monk. Generally speaking, his behavior and attitudes as well as his unconventional ideas provoked many people and he was attacked by state authorities and Confucian scholars. He challenged the Confucian educated elite. They regarded him as a freethinker and his ideas as dangerous. For that reason he became a threat to their orthodox Confucian convictions. Late in his life Li Zhi was even arrested and accused for spreading dangerous ideas. He died in prison in 1602 by committing suicide.

Li Zhi never founded a school. In the philosophical debates of his time he became known above all as a critic of the Neo-Confucian school of Zhu Xi 朱熹 (1130-1200), which was the orthodox school at his time. We know that Li Zhi had some followers and admirers, but it is also obvious that his influence on the intellectual situation of the 16<sup>th</sup> century was only limited. Most scholars and officials of his time and afterwards stuck to the dogmatic Neo-Confucianism of the Zhu Xi school. Li Zhi was in a certain way influenced by the Neo-Confucian philosopher Wang Yangming 王陽明 (1472-1529) and his followers, above all the Taizhou school, who also challenged the authority of the Zhu Xi school. He followed Wang Yang Ming's idea of good innate knowledge (*liangzhi* 良知) and believed that each person possesses the capacity to attain knowledge and morality. Everyone holds the key to goodness. As a consequence he rejected the idea that we have to follow authorities like sages. Based on this idea Li Zhi was convinced that we can find truth in Confucianism, Buddhism, Daoism or elsewhere. He also claimed that the teachings of these three schools are one, which shows that he supported the *sanjiao* 三教 (Three Teachings) doctrine. Another important aspect in Li Zhi's thought is his attitude towards women. It was different from the Confucian standard because he criticized discrimination against women and was convinced that in terms of their intellectual abilities women were not inferior to men. Li Zhi came also in contact with Christianity. He met with the Jesuit Mateo Ricci, who came to China at the end of the 16<sup>th</sup> century. We don't know much about their relationship, but Li seemed to be very impressed by Ricci's personality, whom he described in a letter as "an extraordinary impressive person." In regard to the Christian doctrine, however, he was apparently less impressed.

**Wolfgang Ommerborn, Dr. Phil., is Lecturer of East Asian Politics at the Faculty of East Asian Studies, Ruhr-Universität Bochum. Studies of Sinology, Politics and Philosophy in Bochum, Beijing and Nanjing. Numerous publications on Chinese philosophy and political thought.**

13.00

**LUNCH**

15.00

**Nenad Filipović (Princeton University)**

*Seyhulislam Ebussuud Efendi, Yaqub-i Hakim and the Question of the Islamic Scepticism in the 16<sup>th</sup> Century Ottoman Empire*

In his seminal article on the scepticism in the Islamic religious thought, published in 1968, Josef van Ess has proposed that the scepticism proper in the Islamic thought died out soon after al-Gazzali (d. 1111 AD). It was unclear whether Professor Van Ess concurred with Hegel's qualification of al-Gazzali as a "religious sceptic" provided in Hegel's lectures on *History of philosophy*. Be it as you like it, the scholarship was unison in denying of existence of an Ottoman philosophy proper and of an Ottoman religious scepticism. The question was not on agenda because the non-existence of such phenomena was presumed *a priori*. Recently, in the framework of joint project on the relationship between faith and freedom in the Ottoman thought, Shahab Ahmed (Harvard University) and the author of this paper, have shown that the Ottoman philosophy proper, Ottoman religious scepticism and similar phenomena existed indeed. The results were reached at via case study of two trials of heretics in the Ottoman Empire (1601, 1665). The analyses will be presented in a form of a book to be published this year. This paper provides a detailed analysis of a legal opinion the author of which was Seyhulislam Ebussuud Efendi (d. 1574). It treats the legal and religious status of the followers of certain Ya qub-i Hakim or Ishaq-i Hakim. We shall show that this enigmatic person was a philosopher proper, most probably a physician by profession, who was a contemporary of Ebussuud Efendi. Hakim subscribed to the celebrated doctrine known as "equipolence of proofs" (*tekafu' l-adilla*). This means that he denied the status of the Truth to the Islamic scripture, considering that its claims are countered by the claims in the Jewish and Christian scriptures, and *vice versa*. Consequently, none of the monotheistic scriptures can be described as the written Truth proper. Hakim denied the revealed religion and its organized forms, but he subscribed to a form of natural or rational religion, quite similarly to the 17<sup>th</sup> and 18<sup>th</sup> century European deists. In the paper it will be discussed the social and cultural setting which produced Hakim. It will also be addressed the question of possible influence of such ideas of the Ottoman origins on the 17<sup>th</sup> and 18<sup>th</sup> century European Deism.

**Born in Sarajevo, Bosnia and Hercegovina. After the Classical Grammar School in Sarajevo, graduated *summa cum laude* in the Oriental philology (Arabic, Iranic, Turkish, and Islamic Studies) from the Sarajevo University. In 1984–1988 the Curator of the Islamic collections at the**

Sarajevo Museum. From 1988–1992 research fellow of the Balkan Studies Institute in Belgrade. In the period 1988–1990 studied postgraduate courses in Early Modern History at Belgrade University. In 1991 submitted the M.A. thesis in the 16<sup>th</sup> century Ottoman cultural history which was approved by Belgrade University, but not defended due to the outbreak of the war in Bosnia. In 1993, left Sarajevo for Vienna as a war refugee. Post-graduate studies in Turkish and Islamic studies at Vienna University (with Markus Koehbach, Claudia Roemer, and Andreas Tietze). Doctoral studies at Princeton University (Near Eastern Studies) from 1997–2002 (Thesis on the political and cultural history of the early Ottoman Empire to be defended in the fall of 2011). From 2001 Research Assistant at the Woodrow Wilson School, Princeton University. 2004–2011, Research Advisor of the ENKA Foundation in Istanbul.

Publications (selected): *The Treasury of the Old Orthodox Church in Sarajevo*, Sarajevo, 1986: “The Bosniaks in the Battle of Senta, 1697: the View of Poet Fidai Beg”, *Prilozi za Orijentalnu Filologiju*, 40, 1990, pp. 309–333; “Balkans 1450–1789”, *Europe 1450 to 1789*, ed. John Dewald *et alii*, New York: Scribner’s, 2004, pp. 191–201; “Lady Mary Wortley Montagu and Ahmed-beg of Kumodraz”, *Prilozi za Orijentalnu Filologiju*, 59, 2010, pp. 47–102.

15.45

**Lejla Demiri** (EUME Wissenschaftskolleg zu Berlin)

*‘Abd al-Ghanī al-Nābulusī’s (d. 1731) Interpretation of Ibn ‘Arabi’s (d. 1240) Inclusivist Soteriology*

The People of the Book (i.e. the Jews and the Christians), by paying the *jizya* (poll-tax) shall attain happiness, says Ibn ‘Arabi in his famous work, *al-Futūḥāt al-Makkiyya* (The Meccan Revelations). But what does the term ‘happiness’ (*sa‘āda*) mean? Does it exclusively cover the state of well-being in this world? Or does it also refer to eternal bliss in Heaven? ‘Abd al-Ghanī al-Nābulusī, an 18<sup>th</sup> century anti-puritan scholar from Ottoman Damascus, expounds Ibn ‘Arabi’s statement, upholding his pluralist understanding of the religious “other”. This paper examines Nābulusī’s effort in marrying mysticism with speculative theology (*‘ilm al-kalam*) and his attempt to vindicate Ibn ‘Arabi’s inclusivist soteriology within the boundaries of Ash‘arī theology.

Lejla Demiri is Research Fellow of EUME (Europe in the Middle East & The Middle East in Europe), Wissenschaftskolleg zu Berlin (in affiliation with the Seminar für Semitistik und Arabistik, Freie Universität, Berlin). She holds a PhD from the University of Cambridge (2008), where she also worked as a Junior Research Fellow (Trinity Hall, 2007-2010). She previously studied Christian Theology in Rome, where she obtained her Licentiate degree (2004) and Post-graduate Diploma (2003) from the Pontifical Gregorian University. Prior to that, she received her MA (2000) and BA (1998) degrees in Islamic Theology from Marmara University in Istanbul.

16.30

**COFFEE BREAK**

17.00

**Amanullah de Sondy** (University of Miami)

*Shah Hussain and Madho Lal Hussain: Heterodox Passions Crossing Religious and Cultural Divides in 16<sup>th</sup> Century Mughal India*

This paper will explore the contested love between the Brahmin boy Madho Lal and the Muslim saint Shah Hussain in 16<sup>th</sup> century India. Theology, gender and religious studies will be taken into account. Through a journey into their love poetry and later hagiographic accounts, one can quickly conclude that everything about this couple remained at the margins and challenged the normative way that religion was understood and practised by Muslims and Hindus at the time. Their love story challenges intra-faith and inter-faith assumptions and regularities as they firmly rooted their revision within Hindu/Islamic orthodoxy and progressing to a more colourful form of orthopraxy. However, heteronormative revisionist historians have tried in vain to conform their passion with an “orthodox” glaze arguing that Shah Hussain was the master of Madho Lal, who, they believe, conducted a non-sexual relationship in order to help convert a Brahmin to Islam. Buried side by side in current day Lahore, Pakistan, their shrine has become an assembly point not just for Hindus and Muslims but in the past, Sikhs, too. By offering a detailed survey of all the possible readings of their love story, this paper will focus on the question, what the role of gender and sexuality is in understanding intra- and inter-religious exchanges between Islam and other faiths/cultures in India. Additionally it will concentrate on the effect that hegemonic masculinity/patriarchy played on such exchanges.

What connected Madho Lal and Shah Hussain was their love of dance - and both of them rooted dancing within their respective traditions. Shah Hussain reads the Qur’anic passage of the world as a playground to mean that he must enjoy the world through dance, through play. I will explore the depth



of dance as a form of inter- and intra-religious exchange during the 16<sup>th</sup> century and also, importantly, its connection to my core point of connecting this to gender, sexuality and hegemonic/patriarchal masculinity.

Amanullah De Soudy is currently Visiting Assistant Professor of Islamic Studies in the Department of Religious Studies, University of Miami, USA. He earned his PhD in Theology and Religious Studies at the University of Glasgow, with a focus on Islamic Studies (“Constructions of Masculinities in Islamic Texts with a specific focus on India and Pakistan between the 18<sup>th</sup> and 21<sup>st</sup> Centuries”). He holds a BA (Hons) in Religious Studies and Education Studies from the University of Stirling (Scotland) and a Master of Literature (M.Litt) in "Islamic Jerusalem" Studies at the University of Abertay Dundee (Scotland) with a focus on Jerusalem between 7<sup>th</sup>-11<sup>th</sup> centuries. He has been active in interfaith dialogue events. He is currently finalising his monograph on *Qur'anic Masculinities*. Forthcoming articles include: “Contesting Normative and Hegemonic Structures and Discourses - Queering Islam” in *Ashgate Research Companion: Religion and Sexuality*, eds. Andrew Yip and Stephen Hunt; “Embattled Masculinities in Islam”, in *Embattled Masculinities in the Religious Traditions: Global Perspectives* (“CrossCurrents”), ed. by Bjorn Krondorfer.

17.45

**Aslam Syed** (Islamabad, former KHK fellow)

*Cultural Images of Europe in the Reverse Mirror of Mirza Abu Talib (1752-1806)*

Mirza Abu Talib Khan visited Britain and France from 1799 to 1804. During his stay, he observed almost every institution of the European life including economy, government, parliament, religion, and many other cultural traits of the natives. Overwhelmed by the differences between India and the West, he wrote down his impressions in a book, *Ma'asir-i-talibi fi bilad-i-Afrangi*. This paper will be devoted to his defence as well as criticism of the European culture. In an attempt to understand the social and economic implications of some cultural traits of his hosts, he compares them with the corresponding Muslim institutions like the status of women and marriage. His assessment of the vices and virtues of the English is a fascinating example of cultural criticism. Equally interesting are his impressions of the manners and etiquettes of members of upper and lower classes of Europe. Notwithstanding his negative comments on what he observed and experienced, his overall portrayal of European culture was quite positive and progressive.

**M.A. Punjab, PhD Columbia University.**

**Research and Teaching Experience:** 1987-2003: Professor of History, Quaid-i-Azam University, Islamabad; 1996-1997: Director, National Institute of Historical and Cultural Research, Islamabad; 1987-1988: Senior Fulbright Scholar, Center for the Study of World Religions, Harvard University; 1988-1991: Visiting Professor, Columbia University; Adjunct Professor, Hunter College, City University of New York; Adjunct Professor, South Asia Regional Studies, University of Pennsylvania; 1999-2000: Visiting Professor, Institute for Ethnology, Freie Universität Berlin; 2001-2004: Visiting Professor, Institute for Asian and African Studies, Humboldt University & South Asia Regional Studies, University of Pennsylvania; 2005-2006: Freeman Visiting Professor, School of Hawaiian, Pacific, and Asian Studies, University of Hawaii at Manoa, Honolulu, Hawaii; 2006-2007: Mercator Professor, Humboldt University, Berlin; 2007-2008: Visiting Professor, Humboldt University, Berlin; 2009: Arthur Lynn Andrews Chair, School of Asian Studies, University of Hawaii at Manoa, Honolulu, Hawaii; 2009-2010: Research Fellow, International Consortium of Research in Humanities (KHK), Ruhr-Universität Bochum.

**Fields of Interest & Research:** Urdu Language and Literature, Islam and the West, Trans-cultural Historiography, Modern History of Pakistan and Afghanistan, South Asia and the Middle East, Sufism, Philosophy of History.

**Main publications include:** *Muslim Response to the West* (Islamabad: 1988); *Cultural and Military Encounters between Muslim and Other Civilizations* (ISESCO, Rabat: 1993); *Islam and Democracy in Pakistan* (ed.), Islamabad: 1995; *Islam: Enduring Myths and Changing Realities*, (ed.), a special issue of *The Annals, a journal of the American Academy of Political and Social Sciences* (Philadelphia: July 2003); *Muslimische Philanthropie und Bürgerchaftliches Engagement* (Berlin: 2005).



**Aziz Al-Azmeh** (CEU, Budapest)

*Concluding Remarks*

**Aziz Al-Azmeh** (Dr. Phil., Oriental Studies, Oxford), University Professor in the School of History at Central European University, Budapest, is currently a fellow of the International Consortium for Research in the Humanities “Dynamics in the History of Religions between Asia and Europe” at Ruhr-Universität Bochum.

Most recent books in English: *Islams and Modernities* (3rd. ed., London, Verso, 2009); *The Times of History* (CEU Studies in the Humanities, IV, 2007); *Muslim Kingship: Power and the Sacred in Muslim, Christian and Pagan Politics* (2000 [1997]).

Present area of interest: Freethinking in Arabic Culture, medieval and modern.

## FAREWELL DRINKS

\* Giovanni Tarantino (PhD History 2004, University of Florence) is a Fellow of the International Consortium for Research in the Humanities “Dynamics in the History of Religions between Asia and Europe” (KHK, Ruhr-Universität Bochum) and an Honorary Research Associate in the School of Humanities at the University of Western Australia. A former Hans Kohn Member of the School of Historical Studies at the Institute for Advanced Study in Princeton NJ, his publications include *Martin Clifford 1624-1677: deismo e tolleranza nell'Inghilterra della Restaurazione* (Florence, 2000); *Lo scrittoio di Anthony Collins (1676-1729): i libri e i tempi di un libero pensatore* (Milan, 2007); “Le Symbole d’un Laïque: il ‘catechismo repubblicano’ di Thomas Gordon” (*Rivista Storica Italiana*, CXII, 2010/2, pp. 386-464); “Martin Clifford and his *Treatise of Humane Reason* (1674): A European-Wide Debate”, forthcoming in *Philosophy and Religion in Great Britain and Ireland in the Age of Enlightenment: Essays Presented to M.A. Stewart*, ed. by Ruth Evelyn Savage (Oxford University Press, 2011); “Alternative Hierarchies: Manhood and Unbelief in Early Modern Europe, 1660-1750” (in *Governing Masculinities: Regulating Selves and Others in the Early Modern Period*, eds Susan Broomhall and Jacqueline van Gent, forthcoming by Ashgate); *Republicanism, Sinophilia and Historical Writing in Eighteenth-Century England: Thomas Gordon and his History of England* (under contract with Brepols Publishers).

Illustration: Shiba Kōkan (司馬江漢) (1747-1818), alias Suzuki Harushige (鈴木春重),

*A Meeting of Japan, China, and the West* (detail)

[repr. in *Encounters: The Meeting of Asia and Europe 1500-1800*, eds Anna Jackson and Amin Jaffer, 2004]