

THE REMARQUE INSTITUTE'S  
KANDERSTEG SEMINAR  
RELIGION AND HISTORY, RELIGION IN HISTORY  
Wednesday March 28<sup>th</sup> – Sunday, April 1, 2012  
Kandersteg, Switzerland

Programme

Wednesday, March 28<sup>th</sup>

Arrival in Kandersteg of participants by train  
Check in: Waldhotel Doldenhorn  
CH-3718 Kandersteg  
Tel. +41 33.675.81.81  
Fax +41 33.675.81.85  
19h00 Welcome reception and dinner at hotel

Thursday, March 29<sup>th</sup>

10h15 **Introduction**

Katherine Fleming (NYU-Remarque Institute)

Introduction to the seminar and introductions of participants

More professional historians than ever are interested in the study of religion. Yet historical approaches to the study of religion lag behind this interest, and religion is still often treated not as a force in its own right in historical process, but instead as a proxy for other, better-understood forces: class struggle; political development; cultural expression. Over the course of three days of conversation around loose themes, this year's Kandersteg seminar will consider religion's multiple roles in the unfolding of the central processes of European modernity, and consider religion as a category and frame of historical inquiry.



### **Session III**

### **Religious Pluralism and Multinationalism: Integration and Communalism**

10h -12h30

Katherine Fleming, Chair

(Tahir Abbas; Emily Greble; Tijana Krstic; Patrick Patterson)

How has historical memory – in the forms of nostalgia, revisionism, propaganda, and denial, among others – configured today’s view of religious pluralism? Is “pluralism” to the nation state what “multinationalism” was to Europe’s defunct empires (Habsburg, Ottoman, Russian)? How can we speak historically of religious pluralism without degenerating into the terms of debate established by the “culture wars” of the academy? What is the relationship between assimilation and integration? Between integration and radicalization? And what of inter-communal divisions? Do they, too, constitute forms of pluralism? Do we have frameworks of inquiry to us – temporal, regional, or otherwise – that might allow us to understand religious pluralism in less strictly taxonomic terms?

Free afternoon

19h00

drinks followed by dinner

Saturday, March 31<sup>st</sup>

### **Session IV**

### **Religion and Intellectual History**

09:30 – 12:00

Larry Wolff, Chair

(Piotr Kosicki; Brenna Moore; Andrei Pesic; James Robertson; Umar Ryad; Sarah Shortall)

Intellectual history has, by and large, heeded the urging of Quentin Skinner that texts and authors be studied in their own context – in short, that they be historicized. Religious history, however, has been less rigorous in historicizing its object of study. What has been the changing role of religion in the European history of ideas? How has our understanding of “religion” itself as a category changed over time? How can religious ideas be historicized in the face of religions’ own claims to a historicity? How are the history of religion and the history of ideas interrelated?

Free afternoon until

17h30 - 19h00

Final open session  
Gala farewell dinner at hotel

Sunday, April 1<sup>st</sup>

Departure of participants

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