

The workshop will be based on the presumption that due to socio-political conditions in the United States, the concept of religion as put forward by American thought about the turn from the 19th to the 20th century was designed to meet a number of modern challenges that did not occur likewise in Europe at that time. The (so to speak) 'American paradigm' thus established differs from the European one in that it was programmatically affirmative to both modernity and religion at the very same time.

A prime challenge was democracy. While in Europe the public appearance of religion was shaped by the alliance of throne and altar, in North America religions were supposed to contribute to a political system that claimed to be built on liberty and equality of all citizens. While in European religious thought the state was conceptualized as the realm of physical existence, or as the final stage of an overall process converting the church, or even as one of two instruments of God ruling among humans, in American thought the constitutively communal and consequently political nature of human existence, including its religious aspect, appears to have been taken into account.

Another challenge was posed by pluralism. In Europe, the two or three dominant Christian denominations were separated by territory, while in America religious communities used to neighbor each other. So American philosophers of religion focused not only on so-called religious experience, but on the variety of that experience. In addition, adherence to pluralism not just pertained to the reflection of issues such as 'universe' or 'experience' but also stretched to the appreciation of religious ideas from realms far beyond Christianity. In turn, East-Asian philosophers developed an interest especially in some of the American pragmatists, import and re-import of concepts thus becoming closely intertwined.

A further challenge was natural science. While in European thought a sharp distinction between faith/belief and ratio/science was maintained, and the notion of process as being promoted by Darwin and others never was applied radically to questions of epistemology and religion, American philosophy of religion attempted to integrate the notions of process and evolution, and to show how science depend on, or involve procedures that structurally occur in religion likewise.

The workshop shall examine selected key figures of American philosophy of religion with respect to the dimensions mentioned above. The objective is to show inasmuch the concept of religion as developed by American thought was shaped by the need to adapt it to a quickly changing, i.e. modernizing cultural environment, and to evaluate its current systematic significance.

## Monday, 21 February 2011

13.00 h	<b>Welcome Address</b>
	INTRODUCTION
13.15 h	<b>German and American Concepts of Religion about 1900: Cutting Through the Thicket</b> Roland Löffler, Frankfurt am Main / Bad Homburg
	RELIGION AND DEMOCRACY
14.30 h	<b>The Place and Function of Tocqueville's Thoughts on Religion in his 'De la Démocratie en Amérique'</b> Peter van Rooden, Bochum / Amsterdam
15.45 h	<b>Coffee Break</b>
16.15 h	<b>Facing the Ideal. John Dewey's Concept of Religious Faith as a Dimension of Democracy</b> Annette Pitschmann, Frankfurt am Main
	RELIGION AND INTERCULTURAL EXCHANGE
17.30 h	<b>American Pragmatism in Chinese Studies</b> Heiner Roetz, Bochum
19.00 h	<b>Departure for Joint Dinner</b>

## Tuesday, 22 February 2011

	RELIGION AND PLURALISM
10.00 h	<b>The Religion of Absolute Pragmatism. Josiah Royce and Community's Loyalty</b> Knut Martin Stünkel, Bochum
11.15 h	<b>Religion within a Pluralistic Universe – William James and Belief as Experience</b> Michael Anacker, Bochum
12.30 h	<b>Lunch</b>
	RELIGION AND SCIENCE
14.00 h	<b>"Onement of Religion and Science"? Charles Peirce on the Relation between Different Kinds of Belief</b> Gesche Linde, Bochum / Frankfurt am Main
	OUTLOOK
15.15 h	<b>Truth and Justification. Neo-Pragmatism and the Epistemology of Religious Beliefs</b> Thomas Schmidt, Frankfurt am Main
16.30 h	<b>Final Plenary Discussion</b>

## CONFERENCE ORGANISATION

PD Dr. Gesche Linde

Käte Hamburger Kolleg »Dynamiken der  
Religionsgeschichte zwischen Asien und Europa«  
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## REGISTRATION

Attendance is possible without registration. Those  
interested in attending are encouraged to inform Gesche  
Linde by email.

## DIRECTIONS

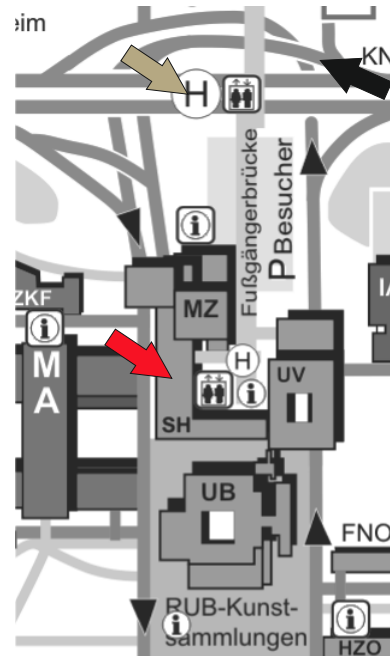
### By plane or train:

From Düsseldorf Airport via, or directly from, Bochum Hauptbahnhof (Central Station)  
take the U35 towards Bochum Querenburg (Hustadt) and get off at stop »Ruhr-  
Universität« (➡) (Ticket needed: Preisstufe A).

At the exit to the station turn right and walk about 100 m. Enter the Studierendenhaus  
(SH) building on your right (under sign for »Kulturcafé«). Go up one flight of stairs and  
follow signs to KHK »Dynamics in the History of Religions«.

### By car:

Motorway A 43, interchange »Bochum-Witten«, exit at »Bochum-  
Querenburg/Universität« (exit no. 19). Universitätsstraße direction  
Universität/Zentrum, exit at »Uni - Mitte« (➡), about 2 km. Free parking is sign posted.



Workshop of the Käte Hamburger Kolleg



# Democracy – Pluralism – Science



## The Contribution of Classical American Thought to a Modern Concept of Religion

21 – 22 February 2011  
Ruhr-University Bochum  
Studierendenhaus  
Level 1, Room 187

Illustration:  
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