



## Modes of Secularism and Religious Responses III

Conference Program Draft

*Palais Clam Gallas, Währinger Straße 30, 1090 Vienna*

**June 9, 2011**

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2:00 pm                    **Welcome and Introduction**

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**Charles Taylor**, McGill University, Montréal and Permanent Fellow, IWM

2:30 pm – 6:00 pm    **Session I: Defining and Re-defining Secularity and the Secular**

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What exactly we mean by 'secularity' and the 'secular' asks for a continuous exploration. There is still much confusion and contradictory thinking on these terms, partly due to the fact that they are used in different historical and cultural contexts.

**Craig Calhoun**, Social Science Research Council, New York

**John Milbank**, University of Nottingham

**Tariq Modood**, University of Bristol

6:00 pm                    Cocktail Reception

7:00 pm                    **Panel Discussion: The Islamic State**

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**Muzzafar Alam**, University of Chicago

**Souleymane Bachir Diagne**, Columbia University

**Nader Hashemi**, University of Denver

**June 10, 2011**

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9:30 am – 1:00 pm    **Session II: Popular Traditions and Modes of Religion in India**

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To what extent has India gone through the cultural shifts that we associate with secularity in the West? This is about disenchantment as well as about the disciplined self, which is trained to subscribe overtly to what we consider an acceptable political order (human rights, equality, democracy). Undoubtedly, important political élites have gone through this change but one may question whether this has made a serious dent on the great majority of Indians. On the other hand, long-standing elements of the Indian social imaginary have probably played a role.

**Shahid Amin**, Delhi University

**Rajeev Bhargava**, Center for the Study of Developing Societies,  
New Delhi

**Sudipta Kaviraj**, Columbia University

1:00 pm – 2:00 pm    Lunch



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2:00 pm – 5:30 pm **Session III: Secularism and 'Proto-Secularism' in China**

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In the Confucian understanding, the task of governing society cannot really be separated from our relation to higher reality. By contrast, the Augustinian tradition holds that the management of things in this world is always in danger of drawing us away from our destiny to relate to eternity. The resulting tension, which seems to press us to choose, is quite absent in Confucianism. However, there has also been conflict between Confucian rule and other religions, most notably Buddhism and certain versions of 'Daoism' that preached withdrawal.

**José Casanova**, Georgetown University

**Tu Weiming**, Harvard University

**Peter van der Veer**, Max Planck Institute for the Study of Religious and Ethnic Diversity, Göttingen

**June 11, 2011**

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9:30 am – 1:00 pm **Session IV: Further Discussion on the Islamic State and Related Issues**

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Both in the West and in some very conservative Muslim circles, it is often claimed that Islamic societies cannot be secular, or separate religious bodies from the state, or practice real religious pluralism. The ground for this is allegedly the Muslim understanding of the state, which cannot be separated from the Muslim Umma. However, the possibilities open to Muslims are in fact much broader than this view allows.

**Muzzafar Alam**, University of Chicago

**Souleymane Bachir Diagne**, Columbia University

**Nader Hashemi**, University of Denver

**Alfred C. Stepan**, University of Columbia

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