The Rites Controversy in the Early Modern World
(Preliminary programme)

May 25-27, 2011
Ecole des Hautes Etudes en Sciences Sociales, Centre National de la Recherche Scientifique,

The Rites Controversy in the Early Modern World

The goal of our exploratory workshop is to understand how the concept of “rite “, with its religious connotation of *ritus* or liturgy, developed during the early modern period into a secular concept of ritual and how it opened the debate on religious pluralism. The change in the meaning of the word is symptomatic of a larger sociocultural transformation in which religion and ethics, piety and morality came to be defined as two separate spheres. Then as today, this transformation was negotiated through a series of “quarrels”. These will be in the center of our inquiry.

Tuesday, 25 May 2011

9:40-10:00
Introductory note by Pierre-Antoine **Fabre** (CARE, EHESS), Paris and Ines G. **Zupanov**, CEIAS,CNRS, EHESS, Paris

“Why Studying Rites Controversy? Connecting Historiographies and Disciplines”

10:00-12:30  (coffee break for ten minutes after 11:00)

**Panel 1: Constructing the Object: History, Origins, Historiography**
Paolo **Aranha** "Malabar Rites: An eighteenth-century Controversy on the Catholic Missions to South India"
Michela **Catto**, “The Jesuit case”
Adriano **Prosperi** (to be confirmed), “From Europe to New and Other Worlds : Nicodemism and Accommodation”
Antonella **Romano**, "The Chinese Controversy of Science between the Ming and the Qing Dynasties".  
(*lunch at the EHESS canteen*)

14:30-16:30 (coffee break for ten minutes after 15:30)

**Panel 2 : Idols**
Claudia **Brosseder**, "Fearing the Power of Symbols: the Antagonism between Andean, Creole, and Afro-American Rites in Colonial Peru."
Juan Carlos **Estenssoro** ,"The Extirpation of idolatry “
Anna **Hosne**, “Civilization and Religion from America to Asia" 
(break 20 minutes)
16:50-18:00
**General Discussion**
Wednesday,  26 May 2011

10:00-12:30  (coffee break for ten minutes after 11:00)
    Panel 3:  Les rites de passage/The Life Cycle Ceremonies
Charlotte de Castelnau-L’Estoile, “The Brazilian Rites”
Gita Dharampal-Frick, "The Malabar rites controversy (ca. 1600-1744): A paradigmatic case study of ritual dynamics in the early modern Catholic missions of South India”.
Nicolas Standaert (to be confirmed), “Death, rites and rituals”
Ronnie Po-chia Hsia, “Rites controversy. Chinese Converts’ Reaction”.
(lunch at the EHESS canteen)

14:30-16:30  (coffee break for ten minutes after 15:30)
    Panel 4: “Naming God”: Controversy and Solutions
Isabelle Landry-Deron, “The Lettres édifiantes et curieuses as Sources”
Istvan Perczel : “Le mouvement chaldéen secret au sein des chrétiens de saint Thomas catholiques (les Pazhayakur) au XVIIIe siècle”
Margareta Trento, “Translation and Accommodation in 17th century South India” (break 20 minutes)
16:50-18:00
General Discussion

Thursday, 27 May 2011

10:00-12:30  (coffee break for ten minutes after 11:00)
    Panel 5: Encounters with Historical Cultures : Missionary Practices, Ecclesiastical Logic, Intellectual fronts
Catherine Jami: “The Jesuits at the Astronomical Bureau in Beijing: science, rites and politics in early Qing China (1644-1669).”
Giuseppe Marcocci, “Inquisition and the Rites Controversy”
Eugenio Menegon, “Courtly Pendulum: Theology and Politics between Rome and Beijing (early 18th century)”
Sabina Pavone, “Malabar Rites Controversy and the Suppression of the Jesuits”
Joan Pau Rubiés, “The Concept of Secularism in Catholicism and Protestantism”
(lunch at the EHESS canteen)

14:30-16:30  (coffee break for ten minutes after 15:30)
    Panel 6: New Sources, New Interpretations
Jorge Flores, “Between Secular Knowledge and Religious Identity in Early Modern South India: indigenous Writers and Writing in a Catholic Setting”
Florence Hsia, "Rites and Jesuit mission history. Pierre-François-Xavier de Charlevoix's works”
Antonio Vasconcelos de Saldanha, : "When the Other decides on Rites. The case of the Kangxi Emperor”.
(break)
Final discussion and conclusion (moderators: P. A Fabre and I. G. Zupanov).

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(co-organizer)