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Proceedings of the Workshop

(Mainz, September 19th and 20th 2019)



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1. Motivation and Aims

The workshop is a part of Work Package 7 “History of Religious Studies in the Age of Big-Data: Developing New Methodologies” and a central output of the Task 7.2 “Religious conflicts, peace-making, and the shaping of reflective European societies”. “The task examines how the creation of an academic community on religious studies in a pan-European historical perspective can interact with processes of religious (and secular) community and identity building on a regional and local level. It aims to show to what extent and in which ways a transnational academic approach to historical religious issues can interact with the internal dynamics of religious and non-religious groups, and how a historical analysis of European religious diversity and conflict in a global context can foster the implementation of interreligious and religious-secular dialogue in European societies.”¹ To reach the stated aims a workshop on religious peace-making and coexistence was organized by the IEG on 19/20.09.2019 with a title "The practice of religious toleration in past and contemporary Europe".

Throughout their long histories, European societies have always been religiously plural to some extent. Unprecedented in scale was religious diversity introduced by the fragmentation of Western Christianity in the sixteenth century. From that time onward, millions of Europeans saw themselves confronted with religious diversity on a daily basis. Moreover, apart from the several major Christian confessions, Orthodox Christians, Jews, Muslims, and a host of other religious currents found home in Europe, too. While subsequent centuries of politico-religious developments have fundamentally altered the confessional geography of Europe, its societies remain religiously plural. Indeed, in the modern day and age, processes of immigration and globalization further contribute to the (religious) diversity of European societies.

Both in past and present the existence of various religious and non-religious groups has presented its opportunities and challenges. Not infrequently religious differences led to bitter disputes, hatred, and even violence. Especially scholars who are interested in the practice of religious tolerance have studied the myriad of solutions that were established in order to maintain peaceful relations between different religious denominations and prevent the outbreak of religious violence. Various means to accommodate religious differences were implemented, including systems of confessional parity, sharing of shared spaces, and the enactment of religious peace treaties. As a result, a host of different ‘regimes of coexistence’ emerged, some more stable than others. Irrespective of their successes or failures, the existence of such experiments to regulate and manage religious diversity testifies to the fundamental impact religious diversity had and has on European societies past and present.

This workshop was intent on bringing together people from within and outside of academia to study and discuss the ways in which European societies throughout human history have addressed the phenomenon of religious diversity. Moreover, we aim to link the insights gained from academic research to contemporary experiences of religious diversity and to the policies drafted by (local) authorities in relation to the cultural, legal, and political aspects of religious diversity in our modern societies. Central questions included:

- In which ways was religious diversity managed, regulated, and accommodated?
- When and why did religious violence erupt and how was it contained?

¹ GRANT AGREEMENT - 730895, Annex 1 (Part 1), p. 38.





- How did and do religious minorities negotiate their own position in European societies?
- What were the rights of religious minorities in relation to the religious majority and the state?
- What are the long term social, political, and economic consequences of the particular ways in which religious diversity was accommodated?
- How can academic research enhance our understanding of interreligious relations in the current day and age?
- How can the creation of shared infrastructures aid the research and teaching on the religious history of Europe?



Conference room of the Leibniz-Institute of European History.

Picture taken by Kathrin Schieferstein, IEG.





2. List of the participants:

- Dr. Christophe Schellekens, IEG (Leibniz-Institute of European History)
- Dr. Christopher Voigt-Goy, IEG
- Dr. Henning P. Jürgens, IEG
- Prof. Dr. Herman Selderhuis, Theological University of Apeldoorn
- Prof. Dr. Mathijs Lamberigts, KU Leuven
- Dr. Davide Dainese, University of Bologna
- Dr. Giovanni Sini, CNR-ISEM (Italian National Research Council - Institute of Mediterranean Europe History)
- Dr. Alessia Passarelli, FSCIRE (“fondazione per le scienze religiose Giovanni XXIII”)
- Dr. Martin Liepach, secondary school teacher /Fritz Bauer Institute, Frankfurt
- Talat Kamran, Mannheimer Institut für Integration und interreligiöse Arbeit (“Mannheim Institute for Integration and interreligious Activities”)
- Karla Boersma, Theological University of Apeldoorn
- Dr. Urszula Pekala, IEG
- Dipl.-Theol. Corinna Ehlers, IEG
- Alexandra Nusser, JGU
- Dr. Jaap Geraerts, IEG
- Anna Aschauer, IEG
- Dr. Alessandro Grazi, IEG





3. Conference programme:

Thursday 19 September

11.15 - 11.45 Registration and coffee

11.45 - 12.00 Welcome and introduction

12.00 - 13.00 Panel 1: Religious minorities in early modern and contemporary Germany

Chair: Christopher Voigt-Goy

- Dr. Gerold Bönnen, 'Effects of religious differentiation on the position of the Jewish Community in the Imperial City of Worms (1500 - ca. 1750)' - *was cancelled on short notice*
- Talat Kamran, 'Religiöse Minderheiten in Deutschland am Beispiel Islam. Rechte, Anwendung und Praxis'

13.00 - 14.00 Lunch

14.00 - 15.30 Panel 2: Religious peace in early modern Europe

Chair: Anna Aschauer

- Dr. Christopher Voigt-Goy, 'About the History of the Concept »Religionsfrieden« in Early Modern Europe'
- Dr. Henning P. Jürgens, RETOPEA'
- Dr. Christophe Schellekens, 'RETOPEA: historical research'

15.30 - 16.00 Coffee break

16:00 - 17.00 Breakout session

Friday 20 September

8.45 - 9.00 Coffee

9.00 - 10.00 Panel 3: War and refugees in early modern Europe

Chair: Mathijs Lamberigts

- Prof. Dr. Herman Selderhuis, 'Calvinists refugees in the 16th and 17th centuries'
- Dr. Davide Dainese, 'Among the ruins of the Christendom regime. Again on Grotius's *occupatio bellica*'

10.00 - 11.00 Panel 4: Mapping and disseminating knowledge on religious minorities

Chair: Henning Jürgens

- Dr. Alessia Passarelli, 'Online Atlas of Religious and Belief Minorities (RMB) Rights and Claims in EU'
- Dr. Martin Liepach, 'Religious Treatments as Teaching Material in Textbooks'

11.00-11.15 Coffee break

11.15 - 12.15 Panel 5: Religion and politics in twentieth-century Europe





Chair: Jaap Geraerts

- Prof. Dr. Mathijs Lamberigts, 'Religious liberty, Vatican II, and thereafter'
- (*on behalf of*) Prof. Dr. Marcello Verga, 'Religion and European borders: the preparatory materials for the Versailles Treaty'

12.15 - 12.30 Final remarks and end of workshop





4. Report of the workshop

After a short introduction by **Jaap Geraerts and Anna Aschauer** the workshop started with a panel “Religious minorities in early modern and contemporary Germany”. Since the first speaker of the conference withdrew his participation on a short notice, **Jaap Geraerts** stepped in and presented some of his ongoing research. His presentation focused on the various ways in which religious minorities displayed their social and religious identities in public and sacred spaces in the late sixteenth and seventeenth century Dutch Republic, and how the proximity of various religious confessions or denominations created competition between sacred spaces.

The second presentation of **Talat Kamran** was on religious (islamic) minorities in Mannheim. Talat Kamran offered an overview of the Islamic communities since the 1960s in Mannheim and their way of engaging in a dialog with the civil authorities and representatives of Christian church. The Mannheim Islamic minority evolved from being loosely organised by religious and cultural societies in the 1970s, to the organisation of Islamic Society (Islamische Gesellschaft) in the 1990s, and finally to the foundation of the “Mannheimer Institut für Integration und interreligiösen Dialog (e. V.)”. Talat Kamran, the director of this Institute, saw the strength in offering cultural, not strictly religious education opportunities (dance, music, language). During his talk the question was raised what is successful integration, a question which led to a stimulating discussion but turned out to be hard to answer.

In the second panel “Religious peace in early modern Europe”, **Christopher Voigt-Goy** talked about the history of the concept of “Religionsfrieden”/religious peace in Early Modern Europe. He emphasised that the concept of “religious peace” was unknown to early modern (peace) treaties, before 1555. It was used for the first time in Augsburg Reichsabschied and meant “peaceful division of the religions”. After that treaty the concept was used in other early modern documents, for instance in 1576 and in 1579 (Utrecht) and could have other meanings as regulation of the confessions, but reestablishing the (Roman) Catholic Church.

Henning P. Jürgens Dr. Christophe Schellekens talked about another Horizon 2020 project named RETOPEA. Among other working items RETOPEA seeks to reach school pupils to engage them with historical content of religious cohabitation.

The main method is not to make pupils “learn from history” with ready to use patterns of coexistence, but rather to engage them into thinking and contemplating about how people dealt with religious cohabitation in the past. For this purpose the project uses microhistorical approach, giving particular examples of coexistence in comparison. In order to make the material more comprehensible the pieces of historical evidence and scholarly articles are accompanied by explanatory texts in suitable for pupils language (called “clippings”).

The first day of the conference was closed with a break-out session. Two questions were offered for the discussion:

1. How can academic research enhance the way in which we give shape to interreligious relations in the current day and age? What strategies should we employ?
2. ReIReS's slogan is “knowledge creates understanding”. But does it? Is understanding a logical result of knowledge or is something else required as well?





The second day of the workshop started with a presentation on 'Calvinists refugees in the 16th and 17th centuries' by Prof. Dr. **Herman Selderhuis**. After a short overview about migration of Calvinist refugees caused by intolerance in the early modern period, the speaker focused on migrants in Geneva, Dutch Calvinists finding refuge abroad, and other minorities finding refuge in Dutch Republic. Selderhuis threw light on economic, cultural and political consequences of being a refugee in early modern Europe. Particularly interesting was the section on the changing attitudes to migrants in Geneva because of the economic threat they represented and the fact that Geneva's consistory monitored abusive language that targeted migrants.

The second talk in this panel was delivered by Dr. **Davide Dainese** and was entitled 'Among the ruins of the Christendom regime. Again on Grotius's *occupatio bellica*'. This presentation was devoted to the work of H. Grotius "De iure belli ac pacis" and the concept of *occupatio bellica* - the right to possess and rule over a land obtained through a war. The speaker emphasized that, in levelling Grotius to "Grotianism" and considering him, in the margins of this filter, the forefather of modern rationalism and forerunner of international law, we risk forgetting that at the core of this rationalism there is the beating heart and unresolved violence of the Christendom regime. Grotius too, as a child of his time, is essentially a witness to this violence, which, though perched atop its crumbling bastions, along the imaginary line that connects Buda and Segna, continued to stand against the empire of the infidels, and ultimately imploding from within.

The fourth panel of the workshop titled "Mapping and disseminating knowledge on religious minorities" was opened by Dr. **Alessia Passarelli** with her talk on 'Online Atlas of Religious and Belief Minorities (RMB) Rights and Claims in EU'. The project, launched in 2018 by FSCIRE together with other partner institutions, aims to gather qualitative and statistical information about religious/belief minorities in Europe. The final product should be available for a broader audience on a website which would map different (religious) groups in a given country grasping their educational and family situations, religious symbols and access to pastoral care. The project creators aim to decrease the level of discrimination and xenophobia in the European countries by informing the EU- population about different minority groups.

Dr. **Martin Liepach**, a secondary school teacher and a staff of the Fritz-Bauer Institute, gave a presentation entitled 'Religious Treatments as Teaching Material in Textbooks' in which he discussed the ways in which historical school books present religious topics. Liepach gave several examples from modern German, German-French and German-Polish textbooks, underlining their meta-national approach. For instance, the chapter on Reformation from a German-French textbook for 8th graders contains sub-chapters on the Edict of Nantes, Religious Wars and the Peace of Augsburg in equal measures and allows the pupils to read original historical sources complementary to the secondary texts. Liepach demonstrated other interesting examples from German-Polish textbooks and learning material from the website *historiana.eu*, which aim to show multiethnic and multireligious perspective.

The last panel "**Religion and politics in twentieth-century Europe**" was initiated by the talk of Prof. Dr. **Mathijs Lamberigts** named 'Religious liberty, Vatican II, and thereafter'. After a short presentation of socio-political context of the 60's Mathijs Lamberigts described the crisis in which Catholic Church found itself after the second world war. The focus of the presentation was on





Dignitatis humanae - Declaration on Religious Freedom - which was approved during the Second Vatican Council by absolute majority. This Declaration states the fundamental right of religious liberty, in particular: a freedom from coercion, freedom to reflect and engage, and equal rights and duties for all citizens. *Dignitatis humanae* declares therefore the religious liberty to a civil right and religion a part of the public sphere.

The last paper on '**Religion and European borders: the preparatory materials for the Versailles Treaty**' was read by Dr. Giovanni Sini on behalf of Prof. Dr. **Marcello Verga**, who could not come personally. The presentation explains the role played by the reconstruction of the European religious history for the definition of the European borders in Versailles congress. Many territories, which were earlier subjects to the Habsburg, German, Russian and Ottoman Empires claimed their right to constitute themselves in national states by the end of the 19th, beginning of the 20th century. The paper of Verga points out, that social scientists, geographers, ethnographers, ethnologists and historians were involved in the process of the preparation of the Versailles congress and made suggestions how new Europe should look like. The Verga's interest laid in the realm of religion. He explained on the examples from British, French and Italian reports that, on the one hand, religion was for most European countries not taken into account as deeply as one would think by the construction of national borders. However, religion played a role in some "special cases", such as Flemish (and Walloon) question in Belgium, European colonies, and in Czechoslovakia (formation of the "Czechoslovak National Church").





5. Summary & Conclusions

The summary refers only to those questions posed in the workshop outline which were sufficiently explored during the workshop. The workshop did not deliver universally applicable answers, but gave glimpses into praxis and legal frames of religious cohabitation for the early modern and modern periods of history. It also tried to answer the question what academic research may do to enhance the way in which we give shape to interreligious relations. (The following summary catches some observations with a certain level of simplification).

How was religious diversity managed/regulated?

For the early modern period, on the international level, religious differences were handled as political issues, therefore regulated by the peace treaties (Peace of Augsburg, Peace of Utrecht, Peace of Westphalia). The treaty regulated also the status and possible action options for people of a different faith: either tolerating them to a certain extent or forcing them to leave.

On the level of everyday life, religious minorities in the early modern period tended to be settled in one cohesive areas (of a town or a village). In the cases where different religious minorities were brought together a competition for sacred places (churches, cemeteries) could occur. Although the word “toleration” is used here, it has to be beared in mind, that it had a different meaning in the early modern period, far from a personal right to practice their religion publicly. In practice, it meant that particular religious refugees could settle, but had to organize clandestine prayer houses.

Numerous examples would show xenophobic attitude of the locals to the religious immigrants in the early modern period. On the other hand, rulers inviting religious refugees hoped to import (economic, agricultural, technical, etc.) know-how and were interested in maintaining peace, and had ways to suppress conflicts (talk of H. Selderhuis).

How minorities negotiated their rights?

The example of the rights negotiation by a Muslim minority in Mannheim in the 60’s and 70’s of the 20th century, involved building a community (organizing itself into groups and sub-groups, creating a network), giving it a voice and building up a dialog with the majority through religious institutions and reaching an agreement on the municipal level.

How can academic research enhance our understanding of interreligious relations in the current day and age?

Academic research sees knowledge and insight as a great value, important and beneficial for the society. However, the knowledge may only create a change if disseminated in the right form and context suitable for a specific group. Two other European projects present at the workshop (“RETOPEA” and Online Atlas “RMB”) with similar purposes reaffirmed this idea.

The participants of the workshop suggested different strategies of dissemination. It was stressed that insights from the research should be integrated early: the examples of cohabitation of different cultures and religions and multinational approach should find their ways into handbooks and schoolbooks.





Apart from the importance of dissemination, it was indicated that knowledge may not lead to any change if it is not relatable, therefore it is critical to “translate” the research: help people to see it through the personal history/ history of their family and friends.

Karla Boersma took a series of short interviews talking with the participants about religious toleration and peace. The video is available on youtube: <https://youtu.be/O5ri0znTWoE>





6. Abstracts

Several presenters have made the abstracts of their presentation available. You can find them here in alphabetical order (based on the speakers' surnames).

6.1. Name speaker: Davide Dainese

Title of the presentation: **Among the ruins of the Christendom regime. Again on Grotius's *occupatio bellica***

The figure of Hugo de Groot is essential in an historiographic discussion on the Thirty Years War. In the realm of historiography in particular, it is known that his *De iure belli ac pacis* was decisive in the choice of Gustavus Adolphus of Sweden to land in Pomerania and to then proceed inexplicably to occupy a large portion of the Holy Roman Empire, up to Mainz and Franconia. Besides being a cornerstone of modern political thought, Groot's work is foremost a privileged source among the numerous available (although none fully exploited in this light) for writing the history of this complex historical age. Its importance, particularly in light of the broad revision of its contents between the first (1625) and second edition (1642), becomes determinant in the context of the issues to which historiography linked to the Thirty Years War finds itself at odds.

My work aims to explore a Grotian concept that scholars have already examined in terms of *Quellenforschung*, i.e. *occupatio bellica*. In the context of the so-called "Swedish phase" of the conflict, the *occupatio bellica* is clearly a key notion. Grotian historiography traces this concept back to its sources, of which one part is found in the area of the second scholasticism and the other part is located in Alberico Gentili. That being said, the answers to the questions of which Groot seeks ultimately lie in the age-old clash between a "destroyed Christendom" regime (as defined by Greengrass) and the Ottoman Empire.

6.2. Name speaker: Mathijs Lamberigts

Title of the presentation: **Religious liberty, Vatican II, and thereafter**

Although the declaration *Dignitatis humanae*, discussing the issue of religious liberty, belongs to the smaller documents of Vatican II, it has become a document with a great impact on developments in the relation between the Roman Catholic Church and the States, especially in Italy and Spain. At the time of the Second Vatican Council (1962-1965), religious liberty was a very much disputed issue and the declaration would only be approved on the second last day of the Council (December 7, 1965). The promoters of a document on religious liberty could be found everywhere: Belgium, France, Poland, United Kingdom, United States, only to mention a few. These countries were either familiar with the separation Church-State or lived in countries where they were oppressed or belonged to a minority, thus feeling inhibited in a free public expression of their religious beliefs. Moreover, many Council participants considered freedom of religion as a necessary condition for interconfessional and interreligious dialogue.





The opponents of religious liberty, often coming from Italy and Spain, considered an approval of religious liberty as a break with the teachings of the popes in the 19th and the first half of the 20th centuries. Moreover, they were convinced that error had no rights and that a positive statement about religious liberty would lead to relativism and would undermine the Catholic truth. Opposition to a positive declaration on religious liberty was also raised in those countries that were confronted with Evangelicals (e.g. Colombia).

In a sense, one can say that the Vatican II debate on religious liberty is a good example of the diversity in opinions about freedom of conscience, personal freedom versus societal obligations and the like.

In this paper we first will pay attention to the positions of the popes Gregory XVI, Pius IX, and Pius X, convinced opponents to religious liberty. Indeed, their determined opposition will be of great help in order to understand the opposition to religious liberty in dominant Catholic regions. Next, we will offer a general survey about the debates of the topic during the Council. This debate reveals the rich diversity of opinions about the issue under consideration. As such, it makes clear positions pro and con religious liberty are very much related to power or the absence of it. In a next step, we discuss the reception of the document in the first decades after the closure of the Council. Finally, we will offer some concluding considerations about the ongoing challenges concerning religious liberty for today.

6.3. Name speaker: Alessia Passarelli

Title of the presentation: **Online Atlas of Religious and Belief Minorities (RMB) Rights and Claims in EU**

This project aims at promoting equal treatment and non-discrimination of religious or belief communities through the development of an interactive Atlas of RBMs rights in the EU countries. The purpose of the Atlas is two-fold. On the one hand, it is the terminal point of data and information collected through questionnaires addressed to social science experts and RBMs representatives in the EU member States. These data constitute the “new knowledge” component of the project, consisting of the mapping and measuring of the rights granted to RBMs and their real implementation in each EU country. On the other hand, the Atlas is the instrument to translate this new knowledge in communication formats and working packages that can be effectively employed by educators, politicians, community leaders, judges, and other stakeholders to develop a “culture” of equal treatment in the different settings (school, workplace, etc.) where people are confronted with discrimination based on religion or belief.





6.4. Name speakers: Christophe Schellekens/Henning P. Jürgens

Title of the presentation: **RETOPEA – project in historical research**

The Horizon 2020 project RETOPEA investigates historical arrangement that created religious peace or founded new religiously diverse communities, as well as contemporary 21st C representations of religious coexistence. This short paper will present the historical research of the project. The paper will present two features of the project that make it distinctive.

First of all, as a Horizon 2020 project, we engage in research that confronts current societal challenges. In our case those challenges are the return of religious issues in societies that have been perceived as largely secularized. To do so, our historical research contributes to educational innovation and to policy recommendations. Besides scholarly papers, our main output thus far has been a set of so-called clippings. These short texts as well as visual sources introduce historical sources and their context to teenagers in formal and informal educational settings. The first section of this presentation will start from one such a clipping as an example of the challenges and the added value of this approach.

Second, our research covers an unusually wide timespan. By studying 21 cases, among which the Ashoka edicts (India 300 BCE), the Stipulations of Umar (7th C), treaties from the confessional ages such as the Peace of Augsburg (1555) and the Edict of Nantes (1598), the Charter of Rhode Island (1663), the Declaration of the Rights of Man and the of Citizen (1789), the Vienna Congress (1815), The European Convention of Human Rights (1950) and the Good Friday Agreement (1998), we engage in uncommon comparisons and connections across time and space. The second section of the paper will thus present our approach and discuss the challenges that come with these comparisons. It will do so by starting from a relatively common comparison, that between two treaties from the confessional ages, and then move beyond that era by adding the Charter of Rhode Island to the comparison.

The presentation will feature the EU-funded project RETOPEA, which focuses on religious tolerance and peace in the past and present. The project recurs to the fact that narratives on Europe today are often characterised by conflicting views on the relationship between religion and society. This includes conflicts over the public use and display of religious symbols; discussions of the role of religious and non-religious education; and debates about whether certain religious practices are compatible with a secular society. At the same time, the historical dimensions of religious toleration are widely neglected or unknown.

The project tries to address this phenomenon by combining historical research and the analysis of current discourses with the aim of providing innovative teaching materials for teenagers. The materials will be used to encourage young people in the eight participating European countries to explore the issues of religious coexistence and present their results as short video films called “docutubes”. These docutubes will be uploaded on a common platform, so that the films and their makers can engage in a dialogue with each other. As a result of the whole project, RETOPEA will formulate policy recommendations for societal stakeholders based on the findings of the project. IEG Mainz is responsible for the historical research part of RETOPEA as well as for the data management.





The presentation will outline the general approach of the RETOPEA project, its main elements and its first results.

6.5. Name speaker: Herman Selderhuis

Title of the presentation: **Calvinist refugees in the 16th and 17th centuries**

Calvinism was next to Roman Catholicism and Lutheranism the third confessional party in Early Modern Europe. The spread of Calvinism in the sixteenth century may be called impressive in terms of time and scope. In 1554 there were about half a million Reformed but as early as 1600 there were ten million. From the very beginning, Calvinism was strongly internationally oriented and always remained so. The spread meant that in most countries Calvinism could only survive through tolerance whereas in countries where it was the majority religion it was faced with the question how to tolerate others. The Dutch Republic, in which the Reformed Church was proclaimed a privileged religious community in the 16th century, is an interesting example. In other areas, that is, where the Reformed themselves were a minority, such as in Poland, the Reformed Church either had to fight for tolerance or persevere under intolerance. The situation in Brandenburg-Prussia was different again, where a Reformed ruling house faced a Lutheran majority and was therefore obliged to display tolerance as a ruler's virtue.

Connected to this is the question of the history and significance of migrations caused by intolerance. Two examples, which refer especially to the situation in the German empire, could be extended with examples from other European countries as well as from other continents and especially North America. In Germany, Dutch refugee communities emerged in the 16th century as a result of the persecution of the Reformed in the Netherlands. Coming out of a situation of intolerance, these congregations were forced both to re-expose themselves to this problem as soon as they sought shelter in Lutheran cities and areas, and to address the question of how to live their teaching in a Lutheran environment. The second example is the French Huguenots. As a result of the intolerance edict of Louis XIV in 1685, many Huguenots found their way to Germany and the Netherlands because they saw themselves invited to do so on the basis of the tolerance politics in both areas.

In my paper I will focus on the Dutch situation, that is on Dutch Calvinists finding refuge abroad and on minorities from other confessions finding refuge in the Calvinist Dutch Republic, including the economic, cultural and political aspects that played a role in both situations. The historical approach can contribute to understand present-day situations and help deal with present-day challenges.





6.6. Name speaker: Marcello Verga

Title of the presentation: **Religion and European borders: the preparatory materials for the Versailles Treaty**

The Treaty of Versailles has been the subject of many investigations and large account in the perspective of history of international relations, both as regards the European Regional history and the world's colonial layout. To say nothing of the attention that has always been dedicated to the American position, the birth of the League of Nations and the consequences of political and economic sanctions applied to the powers defeated in Great War.

It also should be added that for a long time there has been a strong belief among scholars that the roots of the dramatic political issues that have troubled Europe during the twentieth century (the full affirmation of the principle of nationality, the drawing of new borders, the minorities living in large and small countries) are to be looked for in the European geopolitical layout drawn by this treaty.

It is surprising that in the face of this broad interest in the outcome of the Peace - often regarded as a failure of the premises and promises made by the winning powers - and, secondly, in the political culture that is expressed in Wilson's famous Fourteen Points, little attention has been devoted to the study of the preparatory stages of the Peace, to the times of their development, to the political culture that is expressed in the design of the borders of new states emerged in the post-war period and to the full affirmation of national States in Europe- both in the West and in the East, to the new cultural dimension of a Europe that could now find its distinction in its eastern borders with the Bolshevik and anti-Christian Russia.

The study of the preparatory stages of this treaty, of the culture and political principles which have dictated its outcome - and the first edition of a considerable part of the preparatory documents of the treaty itself - is therefore an essential tool for deepening the roots of the European layout and of the reasons of its instability and frailty. But it is also important to deepen the study of Eastern Europe, or even Central-Eastern Europe: its history, its political culture; and thus to resume the debate on European identity starting by a fundamental moment for the history of democracy in Europe: this Treaty.

It's sure that since 1916 the belligerent Powers have been engaged in the study of conditions that could mark the end of the war and the new Europe. France, the British government, and, since 1917, the U.S. government, entrusted, in fact, some boards of geographers and historians of the preparation of studies to help define the new European geopolitical map.

There are many materials produced by these committees of specialists in a context where the issue of central and eastern Europe were the focus of a large attention of scholars and politicians, involved in first person - and you think of Masaryk, Professor in London, promoter of a major center for research on Eastern Europe and then first President of the Republic of Czechoslovakia - in the creation of the new European political map. In the archives of the Geographical Society of London and Paris, as in the archives of the English and French Armies - and in the central archives of the U.S. - there are many sources of documentation necessary for the timely reconstruction and analysis of the preparatory stages of the Versailles peace. The treaties were, in fact, prepared by a phase of intense study of the demographic reality, linguistic, ethnic, political, religious and





economic regions that were to be re-organized politically in the name of the principles of nationality, but also in consideration of economic and social conditions of total region.

In my report I analyse the role played by the reconstruction of the European religious history for the definition of the European borders in Versailles congress.

6.7. Name speaker: Christopher Voigt-Goy

Title of the presentation: **About the History of the Concept »Religionsfrieden« in Early Modern Europe**

A separate strand of early modern peace practice was the resolution of those religious conflicts that had arisen from the denominational pluralization of European societies since the Reformation. Of central importance for this were the many decrees, edicts, farewells, surrenders and treaties by which - to put it in a nutshell - »state« rulers governed the legal coexistence of the confessions. In the course of the expansion of such governmental regimes of religion, the commonly accepted church heresy legislation was partly suspended, partly repressed or neutralized. In research, the terms »religious peace orders«, »religious peace regulations« or in short: »religious peace« (»Religionsfrieden«) are used to describe this historically new phenomenon. These historically analytical terms are also heuristically leading for the project »Religious Peace Making and Peace Keeping in Early Modern Europe«, which is being carried out by the IEG in cooperation with the ULB Darmstadt and financed by the DFG. In this project we are working on an annotated digital edition of exemplary »religious peace treaties« in the precisely outlined sense, which is accessible via Open Access. However, the edition of the texts raise a central question: Were the legal regulations developed for the pacification of pre-modern confessional conflicts called »Religionsfrieden« at all? In my talk I will outline some findings about the history of the concept »religious peace« (»Religionsfrieden«) in Early Modern Europe.

