

Boston University
Department of International Relations

IR/RN 561
Religion and International Relations
Semester 1: 2006-2007

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office hrs: noon – 1 p.m. T, W, Th
class: 10 a.m. – 1 p.m. F

Course Description & Objectives. The global resurgence of religion in world affairs that began during the late-20th century and into the start of the third millennium has been one of the most intellectually intriguing and politically startling phenomena of the modern era. Indeed, the multiple manifestations of religion at the sub-state, inter-state, and transnational levels in contemporary international relations have generated a radical re-evaluation of longstanding scholarly research and associated policy strategies that were based on the notion of the decline, if not outright death, of religion in the modern world. In short, scholar-practitioners of international relations, and more generally, in the social sciences, have been forced to consider the authenticity, nature, and implications of the survival and/or revival of religion in global affairs. As a part of these debates, scholar-practitioners of international relations have begun to reconsider the definition of modernity itself.

Therefore, this seminar will explore the role of religion in contemporary international relations as part of a broader inquiry into the problematic of what constitutes the common core of modernity. Through an examination of both scholarly literatures and policy debates, the course will consider the possibility that the modern project as a uniform pattern of secularization—understood as religious decline, religious privatization, and the structural-functional separation of religious and temporal spheres—is being replaced. Instead, it may be more theoretically robust and practically meaningful to talk of multiple modernities, defined by a set of common, core elements but differentiated by differences in the intensity, locus, and arrangements of religion in the public sphere and vis-à-vis the state, as well as by national and regional histories.

Above all, this course is designed from the perspective of international relations theory and practice: in other words, students are introduced to religion as it affects the systematic, comparative analysis of the origins of the modern system of international relations. Consequently, the course will not deal with theological issues, except where these might be relevant to our investigation of the core issues in the course. These core issues can be broken down as follows: the constitutional and legal relationship between religion and the state; the organization, regulation and transformation of religion in public life; the links between religion and nationalism; historical-institutional factors that shape the ideas and actions of religion in international relations; democracy and religious human rights; religion and conflict versus religion and peace.

Course Requirements & Grading. The course is a seminar, and is designed to encourage optimal results in terms of weekly classroom discussion, critical inquiry,

and original scholarship. The weekly reading assignments average 100-125 pages. The lecture portion of the seminar will build on, rather than simply summarize the readings. Consequently, the overall success of the seminar depends on students' informed, active participation in discussion: specifically, students are expected to conduct a thorough preparation of each week's readings and to demonstrate their command of the readings through regular participation in class discussion.

The grade composition of the course is as follows: weekly class participation (20%); early-term essay exam (25%); late-term essay exam (25%); site assignment (10%); in-class group presentation (20%). Please note that weekly attendance has an effect on the student's grade, since class participation is an important contribution to the grade. Grades are calculated on a 100-point scale, converted to letter grades as follows:

93-100 A	90-92 A-	87-89 B+	83-86 B	80-82 B-
77-79 C+	73-76 C	70-72 C-	60-69 D	Below 60 F

Early-Term Essay Exam. This essay exam require students to view a film (*The Mission*) in class, after which they will write an in-class essay that responds to questions about the film. The film will draw on the theoretical and operational issues that will have been covered in the first part of the course. Students should view the film as a cultural product that contributes to and shapes thinking and action on issues of religion and international relations. Questions will be distributed in class prior to the viewing of the film.

Late-Term Essay Exam. This essay exam will follow the same format as the early-term essay. In this case, the film is *Before the Rain*, and will draw on the full range of theoretical and operational issues that we have discussed throughout the semester with regard to the links between international relations and religion. As with the early-term essay, students should also view the film as a cultural product that contributes to and shapes thinking and action on issues of religion and international relations.

Site Assignment. As a way of understanding—or, at the least, gaining exposure to—various religious traditions that appear in readings and discussion during the course, students will be required to make a site visit to a local religious institution of their choice, drawing from one of the world's five major religions. The Greater Boston area is home to a plethora of religious traditions and institutions, so students can select their site depending on accessibility by foot, public transportation and/or car. By these modes of transportation, there are sites for all of the world's five major religions—various Christian (Catholic, multiple Protestant denominations, various Orthodox jurisdictions), Jewish (orthodox, conservative, reform), Muslim (Shi'ite and Sunni, from various ethnic perspectives), Hindu, and Buddhist sites.

Students should make every effort to visit the site during a time of worship and, if possible, students should try to speak with members of the worshipful community and/or with the religious leader responsible for that community.

Students must write a five-page essay (double-spaced, one-inch margins, 12-point font) that narrates and analyzes those aspects of the site visit that seemed most compelling for the problematics explored in this course. Please pay careful attention to this point: students should aim to write an essay that explains how the site visit either elucidated ideas in the course or, conversely, how the site visit was affected by the ideas explored in the course. This essay can be written in nearly any style, but the essay should make the religion represented in the site visit accessible to the reader and listeners. The essay should be written as an analytic reflection.

Students must post their essays to the website by 6 October by 2 p.m. Late postings will be penalized by a half-grade deduction per day, beginning promptly at 2 p.m. on the due date. The web address is <http://courseinfo.bu.edu>.

Reading Assignments and In-Class Presentations. All reading assignments are available on the website at <http://courseinfo.bu.edu>.

In order to help students develop the facility to read critically on a region whose historical complexity and analytic treatment demands precision and comparative knowledge, students will be required to do in-class presentations of selected readings on the syllabus. These readings will be the secondary assignments for each week in the course (marked as such on the syllabus), and are meant as supplemental sources that will elaborate on the primary readings for each week.

Students will be required to work in groups of three-to-four students (depending on number of students enrolled in the course) to make a presentation of 15 minutes on the secondary readings. Following the presentations, the remainder of the class will respond critically to the presentation by drawing on their own interpretation of both the primary and secondary readings for that week. The presentation is expected to provide a thorough review of the topic, argument, and structure of the reading, in terms of the strength of the reading itself, in terms of its utility as supplement for the primary readings assigned that week, and in terms of its utility to the overall material in the course at that juncture: please note that it is imperative that the presentation evaluate the secondary readings in terms of the main theoretical, methodological, and comparative empirical issues covered that week in the primary readings, but additionally, the presentation can make reference to primary and secondary readings already covered in the course until that point.

The presentation must be posted to the website (<http://courseinfo.bu.edu/>) by Sunday at noon on the day preceding your in-class presentation: this is a requirement and is factored into the grade for the presentation. Because critical response to the presentations is essential to the utility of this exercise, the professor will call at random on students to respond to the presentation; this assumes, therefore, that all students will have conducted a thorough preparation of the secondary readings, as well as the primary readings, for that week.

Absences and Late Work. Students are expected to attend all class sessions and to submit work on a timely basis, unless documentation is given excusing an absence or late submission for medical, religious or personal reasons, or for official university business. Students must notify the instructor as soon as possible (preferably, in advance) of the reason for the absence.

Key Dates

6 October 2006. Web-post essay from site visit.

13 October 2006. Early-Term Essay Exam.

17 November 2006. Late-Term Essay Exam.

WEEKLY MEETINGS

Week One: 8 September 2006. Introduction to the Course

Week Two: 15 September 2006. Problems of Inquiry and Objects of Analysis: Survival or Revival? Secularism, Fundamentalism, Pluralism? Modernity, Modernities, Anarchy?

Primary Readings

Huntington, Samuel P. "The Clash of Civilizations?" in *Foreign Affairs*, Vol. 72, No. 3 (Summer 1993): 22-49.

Berger, Peter L. "The Desecularization of the World: A Global Overview," in Peter L. Berger, ed., *The Desecularization of the World: Resurgent Religion and World Politics* (Washington, D.C.: Ethics and Public Policy Center, 1999): 1-18.

Otis, Pauletta. "Religion and War in the Twenty-first Century," in Robert A. Seiple and Dennis R. Hoover, eds., *Religion & Security: The New Nexus in International Relations*: 11-24.

Week Three: 22 September 2006. The Westphalian Moment: International Relations, Religion, and Modernity

Primary Readings

Philpott, Daniel. "The Religious Roots of Modern International Relations," in *World Politics* 52 (January 2000): 206-245.

Hehir, Brian. "Religion, Realism, and Just Intervention," in E.J. Dionne, Jr., Jean Bethke Elshtain, and Kayla Drogosz, eds., *Liberty and Power: A Dialogue on Religion & U.S. Foreign Policy in an Unjust World*: 11-33.

Week Four: 29 September 2006. Theoretical and Normative Support for Westphalia: the Theory of Secularization

Primary Readings

Martin, David. *A General Theory of Secularization* (London, England: Oxford University Press, 1979): 12-99.

Cox, Harvey. "The Biblical Sources of Secularization," in Harvey Cox, *The Secular City* (25th anniversary edition): 15-32.

Week Five: 6 October 2006. Critical Reflections on Classical Theory

Primary Readings

Hervieu-Leger, Daniele. "The Twofold Limit of the Notion of Secularization," in Linda Woodhead, ed., *Peter Berger and the Study of Religion* (New York: Routledge, 2001): 112-125.

Marty, Martin E. "Our Religio-Secular World," in *Daedalus*, Vol. 132, No. 3 (Summer 2003): 42-48.

Keddie, Nikki R. "Secularism and Its Discontents," in *Daedalus*, Vol. 132, No. 3 (Summer 2003): 14-30.

Casanova, Jose. "Secularization, Enlightenment, and Modern Religion," in Jose Casanova, *Public Religions in the Modern World*: 11-39.

Week Six: 13 October 2006. Early-Term Essay Exam. In-Class Film: *The Mission*

Week Seven: 20 October 2006. Religion and Democracy

Primary Readings

Stepan, Alfred. "Religion, Democracy, and the 'Twin Tolerations,'" in *Journal of Democracy*, Vol. 11, No. 4 (October 2000): 37-57.

Elshtain, Jean Bethke. "Against Liberal Monism," in *Daedalus*, Vol. 132, No. 3 (Summer 2003): 78-79.

Ammerman, Nancy T. "Religious Choice and Religious Vitality: The Market and Beyond," in Lawrence A. Young, ed., *Rational Choice Theory and Religion*: 119-132.

Secondary Readings

Fukuyama, Francis. "Confucianism and Democracy," in Larry Diamond, Marc F. Plattner, and Philip J. Costopoulos, eds., *World Religions and Democracy*: 42-55.

Prodromou, Elizabeth. "The Ambivalent Orthodox," in Larry Diamond, Marc F. Plattner, and Philip J. Costopoulos, eds., *World Religions and Democracy*: 132-145.

Week Eight: 27 October 2006. Religion, Human Rights, and International Relations

Primary Readings

Durham, W. Cole, Jr. "Perspectives on Religious Liberty: A Comparative Framework," in Johan D. van der Vyver and John Witte, Jr., eds., *Religious Human Rights in Global Perspective: Legal Perspectives*: 1-44.

Little, David. "'Religious Human Rights': Methodological Foundations," in Johan D. van der Vyver and John Witte, Jr., eds., *Religious Human Rights in Global Perspective: Legal Perspectives*: 45-77.

Secondary Readings

Appleby, R. Scott. "Serving Two Masters? Affirming Religious Belief and Human Rights in a Pluralistic World," in John D. Carlson and Erik C. Owens, eds., *The Sacred and the Sovereign*: 170-195

Week Nine: 3 November 2006. Religion and Diplomacy" Statecraft and Foreign Policy

Primary Readings

Hackett, Rosalind I.J., Silk, Mark, and Hoover, Dennis, eds., *Religious Persecution as a U.S. Policy Issue* (Hartford, CT: Center for the Study of Religion in Public Life): 1-17.

Johnston, Douglas, and Cox, Brian. "Faith-Based Diplomacy and Preventive Engagement," in Douglas Johnston, ed., *Faith-Based Diplomacy: Trumping Realpolitik*: 11-29.

Secondary Readings

Walzer, Michael. "Can There Be a Moral Foreign Policy?," in E.J. Dionne, Jr., Jean Bethke Elshtain, and Kayla Drogosz, eds., *Liberty and Power: A Dialogue on Religion & U.S. Foreign Policy in an Unjust World*: 34-52.

Week Ten: 17 November 2006. Late-Term Essay Exam. In-Class Film: *Before the Rain*

Week Eleven: 1 December 2006. Religion and Violence: Religious War and Terrorism

Primary Readings

Juergensmeyer, Mark. *Terror in the Mind of God: The Global Rise of Religious Violence* (updated edition): "Terror and God": 3-15; "Soldiers for Christ": 19-43; "Zion Betrayed": 44-59; and "Islam's 'Neglected Duty'": 60-83.

Secondary Readings

Jenkins, Philip. "The Politics of Persecuted Religious Minorities," in Robert A. Seiple and Dennis R. Hoover, eds., *Religion & Security: The New Nexus in International Relations*: 25-36.

Week Twelve: 8 December 2006. Final Class: Religion and Globalization

Primary Readings

Rudolph, Susanne Hoeber. "Dehomogenizing Religious Formations, in Susanne Hoeber Rudolph and James Piscatori, eds., *Transnational Religion and Fading States* (Boulder, CO: Westview Press, 1997): 243-261.

Jenkins, Philip. *The Next Christendom: the Coming of Global Christianity*: 1-14.

Secondary Readings

Eisenstadt, S.N. "Multiple Modernities," in *Daedalus*, Vol. 129, No. 1 (Winter 2000): 1-29.