



## **CIEE Global Institute – Berlin**

<b>Course name:</b>	Politics of Religion
<b>Course number:</b>	(GI) RELI 2001 BRGE / POLI 2001 BRGE
<b>Programs offering course:</b>	Open Campus (International Relations and Political Science Track)
<b>Language of instruction:</b>	English
<b>U.S. semester credits:</b>	3
<b>Contact hours:</b>	45
<b>Term:</b>	Fall 2018

### **Course Description**

This course examines the relationship between church, religion and state, evaluating a comprehensive range of thematic approaches in the politics of religion. Where evidence, both current and historical, suggests a relationship between religion and morality, this course will review how religious morality informs the politics of the state, and how some societies are moving towards popular and populist notions of civic morality. Through the contrast between civic and religious morality, students will explore case studies in different countries on issues such as homosexuality, contraceptives, abortion, legitimate and illegitimate violence, the role of women in society, and the significance of rational thought in the sciences.

### **Learning Objectives**

By the end of the course, students will be in a position to:

- Critically evaluate readings from the course
- Independently source and verify additional and relevant sources of information
- Develop and deliver complex arguments on highly sensitive issues
- Articulate the distinction between morality and religion
- Improve academic writing and presentation skills
- Enhance intercultural awareness and communication competencies



## **Course Prerequisites**

**None**

## **Methods of Instruction**

In small seminar groups we will debate key questions, such as Constantine's role in the institutionalization of Christianity, the meaning of the Reformation, and religious discrimination. You will obtain a thorough understanding of the intersection of politics and religion, while also specializing in several topics. Whether you would like a career in politics and/or religion — or you want to deepen your knowledge on current affairs and where these have derived from — this course will exactly offer this perspective to you in ways that few people understand it today.

Among other techniques, the methodology used throughout this course will include: teacher presentations with student-teacher dialogue and discussion; active discussion in which students will be expected to prepare presentations to argue a specific case and defend it to an opponent and the class. Students will also attend site visits, special events, and guest lectures. They are expected to take copious notes of readings, lectures and out-of-class activities to be potentially used for course submissions. Rules for citation and referencing apply.

## **Assessment and Final Grade**

Case Studies (x 2)	20%
Presentation	15%
Midterm Exam	20%
Final Paper	25%
Class Participation and Attendance	10%

## **Course Requirements**

### **Case Studies (x 2)**

Each student is required to participate twice in a prepared debate on the role of politics in religion, based on selected case studies. The individual debates will be



in groups each given a topic. Grading will be based on knowledge and preparation demonstrated in the in-class debate.

### **Presentation**

Students will be required to deliver a presentation during the course. Each presentation should be about 20-25 minutes (excluding opponent and class discussion) and it should show a good understanding of a selected topic and the ability to put it in perspective. The topic should be presented in a concise, yet comprehensive manner.

### **Midterm Exam**

The midterm exam will consist of multiple-choice and short answer / paragraph questions to measure the students' progress halfway through the course.

### **Final Paper**

A 1,500-word discussion paper will be required. This paper will cover a specific topic and needs to show a solid understanding of and reflection on the topic assigned. The topic cannot be the same as the presentation topic.

### **Participation**

As part of your work in this course, students should demonstrate learning beyond the submission of written assignments or presentations. As such, all students receive grades based upon participation.

Participation is valued as meaningful contribution in the digital and tangible classroom, utilizing the resources and materials presented to students as part of the course. Students receive grades based upon their contributions both in the classroom and in the Canvas course.

Meaningful contribution requires students to be prepared, as directed by the Instructor, in advance of each class session. Students must clearly demonstrate they have engaged with the materials where directed.

This includes valued or informed engagement in, for example, small group discussions, online discussion boards, peer-to-peer feedback (after presentations), interaction with guest speakers, and attentiveness on co-curricular and outside-of-classroom activities.

### **Attendance Policy**

Regular class attendance is required throughout the program, and all unexcused absences will result in a lower participation grade for any affected CIEE course. Due to the intensive schedules for Open Campus and Short Term programs, unexcused



absences that constitute more than 10% of the total course sessions will also result in a lower final grade.

Students who transfer from one CIEE class to another during the add/drop period will not be considered absent from the first session(s) of their new class, provided they were marked present for the first session(s) of their original class. Otherwise, the absence(s) from the original class carry over to the new class and count against the grade in that class.

For CIEE classes, excessively tardy (over 15 minutes late) students must be marked absent. Attendance policies also apply to any required co-curricular class excursion or event, as well as to Internship, Service Learning, or required field placement. Students who miss class for personal travel will be marked as absent and unexcused. No make-up or re-sit opportunity will be provided.

An absence in a CIEE course will only be considered excused if:

- a doctor's note is provided
- a CIEE staff member verifies that the student was too ill to attend class
- satisfactory evidence is provided of a family emergency

Attendance policies also apply to any required class excursion, with the exception that some class excursions cannot accommodate any tardiness, and students risk being marked as absent if they fail to be present at the appointed time.

Unexcused absences will lead to the following penalties:

<i>Percentage of Total Course Hours Missed</i>	<i>Equivalent Number of Open Campus Semester classes</i>	<i>Minimum Penalty</i>
Up to 10%	1	No academic penalty
10 – 20%	2	Reduction of final grade
More than 20%	3 content classes, or 4 language classes	Automatic course failure, and possible expulsion



## Weekly Schedule

NOTE: this schedule is subject to change at the discretion of the instructor to take advantage of contemporary religious and political events. as well as experiential learning opportunities.

**Week 1**      **Defining Terms: Politics, Religion, Politics of Religion**  
(double meaning of the genitive); the Holy. Why is a course on Politics of Religion decisive in a globalized world.

**Reading:**

Beck, U., *What is Globalization?* (segment: *On the possibility of inter-cultural critique*)

Selected parts of R. Otto, *The Idea of the Holy*.

**Guest speaker:** Rolf Schieder (Humboldt University, Berlin), "Are Religions Dangerous?" [*pending confirmation*]

**Week 2**      **Emperor Constantine. History and Ideal 1 – History**  
This module of the course examines the figure and the myth of the first Christian statesman, the Roman Emperor Constantine (272-337 AD). In the first session, students trace the origins of the major world religions, including their historical interdependence, continuity, and theological opposition. Then the historical case of Christianity is addressed to show how politicization of religion has taken place throughout Christianity.

**Readings from:**

Assmann, J., *Of God and Gods*

Faggioli, M., *Catholicism and Citizenship*

Heer, F., *The Intellectual History of Europe*

Zamagni, G., *Theology and History*

**Religion of the Empire, Religious Empire?**

This session will address how the politicization and institutionalization of (a) religion can foster and legitimate oppression, discrimination, and even violence.



**Readings from:**

Eusebius of Caesarea, *Ecclesiastical History* (selected parts)

Ambrose of Milan (selected parts)

Augustine of Hippo (selected parts and literature)

**Film viewing:**

*Agora* (2009), dir. Alejandro Amenábar

**Debates**

**Week 3:**

**Emperor Constantine. History and Ideal 2 – Ideal**

In this module, the figure of Constantine will be examined as the historical ideal of subsequent arrangements between politics and religion: from Charlemagne to the Ancien Régime, onward to the political theology of the 20th century, ending with a focus on World War II. Of special note will be the totalitarian potential of institutionalization and politicization of religion.

**Readings:**

Uriel Tal, *Religion, Politics and Ideology*

E. Gentile, *Politics as Religion*

L. Ceci, *The Vatican and Mussolini's Italy*

**The Debate on Political Theology**

Building off previous material, this session focuses on the German debate regarding political theology. In seeking to explain the Adolf Hitler's rise to power, two distinguished German professors disputed an *apparently* theoretical issue: the transfer of divine attributes to the monarch.

**Readings:**

Carl Schmitt, *Political Theology*.

Erik Peterson, *Theological Tractates*

Arnaldo Momigliano, *The Disadvantages of Monotheism for a Universal State*



**Potential Site Visit:** The Jewish Museum Berlin

### **Midterm Exam**

#### **Week 4**

#### **Marking 500 Years of Martin Luther: History and Meanings, Part 1 - History**

2017 marks the 500th anniversary of Martin Luther's "95 Theses." The resulting Protestant Reformation is a peculiarly German event that triggered global repercussions and effects for the following centuries. State religions and religious wars are only two major examples. During this session we will study the historical events which preceded the history of effects (*Wirkungsgeschichte*) and of the symbolic/ideal value.

#### **Readings:**

Schilling, H., *Martin Luther* (selected parts)

**Site Visit:** "Der Luthereffekt" Exhibition at Deutsches Historisches Museum

#### **Marking 500 Years of Martin Luther: History and Meanings, Part 2 - Meanings**

The (31 October) 2017 anniversary offers an occasion to rethink and discuss some central issues of the Reformation within today's political meaning. In particular: the common use of "Medieval" (= obscurantism) and "Modern" (necessarily better) as value judgments; the end of a Christian-empire dream; problems of national churches today; tolerance and pluralism; antisemitism as well as liberty of conscience.

#### **Reading:**

Schilling, H., *Martin Luther* (Epilogue)

#### **Presentations Due**



## Week 5

### Religions, Revivalisms and The Theory of the Clash

In the early 1990s, a couple of groundbreaking essays were written on the topic of the politics of religion. Two of these, heatedly discussed essays and still of great influence today, are the ones of S.P. Huntington and G. Kepel.

#### Readings:

Huntington, S.P., *Clash of Civilizations?* (article)

G. Kepel, *The Revenge of God* (selected parts)

### Religion and Human Rights

This session will examine the attitude of different world religions (esp. Judaism, Christianity, and Islam) from a European and German point of view regarding human rights and human dignity.

#### Readings (two to choose from):

Grote – Röder (eds) (2016), *Constitutionalism, Human Rights, and Islam*

Khorchide, M. (2014), *Islam is Mercy*

Moin, S. (2015), *Christian Human Rights*

Grossbölting, Th., (2016), *Losing Heaven* (selected parts)

Melloni, A. – Bori, P.C. (eds) (2011), *In the Image of God*.

Zamagni, G., (2011) *Re(dis)covering Humanity* (in: Berthelot – Morgenstern)

## Week 6

### Religious Discrimination?

Religion often causes people to discriminate against others, and also serves as a basis for being discriminated against. The aim of this session will be to understand and discuss both sides of this dialectic.

#### Readings:

Fox, J., *The Unfree Exercise of Religion* (selected parts)

### Religions and Migrations

The newly present--but not historically new--problem of religious migration poses new questions about identity, human rights and dignity, and discrimination.





### **Readings:**

*Islam, Immigration, and Identity*, Special issue of the journal *Religions*  
Baumann, M. (2009), *Migration and Religions*

### **Final Discussion Paper Due**

#### **Readings**

##### **Main text**

Fox, J., (2013), *Introduction to Religion and Politics: Theory and Practice*, London:  
Routledge.

##### **Additional readings**

Assmann, Jan, (2008), *Of God and Gods: Egypt, Israel and the Rise of Monotheism*  
(George L. Mosse Series in Modern European Cultural and Intellectual History),  
Madison WI: U. of Wisconsin Press.

Baumann, M., (2009) *Migration and Religion*, in Clarke, P. – Beyer, P. (eds.), *The*  
*World's Religions: Continuities and Transformations*, London: Routledge, pp. 338-  
352.

Beck, U., (2000), *What is Globalization?*, Cambridge: Polity.

Berthelot, K. – M. Morgenstern (eds.), (2011), *The Quest for a Common Humanity:*  
*Human Dignity and Otherness in the Religious Traditions of the Mediterranean*,  
Leiden: Brill.

Brown, P. – Lizzi Testa, R. (eds.) (2011), *Pagans and Christians in the Roman Empire:*  
*The Breaking of a Dialogue (4th-6th Century a.d.). Proceedings of the International*  
*Conference at the Monastery of Bose (October 2008)*, Berlin: Lit.

Ceci, L., (2016), *The Vatican and Mussolini's Italy*, Leiden: Brill.

Faggioli, M., (2017), *Catholicism and Citizenship: Political Cultures of the Church in the*  
*Twenty-First Century*, Collegeville MN: Liturgical Press.

Fox, J., (2016), *The Unfree Exercise of Religion: A World Survey of Discrimination*  
*against Religious Minorities*, Cambridge: Cambridge U.P.

Gentile, E., (2006), *Politics as Religion*, Oxford: Princeton U. Press.



- Grossbölting, T., (2016), *Losing Heaven: Religion in Germany since 1945*, New York: Berghahn.
- Grote, R – Röder, T.J., (2016), *Constitutionalism, Human Rights, and Islam after the Arab Spring*, New York: Oxford U.P.
- Heer, F. 1966, *The Intellectual History of Europe*, Cleveland OH: World.
- Huntington, S.P., (1993), *Clash of Civilization?*, «Foreign Affairs» 72, 3 (Summer), pp. 22-49.
- Kepel, G., (1994), *The Revenge of God: The Resurgence of Islam, Christianity, and Judaism in the Modern World*, Cambridge: Polity.
- Khorchide, M., (2014), *Islam is Mercy: Essential Features of a Modern Religion*, Freiburg: Herder.
- Melloni, A. – Bori, P.C. (eds.) (2010), *In the Image of God: Foundations and Objections within the Discourse on Human Dignity*, Berlin: Lit.
- Momigliano, A., (1987), *On Pagans, Jews and Christians*, Middletown CT: Wesleyan U. Press.
- Otto, R., (1959), *The Idea of the Holy: an Inquiry on the Nonrational Factor in the Idea of the Divine and Its Relation to the Rational*, Harmondsworth: Penguin.
- Peterson, E., (2011), *Theological Tractates*, Stanford, Stanford U. Press.
- Schilling, H., (2017), *Martin Luther: Rebel in a Time of Upheaval*, Oxford: O. University Press.
- Schmitt, C., (2005), *Political Theology: Four Chapters on the Concept of Sovereignty*, Chicago: U. of Chicago Press.
- Tal, U., (2004), *Religion, Politics and Ideology in the Third Reich: Selected Essay*, London: Routledge.
- Zamagni, Gm., (2012), *Fine dell'era costantiniana: Retrospectiva genealogica di un concetto critico*, Bologna: il Mulino.
- Zamagni, Gm., (2017), *Das "Ende des konstantinischen Zeitalters" und die Modelle aus der Geschichte für eine "Neue Christenheit"*, Freiburg: Herder (in print).

#### Filmography:

Amenábar, A., (2009), *Agora*. Paramount Pictures.