



CIEE Global Institute

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

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, or to introduce an issue of interest to them and lead a group discussion around it. 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 assignments, including their final essay. Rules for citation and referencing apply.

Assessment and Final Grade

Quizzes (x 3)	30%
Presentation	15%
Follow-up on presentation (debate, discussion)	10%
Final Paper	25%
Class Participation	20%

Course Requirements

Quizzes (x 3)

At the close of each module, students will be assessed on their mastery of key notions, ideas and issues covered in class lectures and discussions as well as in readings. Quizzes will consist of multiple-choice and short answer / paragraph questions to measure the students' progress through the course.

Presentation

Students will be required to deliver a presentation during the course, individually or in pairs depending on the size of the group. Each presentation should be about 10-15 minutes (excluding the class debate or discussion) and 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.

Follow-up on presentations

Each student will also be evaluated on his/her involvement in the discussion or debate following the presentation of a case study or topic. Grading will be based on knowledge (opinions should be informed) and preparation as demonstrated in the relevance of interventions.

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.

Class Participation

As part of their 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, utilising 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.

Class Attendance and Punctuality

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 current experiential learning opportunities.

Week 1

Introduction: Religion(s) in Our Societies

Session 1: A comparative introduction to the place of religion generally, and of specific religions, in France and in the U.S.—more particularly in the public sphere.

Session 2: Overview of the core historical landmarks, beliefs and practices of monotheistic religions (1).

Reading:

Bruce, S. *Politics and Religion*



Week 2

Introduction: Religion(s) in Our Societies (continued)

Session 1: Overview of the core historical landmarks, beliefs and practices of monotheistic religions (2).

Session 2: The place of other religions in France.

Where does a religion stop, where does a cult begin? Differing views between the U.S. and France.

Session 3: Co-curricular outing. Visit of Notre-Dame cathedral and an evangelical church.

Reading:

Bruce, S. *Politics and Religion*

Week 3

Religion, Empires, and Colonialism

Session 1: The role of Christian churches during the development of European empires in the American, Asian, and African continents. The Crusades; the fermenting of a violent relationship between faiths in the Middle East; how religious obligation was used as the justification of colonization in the Americas and Africa.

Readings:

Bruce, S. *Politics and Religion*

Carson, P. *An imperial dilemma: The propagation of Christianity in early colonial India*

Porter, A. *Religion and Empire: British Expansion in the Long Nineteenth Century, 1780–1914*

Migration and Faith

Session 2: the history of migration based upon religious conflict, social subjugation, and pilgrimage. Examples for analysis will be historical and current, and present examples from throughout the world focusing on the impact on communities and economies at



the departure and arrival stages of religious migration.

Readings:

Yang, F. & Ebaugh, H.R. "Transformations in New Immigrant Religions and Their Global Implications"

Stamatov, P. "Activist Religion, Empire, and the Emergence of Modern Long-Distance Advocacy Networks"

Abstract for final discussion paper due. The topic should be pre-approved by the instructor.

Week 4: Religion and the Nation-state

Session 1: the relationship between religion and the nation-state through a historical examination of the connections between church and state in Europe and beyond.

Session 2: The 1905 separation between church and state in France and the long historical process that saw the emergence of *laïcité*. Meeting and discussion with a specialist of the disputed notion of *laïcité* today in France.

Readings:

Bruce, S. *Politics and Religion*

Ibenwa, C.N. *Religion and Nation Building: A Critical Analysis*

Session 3: Religion, Ritual, and Society

Deconstructing ritual in contemporary societies, with particular emphasis on religious-inferred rituals surrounding public commemorations, and the operating religious-inspired rituals of modern governments and parliaments.

Readings:

Turner, V. *The Forest of Symbols*, Cornell University Press



(selected readings)

Week 5

Religious Politics

Session 1: The support or opposition (or a blend of both) of political systems with religious dogma. Case studies from various contexts across the world: circumstances where overt religious rhetoric was present in the political discourse, and examples where religious discourse was intentionally avoided by government. Students will also examine case studies where the private lives of politicians impacted how the public viewed the moral standing of the public representative, and consider what impact religious dogma had in these circumstances.

Readings:

Bruce, S. *Politics and Religion*

Tessler, M. "Islam and Democracy in the Middle East: The Impact of Religious Orientations on Attitudes toward Democracy in Four Arab Countries"

Session 2: Co-curricular outing. Organized religion: visit to the Mosquée de Paris.

Religion and Representation

Session 3: the representation of religions in the public sphere. Representation analyses will evaluate concurrently the level and impact of the political representation of religions, both predominant and minority religions, in society whilst also examining the public representation of religions in the mediascape and social media.

Reading:

Tbd.



Week 6

Religion and Public Morality

Session 1: key debates surrounding a number of sensitive issues in contemporary society, including abortion rights, contraceptives, and same-sex marriage. The influence of religious dogma over political discourses throughout the world in relation to the role of women; homosexuality; civil liberties; and marriage equality.

Religion and Violence

Session 2: Historical and contemporary examples of the legitimization of violence through the invocation of religious dogma. Discussion with guest speaker: anti-semitism in France today.

Readings:

Bruce, S. *Politics and Religion*

Maguire, D. (ed.) *Sacred Rights*

Johnston, C. "Ireland becomes first country to legalise same-sex marriage by popular vote – as it happened", *The Guardian*

<https://www.religionandgender.org/>

Session 3: conclusions to the course.

Final Discussion Paper Due

Course Materials

Bibliography

Bruce, S. (2003) *Politics and Religion*, Polity Press: Oxford.

Carson. P. (1990) "An imperial dilemma: The propagation of Christianity in early colonial India", *The Journal of Imperial and Commonwealth History*, 18 (2)

Ibenwa, C.N. (2014). "Religion And Nation Building: A Critical Analysis", *International Journal of African Society Cultures and Traditions*, Vol.1, No.2 (September), pp.1-12



Maguire, D. (ed.) (2003) *Sacred Rights*, Oxford University Press: Oxford

Stamatov, P. (2010) "Activist Religion, Empire, and the Emergence of Modern Long-Distance Advocacy Networks", *American Sociological Review*, Vol 75, No. 4, pp. 607-628

Tessler, M. (2002) "Islam and Democracy in the Middle East: The Impact of Religious Orientations on Attitudes toward Democracy in Four Arab Countries", *Comparative Politics*, Vol. 34, No.3 (April), pp. 337-354

Turner, V. (1967) *The Forest of Symbols*, Cornell University Press: Cornell

Yang, F. & Ebaugh, H.R. (2001) "Transformations in New Immigrant Religions and their Global Implications", *American Sociological Review*, Vol. 66, No. 2 (April), pp. 269-288