



CIEE Global Institute

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| Course name: | Politics of Religion |
| Course number: | (GI) RELI 2001 PAFR / POLI 2001 PAFR |
| Programs offering course: | Open Campus |
| Open Campus track: | International Relations and Political Science |
| Language of instruction: | English |
| U.S. semester credits: | 3 |
| Contact hours: | 45 |
| Term: | Spring 2020 |

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 France (widening the focus to Europe) 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

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| Quizzes (x 3) | 20% |
| Case study (x 1) | 20% |
| Presentation | 20% |
| Final Exam | 20% |
| Class Participation | 20% |

Course Requirements

Important: all course assignments must be turned in on time. Any late submissions, or assignments not delivered on the due date (such as presentations) will receive a grade of 0%.

Quizzes (x 3)

During the block, students will be regularly assessed on their mastery of key notions, ideas and issues covered primarily in the required readings. Quizzes will consist of multiple-choice and short answer / paragraph questions to gauge the students' progress through the course.

Case study

Students will write a short paper (600 words, +/- 10%) about a specific notion or concrete case. The essay will be well-structured, informative and precise. Students will share this document with their classmates and present it briefly during class.

Presentation

Students deliver a presentation in pairs during the course. Each presentation should be about 15 minutes, be concise yet comprehensive, and show both a good understanding of the selected topic as well as the ability to put it into perspective. Students should bring an outline of the presentation for sharing with the class, either in print form to be handed out or as a PowerPoint file to be screened. Each presentation is followed by a discussion (5-10 mn) moderated by the two students in charge of the presentation.

The professor is available to help finding the right sources for the assignment.

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. This involvement in post-presentation discussion or debate will be graded as part of the weekly participation.

Final Exam



Students will take a final exam at the end of the course. The exam will be structured like the three quizzes. It will be longer (1 hour) and cumulative, assessing the knowledge and understanding of the material studied in the entire course (classes 1 to 11). A session of methodology and review will be held to prepare for this exam.

Class 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. Meaningful contribution requires students to be prepared in advance of each class session and to have regular attendance. Students must clearly demonstrate they have engaged with the materials as directed, for example, through classroom discussions, online discussion boards, peer-to-peer feedback (after presentations), interaction with guest speakers, and attentiveness on co-curricular and outside-of-classroom activities.

Besides the quality of attention and active involvement in class (asking for clarifications or explanations from professor or peers, asking questions or raising issues) and participation in the post-presentation Q & A (see above), student participation includes posting a weekly response on the course blog (5 lines in answer to a question raised by the professor).

Course Attendance and Punctuality

Regular class attendance is required throughout the program, and all unexcused absences* may 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 will result in a written warning and the final grade will be lowered by 3 percentage points.

*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 will 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.*

*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.

Students who miss class for personal travel, including unforeseen delays that arise as a result of 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

Unexcused absences will lead to the following penalties:

| Percentage of Total Course Hours Missed | Equivalent Number of Open Campus Semester classes | Minimum Penalty |
|---|---|---|
| Up to 10% | 1 | The weekly participation grade may be lowered. |
| 10 – 20% | 2 | A written warning is sent to the student; reduction of final grade by 3%. |
| More than 20% | 3 | 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 What Is Religion?

Session 1.1 Introduction: Faith and the sacred

Suggested reading: Bataille, Georges. *Inner Experience*, pp. 3-29.

Session 1.2 Religion and its shifting nature

Methodology (1): How to put together and deliver a compelling oral presentation.

Required reading: Casanova, José. "The Secular and Secularisms," pp. 1049-1066.

Week 2 The Social Role of Religions

Session 2.1 Paganism vs Monotheism

Blog post #1 due.

Presentation #1: The different types of Islam.

Presentation #2: Schisms in the Christian Church.



Methodology (2): What makes for a convincing case study?

Required reading: Freud, Sigmund. *Moses and Monotheism*, uploaded selection.

Session 2.2 Religion as a Function: Secular religions

Presentation #3: What is the Imperial Cult? What is Caesaropapism?

Case Study #1: Scientific atheism and Communism

Quiz #0.

Required reading: Gentile, Emilio. "Fascism as a Political Religion," pp. 229-251.

Week 3 Religions and the Modern Self

Session 3.1 Reason vs Religion

Presentation #4: What is "the theologico-political" ?

Case study #2: Giordano Bruno and heliocentrism

Case Study #3 : Who is Riad Sattouf?

Field trip #1 : Riad Sattouf's Arab of the Future @BPI :

<https://www.bpi.fr/agenda/riad-sattouf-lecriture-dessinee>. (To be confirmed)

Required readings:

1. Thomas Aquinas. *The Division and Methods of the Sciences. Questions V and VI of his Commentary on the De Trinitate of Boethius*, trans. Armand Maurer, Toronto: Pontifical Institute of Mediaeval Studies, 1986, pp. 12-15.
2. Immanuel Kant. *Practical Philosophy. The Metaphysics of Morals. Metaphysical First Principles of the Doctrine of Right.*, trans. Mary J. Gregor, Cambridge: Cambridge University Press, 1996, pp. 396-397, 469-470, 502-503.
Immanuel Kant. *Practical Philosophy. The Metaphysics of Morals. Metaphysical First Principles of the Doctrine of Virtue.*, trans. Mary J. Gregor, Cambridge: Cambridge University Press, 1996, pp. 559-562.

Session 3.2 Christianity and individualism

Blog post #2 due.

Presentation #5: Descartes, God, and the ego

Case study #4: Why was Spinoza excommunicated?

Case study #5: Blaise Pascal's wager.

Case study #6: Love, a Christian concept?

Quiz #1.

Required reading: Luther's Statement in Worms: <http://www.bartleby.com/268/7/8.html>



(1 page)

Martin Luther, "On Secular Authority," trans. H. Höpfl, in *Luther and Calvin on Secular Authority*, ed. H. Höpfl, Cambridge: Cambridge University Press, 1991, pp. 10-13, 22-34.
Blaise Pascal. *Pensées*, trans. A. J. Krailsheimer, New York : Penguin Books, 1995, pp. 95-97.

Session 3.3 Modernity and the reinvention of the Self

Presentation #6: The Non-Self: The appeal of Buddhism for Western civilization.

Case Study #7: Zen Buddhism and Meditation

Guest Speaker (To be confirmed)

Required Reading: Hermann Hesse, *Siddharta*, extract :

<http://www.gutenberg.org/files/2500/2500-h/2500-h.htm>

Week 4 Religions, Societies and the Nation-State

Session 4.1 Gender and religion

Blog post #3.

Presentation #7: Religious and social concern for women's menses.

Case Study #8: Mary, a feminine or a feminist figure in monotheism?

Case Study #9: Homosexual Marriage.

Methodology (3): American essay vs French "dissertation."

Required reading: Asad, Talal. "Thinking about the Secular Body, Pain, and Liberal Politics." pp. 657-675.

Nussbaum, Martha. "A Right to Marry? Same-Sex Marriage and Constitutional Law."

<https://www.dissentmagazine.org/article/a-right-to-marry-same-sex-marriage-and-constitutional-law>

Session 4.2 Religions and Nationalism

Presentation #8: Nationalism vs Patriotism.

Case Study #10: Nasser and the Egyptian Nation.

Case Study #11: What is Zionism?

Quiz #2.

Required reading: Judt, Tony, "Israel, The alternative," *NY review of Books*, 23/10/2003:

<http://www.nybooks.com/articles/2003/10/23/israel-the-alternative/>

Session 4.3 Religions and economic and cultural systems

Presentation #9: How did the Protestant Ethic mold the Spirit of Capitalism?

Presentation #10: What are the political implication of the "Christian roots" of the



European Union?

Political Power and the Occult.

Field trip #2: Museum of Freemasons (to be confirmed).

Required reading: Giddens, Anthony. "Marx, Weber, and the Development of Capitalism," p. 289-310.

Week 5 Religion and Violence

Session 5.1 Violence: the original sin of monotheism?

Blog post #4.

Presentation #11: Is there a link between Violence and the sacred?

Case Study #12: What is iconoclasm?

Film: *Waltz With Bashir* (Ari Folman, 2008, 90 min) or *Incendie* by Denis Villeneuve or *Water* by Deepa Mehta (2005, 114 min, on widowhood in Hinduism and prostitution), to be confirmed.

Required Reading: St. John of Damascus. *Three Treatises on the Divine Images*, trans. Andrew Louth, Crestwood : St. Vladimir's Seminary Press, 2003, pp. 19-38.

Session 5.2 Colonialism and religions

Presentation #12: What is the notion of "manifest destiny"?

Case Study #13: Define Orientalism.

Quiz #3.

Required reading: Said, Edward, *Orientalism*. London: Routledge, 1980, pp. 9-36.

Session 5.3 Terrorism and religions

Presentation #13: What is "just war theory"?

Presentation #14: ISIS, a regular theocracy?

Case Study #14: What is "jihad"?

Case Study #15: The Inquisition.

Required reading: Derrida, Jacques. *Philosophy in a Time of Terror: Dialogues with Jürgen Habermas*, Chicago: University of Chicago Press, 2003, uploaded selection.

Week 6 Religion and Toleration

Session 6.1 Multiculturalism and Religions

Blog Post #5.



Presentation #15: What is positive discrimination?

Case Study #16: The Canadian model of multiculturalism.

Methodology (5): Review session for the final exam.

Session 6.2__Renewals of Toleration

Final Exam.

Required reading: Romilly, Jean-Edme. "Tolerance," *Encyclopedia* (1751):

[https://quod.lib.umich.edu/d/did/did2222.0000.619/--](https://quod.lib.umich.edu/d/did/did2222.0000.619/--tolerance?rqn=main;view=fulltext;q1=tolerance)

[tolerance?rqn=main;view=fulltext;q1=tolerance](https://quod.lib.umich.edu/d/did/did2222.0000.619/--tolerance?rqn=main;view=fulltext;q1=tolerance)

Session 6.3 The French Model of Laïcité

Course evaluations to complete.

Required reading: Baubérot, Jean. "Laïcité and the Challenge of 'Republicanism',"

Modern Contemporary France (2009-05), vol. 17, no. 2.

Course Materials

Bibliography by week

Week 1

Bataille, Georges. *Inner Experience* (1988; Albany: University of New York, 2014) pp. 3-29.

Casanova, José. "The Secular and Secularisms," *Social Research* 76(4), p. 1049-1066.

De Certeau, Michel, *The Mystic Fable*, Volume One: "The Sixteenth and Seventeenth Centuries" (Chicago: University of Chicago Press, 1995).

Gauchet, Marcel, *The Disenchantment of the World: A Political History of Religion* (Princeton: Princeton University Press, 1997).

James, William. *The Varieties of Religious Experience: A Study in Human Nature* (1902; Classics, Library of America, 2010).

Taylor, Charles. *A Secular Age* (Cambridge: Harvard University Press, 2007).

Week 2

Freud, Sigmund. *Moses and Monotheism* (1937; Vintage). Uploaded selection.

Gentile, Emilio. "Fascism as a Political Religion," *Journal of Contemporary History*, 25.2/3 (May - June 1990).

Durkheim, Emile. *The Elementary Forms of the Religious Life* (London: George Allen & Unwin, 1915).

Geertz, Clifford. "Religion as a Cultural System," *The Interpretation of Cultures: Selected Essays* (London: Fontana Press, 1973).

Voegelin, Eric. *The New Science of Politics* (1987).

Veyne, *Did the Greeks Believe in Their Myths? An Essay on Constitutive Imagination* (Chicago: University of Chicago, 1988).

Beiner, Ronald Steven. *Civil Religion: A Dialogue in the History of Political Philosophy* (Cambridge University Press, 2011).



Week 3

Luther's Statement in Worms: <http://www.bartleby.com/268/7/8.html>

Giddens, Anthony. "Marx, Weber, and the Development of Capitalism," *Sociology*, vol. 4, no. 3 (September 1970), p. 289-310.

Badiou, Alain. *Saint Paul: the Foundation of Universalism* (Stanford University Press, 2003).

Hesse, Hermann. *Siddharta* (Mass Market Paperback).

Kamenetz, Rodger. *The Jew in the Lotus* (Harper One, 1995).

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism* (Norton Critical Editions, 2009), extract.

Website Religion and Gender: <https://www.religionandgender.org/>

Week 4

Asad, Talal. "Thinking about the Secular Body, Pain, and Liberal Politics." *Words: Religious Language Matters*, edited by Ernst Van Den Hemel.

Judt, Tony, "Israel, The alternative", *NY review of Books*, 23/10/2003 :

<http://www.nybooks.com/articles/2003/10/23/israel-the-alternative/>

Brague, Rémi. *The Law of God* (Chicago: U of Chicago Press, 2007).

Gros, Frédéric. *States of Violence: An Essay on the End of War* (Seagull Books, 2010).

Ibenwa, C.N. "Religion and Nation Building: A Critical Analysis," *International Journal of African Society Cultures and Traditions*, vol. 1, no. 2.

Week 5

Bousek, Daniel. "Polemics in the Age of Religious Persecutions: Maimonides' Attitude Towards Islam," *Asian and African Studies*, p. 46-85, vol. 20, no1, 2011.

Derrida, Jacques. *Philosophy in a Time of Terror: Dialogues with Jürgen Habermas* (University of Chicago Press, 2003). Extract.

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

Cavanaugh, William. *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict* (Oxford: Oxford University Press, 2009).

Benjamin, Walter. "Critique of violence," in *Reflections* (New York : Schocken, 1937).

http://english.columbia.edu/files/english/content/Critique_of_Violence.pdf

Kepel, Gilles. *The Roots of Radical Islam* (London: Saqi Books, 2005).

Roy, Olivier. *Secularism Confronts Islam* (New York: Columbia University Press, 2007).

Week 6

Romilly, Jean-Edme. "Tolerance," *Encyclopédia* (1751) :

<https://quod.lib.umich.edu/d/did/did2222.0000.619/--tolerance?rgn=main;view=fulltext;q1=tolerance>

Baubérot, Jean, "Laïcité and the challenge of 'Republicanism'," *Modern Contemporary France* (2009-05), vol.17, no2.



Habermas, Jürgen. "On the Relation between the Secular Liberal State and Religion," *Political Theologies: Public Religions in a Post-Secular World*, ed. Hent de Vries, Lawrence E. Sullivan (Fordham University Press, 2008).

Lessing, Theodor. *Nathan the Wise* (1779): <http://www.gutenberg.org/files/3820/3820-h/3820-h.htm>

Locke, John. *A Letter concerning Toleration* (1689): <http://www.constitution.org/jl/tolerati.htm>

Walzer, Michael. *On Toleration* (New Haven: Yale University Press, 1997).

Academic Integrity

CIEE subscribes to standard U.S. norms requiring that students exhibit the highest standards regarding academic honesty. Cheating and plagiarism in any course assignment or exam will not be tolerated and may result in a student failing the course or being expelled from the program. Standards of honesty and norms governing originality of work differ significantly from country to country. We expect students to adhere to both the U.S. American norms and the local norms, and in the case of conflict between the two, the more stringent of the two will prevail.

Three important principles are considered when defining and demanding academic honesty. These are related to *the fundamental tenet that one should not present the work of another person as one's own.*

The first principle is that *final examinations, quizzes and other tests must be done without assistance from another person, without looking at or otherwise consulting the work of another person, and without access to notes, books, or other pertinent information* (unless the professor has explicitly announced that a particular test is to be taken on an "open book" basis).

The second principle applies specifically to course work: *the same written paper may not be submitted in more than one course. Nor may a paper submitted at another educational institution be submitted to satisfy a paper requirement while studying abroad.*

The third principle is that *any use of the work of another person must be documented in any written papers, oral presentations, or other assignments carried out in connection with a course. This usually is done when quoting directly from another's work or including information told to you by another person* (the general rule in U.S. higher education is that if you have to look something up, or if you learned it recently either by reading or hearing something, you have to document it).

There are three levels of escalation establishing the seriousness of the plagiarism in question.



- **Level one plagiarism:** minor or unintentional plagiarism; leading to passable grade/failing grade on the assignment, depending on perspective of lecturer. No opportunity for resubmission.
- **Level two plagiarism:** significant plagiarism, but potentially due to poor referencing rather than intellectual property theft. This leads to a failing grade (potentially zero points) on the assignment. No opportunity for resubmission.
- **Level three plagiarism:** significant plagiarism, requiring investigation by the Center/Resident/Academic Director, and subsequent disciplinary panel.

Faculty will report any suspected circumstances of plagiarism to the Center/Resident/Academic Director immediately. Faculty can, if they deem it appropriate, require students to submit the Plagiarism Declaration Form (Appendix D) with each assignment as it is submitted.

In any case where Academic Honesty is in question while the student is still onsite at the program, and will impact the grade for the assignment in question, the CIEE Academic Honesty form (Appendix E) will be completed by the Center/Resident/Academic Director, signed by the professor, delivered to the student for signature and added to the student's permanent records. For any Level three violation, or repeated lower level violation, the Center/Resident/Academic Director will inform the student's home institution of the infraction and subsequent penalty.