SYLLABUS
Religion and International Relations (IR 561, PO 589, TX 874)

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Fall 2020: Tue/Thur 12:30-1:45pm, STH 525
Zoom: Meeting ID: 996 8630 2763, passcode: GodlyIR
Office Hours: Tues 11am-12pm, Wed 2pm-4pm at https://bostonu.zoom.us/my/menchik

One of the main methodological problems in writing about religion scientifically is to put aside at once the tone of the village atheist and that of the village preacher, as well as their more sophisticated equivalents, so that the social and psychological implications of particular religious beliefs [and organizations] can emerge in a clear and neutral light. And when that is done, overall questions about whether religion is "good" or "bad," "functional" or "dysfunctional," "ego-strengthening" or "anxiety-producing," disappear like the chimeras that they are, and one is left with particular assessments, and diagnoses in particular cases.
    – Clifford Geertz, 1973, *The Interpretation of Cultures*, 123.

Course Description: Despite the predictions of modernization theorists, the heartfelt longings of secularists, and the deliberate neglect of structural realists, religion has not withdrawn from the world's political stage. To the contrary, religion continues to shape individual values, social organizations, state institutions, and international relations. This has led to a re-evaluation of long-standing research programs that were based on the assumption that religion would either decline or disappear altogether. Scholars of world politics are now struggling to articulate a vision for the role of religion in public life, in the policies of states, and in global politics. This course is part of that process.

Course Objectives: By drawing on readings from international relations (IR), comparative politics, sociology, history, and anthropology, this course will begin charting a path toward understanding the place of religion in contemporary world affairs. The outcome of this class will not be a new paradigm, nor will it be a unified theory of the role of religion in politics. Rather, by the end of the course, students should possess:

- A historical understanding of the contingent nature of the Westphalian system and its ideational progeny: sovereignty, nation-states, realism, and liberal internationalism.
- A critical perspective on secularization theory.
- A descriptive understanding of select twentieth century religious-political movements.
- Social science skills in the crafting of argument, the evaluation of evidence, and the application of theory to data.
- A set of causal hypotheses about the role of religious actors in democratization, social movements, political party formation and development, war, economic development, and psychology.

Hub Objectives: By the end of the course, students should have the vocabulary and knowledge to discuss the role of religious actors in world politics. This skill will be obtained through

intensive writing, the development of skills in critical thinking and oral communication, and should be useful both inside and outside the classroom. This course will address the following Hub areas: Critical Thinking, Oral/Signed Communication, and Writing Intensive.

Course Requirements:

Response Papers (3 x 5% = 15%): Student will write three short (2-3 pages, double-spaced, 1 inch margins) analytical response papers (RP) over the course of the semester. I will provide the paper prompts one week before they are due on **9/22, 10/27, 11/17**, and an optional makeup paper on **12/8**. A grading rubric is at the end of the syllabus.

Midterm Exam (15%): One 5 page take-home essay exam will be given at the end of class **10/1** and returned via email by 5pm on **10/3**. Before the exam, students will engage in a simulated exam to help them understand the question, imagine and collect relevant data to answer the question in line with competing theories, then organize the essay in such a way that answers the prompt according to standards of social scientific evidence.

Participation (20%): The course will be run as a seminar. This format requires students to attend regularly, read diligently, and participate actively in class discussions. Each week, please come to class prepared with 1-2 discussion questions that pertain to the readings. Students are expected to attend every class either in person or remotely. If a student misses class due to an unexcused absence, their absence may be reflected in their participation grade.

At least once during the semester, each student be required to *lead* the seminar. The seminar leader should begin with a short oral overview of the readings, followed by leading the class through a discussion of key questions and answers.

Final Report (5% + 35% = 40%): Students will write a 15-20 page report on a prominent religious organization in world politics. Each report should follow the same basic structure: a) describe a religious community, organization or actor in global politics, b) describe its historical origins and explain how that moment continues to shape the behavior of the organization or members of the flock (community, followers, believers, practitioners, etc.) c) describe the economic conditions in which the religious actor operates, and how that may shape religious practices, d) describe the social, and political environment in which it operates, and how that may shape religious practices, e) describe how select aspects of the theology have changed over time. Students must meet with me the week of **10/19** to present an abstract and preliminary list of sources (5%). Reports are due via email by **5pm on 12/17.**

Presentation (1 x 10% = 10%): Each student will be responsible for a ten-minute presentation on his or her research project, with another ten minutes devoted to questions. Each presentation should follow the same basic structure as their research project, while focusing only on key highlights. Presentations will occur on a weekly basis, and students will choose presentation dates in the first week of class. A grading rubric is at the end of the syllabus.

Students may give their presentations remotely or in person. Students presenting in person must email their slides to the instructor at least 2 hours prior to class, or bring the file to class on a flash drive. A grade rubric for the presentations is at the end of the syllabus.

Late Work: Late submission of response papers will result in your grade incurring an automatic 1-point deduction per day beginning with the assignment deadline. Late submissions of the midterm exam and final report will incur an automatic 3-point deduction per day, beginning with the assignment deadline.

Explanation of Letter Grades: http://www.bu.edu/reg/grades/explanation-of-grades/

COVID-19 Compliance Protocol
Adherence to BU guidelines on COVID-19 testing, health attestation, social distancing, and wearing a mask is a condition of attending class in person. Students who are up to date with testing and attestation will receive a green-colored badge via email. All students attending class in person will be required to show their badges on their mobile devices prior to starting class. If a student is unable to show a green badge, the student will be asked to leave. If students are not wearing a face covering or observing physical distancing norms, class will be stopped and the student will be asked to leave if they fail to adjust their behavior.

Special Needs: If you have any special needs or circumstances, such as a learning disability or health concern, please do not hesitate to speak with me and we can discuss suitable accommodations and assistance. If there is a religious holy day that will require your absence, please notify me no later than the first two weeks of class so that we can make arrangements for your absence.

Digital Conduct Code: Misuse of classroom video and recording can violate the Academic Conduct Code, the Student Conduct Code (https://www.bu.edu/dos/policies/student-responsibilities/), the Policy on Computer Ethics (http://www.bu.edu/policies/conditions-of-use-policy-computing-ethics/), and in some cases Massachusetts state law. Expectations for behavior are based on simple principles of privacy and mutual respect by which all students must abide. Expectations for digital conduct include but are not restricted to:
- Students may not record class sessions without permission.
- Students may not share recordings made by the instructor or others with anyone who is not enrolled in the class.
- Students may not share other students' personal information that is revealed in class.
- Harassment of fellow students is strictly forbidden.
- Only students are allowed to participate in class electronically, except with the express permission of the instructor. In order to prevent "Zoom bombing," harassment, and surveillance of your fellow students, do not share the remote participation links and passwords.

If you have questions as to whether a particular action conforms with or violates these expectations, please consult with the instructor.

Academic Integrity: All members of the University are expected to maintain the highest standards of academic honesty and integrity, and the CAS Academic Conduct Code will be

strictly enforced. The Conduct Code can be found at
http://www.bu.edu/academics/policies/academic-conduct-code/.

The online environment does not change your responsibility to follow the Academic Conduct
Code. The work you submit must be your own, with clear and accurate citations for the source of
any quotations, data, or ideas. Collaboration among students on assignments is not allowed
except where for partner presentation and the crisis simulation, when collaboration is explicitly
required.

Required Texts: The following books are required for the class and may be purchased at the BU
bookstore or read online via the BU library. Article and chapter-length readings can be accessed
through the course Blackboard site.

- Beth Baron, 2014. *The Orphan Scandal: Christian Missionaries and the Rise of the Muslim
  Brotherhood* (Stanford: Stanford University Press).
  https://ebookcentral.proquest.com/lib/bu/detail.action?docID=1719957

- David M. Engel and Jaruwan S. Engel, 2010. *Tort, Custom, and Karma: Globalization and
  Legal Consciousness in Thailand* (Stanford: Stanford University Press). https://hdl-handle-
  net.ezproxy.bu.edu/2027/heb.31281

- Jeremy Menchik, 2016. *Islam and Democracy in Indonesia: Tolerance without Liberalism*
  (Cambridge University Press) https://doi-org.ezproxy.bu.edu/10.1017/CBO9781316344446

- Marie-Eve Reny, 2018. *Authoritarian Containment: Public Security Bureaus and Protestant
  House Churches in Urban China*. https://oxford-universitypressscholarship-
  com.ezproxy.bu.edu/view/10.1093/oso/9780190698089.001.0001/oso-9780190698089

- Andrew L Whitehead and Samuel L. Perry, 2020 *Taking America Back for God: Christian
  Nationalism in the United States* (Oxford University Press). https://oxford-
  universitypressscholarship
  com.ezproxy.bu.edu/view/10.1093/oso/9780190057886.001.0001/oso-9780190057886

Dates and Readings

Sep 3   Introduction
- No reading

Sep 8   What is Religion?
- Jonathan Smith, 1998. "Religion, religions, religious." In *Critical Terms for Religious
  Studies,* ed. March C Taylor. University of Chicago Press, pp. 269-284.

Sep 10   Secularization
- Daniel Philpott, 2009. "Has the Study of Global Politics Found Religion?" *Annual Review of
  Political Science* 12, 183–202.

Sep 15   Secularization
- Pippa Norris and Ronald Inglehart, 2011, *Sacred and Secular: Religion and Politics Worldwide*, Cambridge University Press. ch. 1 (3-32), ch. 3 (53-79).

Sep 17   Critiques of Secularization
- Charles T Matthews, 2006. "An Interview with Peter Berger," *The Hedgehog Review* Spring/Summer, pp. 152-161.
- Rodney Stark, 1999. "Secularization, R.I.P.," *Sociology of Religion* 60:3, 249-273.

Sep 22   Critiques of Secularization [RP1 due]
- José Casanova, 2006. "Rethinking Secularization: A Global Comparative Perspective," *The Hedgehog Review* Spring/Summer, 7-22.
- Talal Asad, 2003. "Secularism, Nation-State, Religion," in *Formations of the Secular: Christianity, Islam, Modernity* (Stanford: Stanford University Press), 181-201.

Sep 24   After Secularization
- Ammerman, Nancy T., 2020. "Rethinking Religion: Toward a Practice Approach." *The American Journal of Sociology* 126:1, 6-51.
- Charles Taylor, 2011. "Western Secularity," In *Rethinking Secularism* ed. Craig Calhoun et al., Oxford: Oxford University Press, pp. 31-53.
- Peter van der Veer, 2011. "Smash Temples, Burn Books: Comparing secularist projects in India and China," In *Rethinking Secularism* ed., Craig Calhoun et al., Oxford: Oxford University Press, pp. 270-281.

Sep 29   After Secularization
- Samuel Huntington, 1993. "The Clash of Civilizations," *Foreign Affairs*, 22-49.
- Lisa Wedeen, 2003. "Beyond the Crusades: Why Huntington, and bin Laden, Are Wrong," *Middle East Policy Journal*, Summer, pp. 54-61.
- José Casanova, 2011. "Cosmopolitanism, the clash of civilizations and multiple modernities," *Current Sociology* 59:2, pp. 252-267.

Oct 1   After Secularization
- Daniel Philpott, 2000. "The Religious Roots of Modern International Relations," *World Politics* 52:2, pp. 206–45.
- Jeremy Menchik, 2017. "The Constructivist Approach to Religion and World Politics," *Comparative Politics* 49:4, pp. 561-581.

*** Midterm exam distributed after class. Due via email by 5pm on Oct 3 ***

Oct 6   Religion and the Colonial State
- Baron, *The Orphan Scandal* [Prologue – ch. 4].

Oct 8   Religion and the Colonial State
- Baron, *The Orphan Scandal* [ch. 5-Epilogue].

Oct 13   *** BU MONDAY NO CLASS ***

Oct 15   Religion and Social Movements
- Charles Hirschkind, 2001. "Civic Virtue and Religious Reason: An Islamic Counter-Public," *Cultural Anthropology* 16:1, pp. 3-34.

Oct 20   Religion and Social Movements [Final project meetings]
- Saba Mahmood, 2005. "Topography of the Piety Movement," *The Politics of Piety: The Islamist Revival and the Feminist Subject* (Princeton: Princeton University Press), pp. 40-78.

Oct 22   Religion and Democracy [Final project meetings]
- Alfred Stepan, 2000. "Religion, democracy, and the "twin tolerations," *Journal of Democracy,* 11:4, 37-56.
- Stathis N. Kalyvas, 1998. "From Pulpit to Party: Party Formation and the Christian Democratic Phenomenon," *Comparative Politics*, 30:3, 293-312.

Oct 27   Religion and Democracy [RP2 due]
- Charles Kurzman and Didem Türkoğlu, 2015. "Do Muslims Vote Islamic Now?" *Journal of Democracy* 26:4, pp. 100-109
- Jeremy Menchik, 2018. "Beyond Secular Democracy: Religion, Politics, and Modernity." *International Studies Review* 20(4): 704–722.

Oct 29   Religion and Nationalism
- Whitehead and Perry, *Taking America Back for God* [Preface-ch. 2].

Nov 3   Religion and Nationalism
- Whitehead and Perry, *Taking America Back for God* [ch. 3-conclusion].

Nov 5   Religion and American Politics
- Reading TBD

Nov 10   Religion and Authoritarianism
- Reny, *Authoritarian Containment* [Intro-ch.3]

Nov 12   Religion and Authoritarianism
- Reny, *Authoritarian Containment* [ch. 4-Afterword]

Nov 17   Religion and Conflict [RP3 due]
- Giovanni Capoccia, Lawrence Saez and Eline de Rooil, 2012. "When State Responses Fail: Religion and Secessionism in India 1952—2002," *The Journal of Politics* 74:4, 1010–1022.
- Diana Dumitru and Carter Johnson, 2011. "Constructing Interethnic Conflict and Cooperation: Why Some People Harmed Jews and Others Helped Them during the Holocaust in Romania," *World Politics* 63:1, 1-42.

Nov 19   Religion and Law
- Engle and Engle, *Tort, Custom, and Karma* [Intro – ch. 4]

Nov 24   **Religion and Development**
- Engle and Engle, *Tort, Custom, and Karma* [ch. 5- Conclusion]

Nov 26   ***** THANKSGIVING NO CLASS *****

Dec 1   **Religion and Tolerance**
- Jeremy Menchik, *Islam and Democracy in Indonesia* [ch. 1 – 3]

Dec 3   **Religion and Tolerance**
- Jeremy Menchik, *Islam and Democracy in Indonesia* [ch. 4 -5]

Dec 8   **Religion and Tolerance [RPX due]**
- Jeremy Menchik, *Islam and Democracy in Indonesia* [ch. 6 -7]

Dec 10   **Final Class**
- No reading

*** Dec 17: Final reports due via email by 5pm ***

Response Papers – Grading Rubric

5/5   Answers the prompt in a coherent manner. Makes creative *links* between the reading, authors and concepts. Goes *beyond* the assigned content to draw fresh insights and analysis. Demonstrates *mastery* of the material and engages in independent thinking. Avoids making claims unsupported by evidence and/or reasonable judgment, or making fallacious claims including equivocation. Writing is exceptionally lucid.

4.5/5   Answers the prompt in a coherent way. Makes *links* between the cases, concepts or authors. Demonstrates a *solid* understanding of the material and goes beyond simple regurgitation, even if all claims are not convincingly established. Avoids being vague, making claims unsupported by evidence and/or reasonable judgment. Writing is clear and concise.

4/5   Answers the prompt in a coherent way although lacks creativity and depth. Demonstrates more than cursory understanding of the material. Tends toward vagueness but does not make claims unsupported by evidence and/or reasonable judgment. Writing is good.

3.5/5   Answers the prompt. Provides examples of cases, concepts or authors but fails to effectively connect evidence to the prompt. Makes claims unsupported by evidence and/or reasonable judgment. Writing itself is acceptable but needs improvement.

3/5   Unclear answer to the prompt. Fails to lay out the answer with evidence from the cases concepts, and/or fails effectively connect evidence to the argument. Tends toward vagueness, makes claims unsupported by evidence and/or reasonable judgment. Writing itself is poor.

2.5 -   States an unclear claim. Fails to lay out the argument with evidence from the texts and fails to demonstrate knowledge of the material itself. Vague, makes claims unsupported by evidence and/or reasonable judgment. Writing itself is unacceptable or incoherent.

Presentations – Grading Rubric

2 pt.   Clear and concise
2 pt.   Relevant to course material
2 pt.   Accurate based on scholarly sources
2 pt.   Well-organized
2 pt.   Engaging
10 pt. Total