In the aftermath of the Second World War, policy analysts, social scientists, and most of the Western public subscribed to the notion that as a country becomes more modern, religion becomes less prominent in its politics and public affairs. The “privatization” of religion was thought more conducive to a democratic peace and more effective for managing the teeming plurality of religions and belief systems operative in modern societies.

Whatever the normative benefits of this secular-modernizing view, since the 1970s religious developments in many societies have shown that, rather than becoming less influential in public life, religion in many societies has become a more public and significant sociopolitical force. The world-wide Islamic resurgence, the growth of Hindu nationalism in India, Christian conservatism in the United States, Buddhist nationalism in Sri Lanka, and the wildfire spread of evangelical Protestantism in Latin America, Africa, the Pacific region, and, now, China – these and other developments indicate that religion is not a declining influence on domestic and international, but a growing one.

In this course, we draw on anthropological, political and sociological case studies of religion to provide a cross-cultural examination and comparative model of the changing and contested role of religion in modern politics and public life. We begin by examining earlier models of secularization and public life, determining just what we mean by the twin concepts of secularism and secularization, and asking just what if anything of these concepts remains relevant for a cross-cultural understanding of modern politics and religion. In the course of this examination, and again drawing on anthropological and sociological case studies, we also discuss earlier and contemporary models of religion and politics in Western Europe and the United States.

Having critically examined religion and secularization in the West, we turn in the remainder of the course to examine practical religion (i.e. religion as lived and enacted in concrete communities) and politics in several parts of the world: Evangelicalism in Latin American and Africa; Islam in the Middle East and Southeast Asia; Hindu nationalism in India; Buddhism in Taiwan and mainland China. Along the way, we will make many
side comparisons, including most notably to Judaism, Orthodox Christianity, and modern syncretic religions.

We finish the course by addressing three questions of vital importance for any student of religion and comparative politics: What is the future of public religion and politics? Is that future likely to be clouded by growing political violence or buoyed by a pluralist commitment to civility and democracy? And what might ongoing religious developments mean for international relations, not least of all between Western and non-Western countries?

Requirements:
In light of the breadth of our readings and discussions, it is essential that students attend all classes and participate actively in discussion. Classroom participation will comprise 10% of your grade.

Each class member delivers critical summary of a supplemental reading, accompanied by a one page outline of key points. These presentations, account for 10% of the grade and are allocated no more than ten minutes class time, with additional time for class discussion. This means that each presenter will have to take special care to prepare a succinct, terse talk.

Working groups of three students will be established. Each working group is responsible for a concise and high quality class presentation including an oral portion, audio-visual support (e.g., PowerPoint, slides, paper charts, overhead transparencies, film clips and novel ideas are most welcome) and a concise handout. Presentations are scheduled for Weeks 13 and 14. The presentation will account for 20% of your course grade.

Two in-class examination (40% of your grade) are scheduled is scheduled for October 19th and November 23d. These dates are fixed. Except for validated emergencies, no make-ups are available.

A rigorous, well-researched and terse five page paper is required. The paper may not exceed 2,000 words of text. Topics are chosen in collaboration with Professor Norton not later than October 19, 2010.

Grade calculation: Grades are posted on the course Blackboard. You may gain access to your grades by using your unique BU alias and Kerberos password. To summarize, the components of the course grade are as follows:

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Participation</td>
<td>10%</td>
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<tr>
<td>Article presentation</td>
<td>10%</td>
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<tr>
<td>Exams (2)</td>
<td>20% each</td>
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<tr>
<td>Five page paper</td>
<td>20%</td>
</tr>
<tr>
<td>WG presentation</td>
<td>20% (half for individual role and half for overall job)</td>
</tr>
</tbody>
</table>

Grade scale: A (95% or above), A- (92% or above); B+ (88% or above); B (85% or above), B- (82% or above), C+ (78% or above), C (75% or above), C- (72 or above), D (65% or above).
Consultation. This course welcomes people from all majors and disciplinary backgrounds. I also welcome and encourage discussion outside of class. My office hours are Monday, 4:00-5:15 p.m.; Tuesday, 4:00-5:00 p.m.; Wednesday, 11:00-12:00 p.m. Feel free to come by and visit! For routine questions that can be answered by email, I usually check email daily Monday to Friday, but not always on weekends.

A Note On Plagiarism and Academic Integrity
The University has asked all professors to remind students of the Boston University Academic Conduct Code.

Academic integrity: Please read the Boston University Academic Conduct Code. Handing in someone else's work or ideas as your own (even if you worked on it together as a group) constitutes plagiarism, as does using someone's ideas without attribution. You must give a citation when you use an author's ideas in your paper, even if you do not quote the text word-for-word. I will go over in class the correct procedures for quoting and referencing the work of other authors. If you miss that class or if you have any questions, please ask. Any infraction MUST be reported to the Dean for resolution by the Academic Conduct Committee. Be informed and be careful.

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Texts. You will read the following books and articles in this course, all of which are available at the BU Bookstore:

John R. Bowen, Can Islam Be French? Pluralism and Pragmatism in a Secularist State
José Casanova, Public Religion in the Modern World
Lara Deeb, An Enchanted Modern
David Martin, Pentecostalism: The World Their Parish
Robert Weller, *Alternate Civilities: Democracy and Culture in China and Taiwan*

Ashutosh Varshnew, *Ethnic Conflict and Civic Life: Hindus and Muslims in India*

Thomas Blom Hansen, *Wages of Violence: Naming and Identity in Postcolonial Bombay*

Pippa Norris and Ronald Inglehart, *Sacred and Secular: Religion and Politics World Wide*

Hedgehog Review, Special Issue on “After Secularization” (Spring/Summer 2006), vol 8, nos. 1/2 1527-9677 (See Blackboard “External Links” for tips on how to download for free.)

**Recommended:**

L. Carl Brown, Religion and State: The Muslim Approach to Politics

**Supplementary Readings (for presentations; see Blackboard for updated version):**


**Topics and Schedule (Sept 7-December 7)**

**Note:** The schedule refers to 13 weeks, but there is no class Week 6, October 12. Also note that some changes will be made to accommodate guest speakers. There will be 1-2 out-of-class lectures, which will feature exceptional speakers. More details to follow.

**Week 1 (Sept. 7): Secularization and the Modernization of Society**

**Reading:**

**Week 2: (Sept. 14) The “Deprivatization” of Modern Religion**


**Week 3 (Sept. 21): What Remains of Secularization? Perhaps More than You Might Think…**


**Week 4 (Sept. 28): Public Christianity in the Non-Western World: New Movements**


**Week 5 (Oct 5): Buddhism and Democratization in Taiwan and (perhaps) China**

Presentation: TBA

Week 6 (Oct. 12): No class (Tuesday is a Monday)

Week 7 (October 19): Examination (80 minutes)
A Different Modernity? Politics and Religion in the Muslim World

Week 8 (Oct. 26): Muslim Politics and Secularity
John R. Bowen, Can Islam Be French? Pluralism and Pragmatism in a Secularist State

Alfred Stepan with Graeme Robertson, “An Arab more than a Muslim Democracy Gap,” Journal of Democracy, July 2003, pp. 30-44.
Ronald Inglehart and Pippa Norris, “The True Clash of Civilizations” in Foreign Policy, March 2003 (available on Blackboard).

Week 9 (Nov. 2): Islamic Reformation or Uncivil Islam? The Future of Muslim Politics
Lara Deeb, An Enchanted Modern

Robert W. Hefner, “Muslim Democrats and Islamist Violence in Post-Soeharto Indonesia,” in R.W. Hefner, Remaking Muslim Politics, Chapter 11.

Week 10 (Nov. 9): Hinduism, Hindu Nationalism, and Democratization

Presentation: Suzanne and Lloyd Rudolph, “Modern Hate” (Blackboard)

Week 11 (Nov. 16): Religious Democratization and Communal Violence
Reading: Thomas Blom Hansen, Wages of Violence: Naming and Identity in Postcolonial Bombay.

Week 12 (Nov. 23): Examination (80 minutes)
Politics and Public Religion Revisited
Reading: Pippa Norris and Ronald Inglehart, “Secularization and Its Consequences,” Ch. 10 in Sacred and Secular.

Week 13 (Nov. 30): Working Group Presentations

Week 14 (Dec. 7): Working Group Presentations
Politics and Religion - Elizabeth Oldmixon, Mehmet Gurses, Nicholas Tampio. The Editors invite normative and empirical investigations of the public representation of religion, the religious and political institutions that shape religious presence in the public square, and the role of religion in shaping citizenship, broadly considered, as well as pieces that attempt to advance our methodological tools for examining religious influence in political life. Political religion. Quite the same Wikipedia. Just better. The theory of political religion concerns governmental ideologies whose cultural and political backing is so strong that they are said to attain power equivalent to those of a state religion, with which they often exhibit significant similarities in both theory and practice.[1] In addition to basic forms of politics, like parliament and elections, it also holds an aspect of sacralization related to. Culture, (geo)politics and history of the Balkans are a cross section of European and Asian cultures, (geo)politics and histories, in a word â€” of Eurasian expanses. Jovan Cvijic, a renowned Serbian geographer and scientist, thought that precisely this Eurasian heritage of the Balkans had influenced to a larger or smaller degree the establishment of political and cultural models of all the peoples in the peninsula. During the classical antiquity Hellenistic culture exerted its influence, and owing to its connection with Persia, even before the time of Alexander the Great this culture had certain Eurasian characteristics. Through his activities, Alexander managed to unify the entire Southern Balkans and to take it to the East, to the land of his grandfather. Politics and religion have always been interconnected even though the nature of that relationship is constantly changing. Prior to the 17th century, religion was one of the key factors determining the structure of political power, as well as matters of peace and war. Yet â€œfollowing the Peace of Westphalia in 1648 and the development of centralized states first in (Western) Europe and then via European colonization to most of the rest of the world, religion took a back seat as an organizing ideology both domestically and internationally,â€ Jeffery Haynes writes. This did not break the bond betwe