

**Syllabus for SUN
2003 course**
Religion, Globalisation, and the State
Week 1

Session no.		
1	Teachers' Names	Peter van der Veer, Robert P. Weller
	Topic	Approaches to the study of religion and society
	Teaching Mode	Lectures and discussion
	Summary	This session maps the scope of problems related to the relationship between religion and society and the scope of methods one can apply to their study. What fields of discourse does the term "religion" get us in? How much does religion simply reflect social/political/economic change and how much does it instead shape society? Finally, how does religion relate to the specific experience of modernity and what do we mean by it?
	Reading Assignments	<p>Before the course</p> <p>Clifford Geertz, "Religion As a Cultural System," in <i>The Interpretation of Cultures</i>. New York: Basic Books, 1973, pp. 87-126.</p> <p>Talal Asad, "The Construction of Religion as an Anthropological Category," in <i>Genealogies of Religion</i>. Baltimore: Johns Hopkins University Press, 1993, pp. 27-55.</p> <p>Jean and John L. Comaroff, "Occult Economies and the Violence of Abstraction: Notes from the South African Postcolony," <i>American Ethnologist</i> 26(2):279-303 (1999).</p>
Writing Assignments	<p>During the course</p> <p>Begin drafting your research proposal. Check the office hours of those faculty members you want to consult with in its preparation.</p>	
2	Teachers' Names	Peter van der Veer, Dru Gladney, Galina Yemelianova, Ina Merdjanova
	Topic	Nation and religion
	Teaching Mode	Lectures and discussion
	Summary	This session explores the different ways in which nation-states and religious movements (primarily Orthodox Christianity, Islam, and Hinduism) interact in Europe and Asia. Issues include the social and political position of religious elites and the institutionalisation of religious symbols and rituals. Special attention will be paid to the impact of religions on post-Cold War official (re)formulations of national identity.

	Reading Assignments	<p>Before the course Peter van der Veer and Hartmut Lehmann (eds), Chapters 2, 3 and 8 from <i>Nation and Religion: Perspectives on Europe and Asia</i>. Princeton: Princeton Univ. Press, 1999. Chapter 2: Peter van der Veer, "The Moral State: Religion, Nation, and Empire in Victorian Britain and British India", pp. 15-44. Chapter 3: Hugh McLeod, "Protestantism and British National Identity, 1815-1945", pp. 44-71. Chapter 8: Harry Harootunian, "Memory, Mourning, and National Morality: Yasukuni Shrine and the Reunion of State and Religion", pp. 144-161. Dru Gladney, "Relational Alterity: Constructing Dungan (Hui), Uyghur, and Kazakh Identities across China, Central Asia, and Turkey" <i>History and Anthropology</i> Vol. 9, No. 2: 445-77, on the Internet: http://www.hawaii.edu/dru/tree.htm Galina Yemelianova, "Islam and Nation Building in Tatarstan and Dagestan of the Russian Federation," <i>Nationalities Papers</i>, vol.27, No 4, pp.605-630 (1999). Also check the following sites and familiarise yourself with the main points of: Benedict Anderson, <i>Imagined Communities</i> http://cio.ceu.hu/extreading/CIO/Anderson_Imagined_Communities.html Eric J. Hobsbawm and Terence Ranger, <i>The Invention of Tradition</i>. http://cio.ceu.hu/literature/CIO/Hobsbawm_Ranger_1992.html</p>
3	Teachers' Names	Peter van der Veer, Robert P. Weller
	Topic	Religious violence and the nation-state
	Teaching Mode	Lecture and discussion
	Summary	Religion occasionally crystallises into a core issue in violent conflicts, but most of the time has a much more complex relationship to authority. Issues of resistance and accommodation can be very difficult to sort out, and understanding religious violence requires a focus on when and how religions redefine themselves as violent opposition.
	Reading Assignments	<p>Before the course Robert P. Weller, <i>Resistance, Chaos and Control in China</i>. Seattle: University of Washington Press, 1996, pp. 3-29. During the course Paul Brass, "Introduction: Discourses of Ethnicity, Communalism, and Violence," from <i>Riots and Pogroms</i>. London: Macmillan, 1996, pp. 1-56.</p>
4	Teacher's Name	Ina Merdjanova
	Topic	Ethnic and religious dimensions of coexistence and conflict in post-Communist Balkans
	Teaching Mode	Lecture
	Summary	The collapse of communism and the consequent wars, coupled with economic difficulties, weak democratic institutions, and a prevailing sense of deprivation have challenged the fragile interethnic and inter-religious balance in the Balkans. The lecture will focus on how religious and ethnic identities have been mobilised, and how different faiths have been involved in ethnopolitical activities in the region. It will also address policy issues related to the need for the protection of minorities.

5	Teachers' Names	Dru Gladney, Galina Yemelianova
	Topic	Religion and ethnicity in Russia, Central Asia, and the Caucasus
	Teaching Mode	Lecture
	Summary	The first part of this session will look at how the construction of Islam in Central Asia and China has been related to the end of empires, the rise of colonialism, the expansion of global capital, and the domination of groups gradually classified and taxonomized as subject peoples, ethnicities, and eventually nations. The second part of the session will explore the nature, driving forces and impact of conflicts on post-Soviet nation- and state-building in the Central Asia, the Caucasus, and Tatarstan.
	Reading Assignments	<p>Before the course James P. Dorian, Brett Wigdortz, and Dru C. Gladney, "China and Central Asia: A Volatile Mix?" <i>AsiaPacific Issues</i>, No. 31, pp. 1-24 (May 1997), on the Internet: http://www.eastwestcenter.org/res-rp-publicationdetails.asp?pub_ID=30&SearchString=Gladney</p> <p>Dru Gladney, "Relational Alterity: Constructing Dungan (Hui), Uygur, and Kazakh Identities across China, Central Asia, and Turkey" <i>History and Anthropology</i> Vol. 9, No. 2: 445-77, on the Internet: http://www.hawaii.edu/dru/tree.htm</p> <p>Galina Yemelianova, "Islam and Nation Building in Tatarstan and Dagestan of the Russian Federation," <i>Nationalities Papers</i>, vol.27, No 4, 605-630 (1999).</p>
6	Teachers' Names	Peter van der Veer, Galina Yemelianova, Ina Merdjanova, Dru Gladney
	Topic	The role of religion in the conflicts in Afghanistan, Chechnya, and ex-Yugoslavia
	Teaching Mode	Discussion
	Summary	We will discuss the conflicts' ethno-historical roots and the roles in them of political agencies, political economy, sectional interests, and the international context. We will also explore the common and specific features of those conflicts, placing them within a wider regional and international context. Of special concern will be divisions and alliances within Islam as a cause and consequence of conflict. Finally, we will discuss the impact of the US-led "war on international terrorism".
7	Teacher's Name	Peter van der Veer
	Topic	Global networks: Hindus and Muslims
	Teaching Mode	Lecture and discussion
	Summary	This session will focus on the role of diasporas and transnationalism in global religious movements and the tensions between transnational identities and antiseccular religious cosmopolitanism.

	Reading Assignments	<p>Before the course Peggy Levitt, "Between God, Ethnicity and Country: An Approach to the Study of Transnational Religion," on the Internet: http://www.transcomm.ox.ac.uk/working%20papers/Levitt.pdf Peter van der Veer, "Transnational religion: Hindu and Muslim Movements", on the Internet: http://www.transcomm.ox.ac.uk/working%20papers/WPTC-01-18%20Van%20der%20Veer.pdf</p> <p>During the course Pnina Werbner, " Multiple Diasporas, Imran Khan & Humanitarian Islam," in <i>Imagined Diasporas among Manchester Muslims</i>. Oxford: James Currey, 2002, pp. 211-233.</p>
8	Teachers' Names	Galina Yemelianova, Ina Merdjanova
	Topic	Islam in post-Communist Eurasia
	Teaching Mode	Lectures and discussion
	Summary	The aim of this session is to analyze the social and political implications of the resurgence of the ethnic (e.g. Sufism) and transnational types of Islam in post-Communist Eurasia. While ethnic Islam reinforces the traditional patriarchal social networks, the varieties of transnational Islam offers a post-primordial form of social solidarity. The session will also examine the role of the media in the conflict of Islams.
	Reading Assignments	<p>Before the course Galina Yemelianova, "Islam and Nation Building in Tatarstan and Dagestan of the Russian Federation," <i>Nationalities Papers</i>, vol.27, No 4, 605-630 (1999). Galina Yemelianova, "Sufism and Politics in the North Caucasus," <i>Nationalities Papers</i>, vol. 29, No 4, 661-688 (2001).</p> <p>During the course Chapters 2, " Islam and Power," and 3, "Official and Unofficial Islam," in Hilary Pilkington and Galina Yemelianova (eds.), London and New York: RoutledgeCurzon, 2002, pp. 61-163.</p>
9	Teacher's Name	Peter van der Veer
	Topic	India: Religious nationalism and transnationalism
	Teaching Mode	Lecture and discussion
	Summary	This session will discuss the historical and discursive context of the formation of Hindu and Muslim religious movements in modern India and their relationship to different versions of Indian nationalism.
	Reading Assignments	<p>Before the course Peter van der Veer, Preface, Chapters 1-4 and 6, and Epilogue from <i>Religious Nationalism: Hindus and Muslims in India</i>. Berkeley: University of California Press, 1994, pp. ix-137 and 165-202.</p>
10	Teachers' Names	Nyíri Pál, Galina Yemelianova, Kamarás István
	Topic	Case studies: evangelicalism and Sufism
	Teaching Mode	Lectures and roundtable

	Summary	The session deals with two very different global religious networks rapidly gaining converts in post-Communist Eurasia: Sufism, a traditional form of Islam, and evangelical Christianity, which has no traditions in the region. Both networks draw on global resources and incorporate elements of ethnic transnationalism, but mobilize them in different ways. The session, including a roundtable discussion with representatives of evangelical networks in Hungary, will discuss the political and social meanings and implications of their growth.
	Reading Assignments	<p>Before the course</p> <p>Simon Coleman, Chapters 1-2 from <i>The Globalisation of Charismatic Christianity</i>. Cambridge University Press, 2000.</p> <p>Paul Freston, Conclusion from <i>Evangelicals and Politics in Asia, Africa, and Latin America</i>. Cambridge University Press, 2001.</p> <p>Paloma Gay y Blasco, "Gitano Evangelism; the Emergence of a Politico-religious Diaspora," on the Internet: http://www.transcomm.ox.ac.uk/working%20papers/WPTC-01-04%20Gayblasco.pdf</p> <p>Mamadou Diouf, "The Senegalese Murid Trade Diaspora and the Making of a Vernacular Cosmopolitanism," <i>Public Culture</i>, vol. 12, no. 3, 679-702 (Autumn 2000).</p> <p>Bruno Riccio, "Disaggregating the transnational community Senegalese migrants on the coast of Emilia-Romagna," on the Internet: http://www.transcomm.ox.ac.uk/working%20papers/Riccio.pdf</p> <p>Galina Yemelianova 'Sufism and Politics in the North Caucasus', <i>Nationalities Papers</i>, vol. 29, No 4, 661-688 (2001).</p>

11	Teachers' Names	Robert Weller, Peter van der Veer, Galina Yemelianova, Kamarás István, Ina Merdjanova
	Topic	The public sphere, civil society, and religious movements
	Teaching Mode	Lectures and discussion
	Summary	Is religion – either strongly communitarian or individualized – relevant to civil society in a modernist state? How useful is the concept of social capital for understanding religion's social and political role? The session will move from these general questions to the cases of South Asian states, Taiwan, and post-Communist states, focusing on the differing configurations of polity, society, and religion. We will consider official religious policies; the relationship between local elites and various forces of ethno-religious nationalism; the popular reception of religion; and the ideology and practice of particular religious political parties and organisations.
	Reading Assignments	<p>Before the course</p> <p>Robert Wuthnow, "A Reasonable Role for Religion? Moral Practices, Civic Participation, and Market Behavior," in Robert W. Hefner (ed.) <i>Democratic Civility: The History and Cross-Cultural Possibility of a Modern Political Ideal</i>. New Brunswick, NJ: Transaction, 1998, pp. 113-29.</p> <p>Robert P. Weller, "Worship, Teachings, and State Power in China and Taiwan," in William Kirby (ed.) <i>Realms of Freedom in Modern China</i>. Stanford: Stanford University Press, in press.</p> <p>Oleg Kharkhordin, "Civil Society and Orthodox Christianity," <i>Europe-Asia Studies</i>, Vol. 50, No. 6, pp. 949-68 (1998).</p> <p>Also check the following sites:</p> <p>Moni Esfigmenou Press Release - Standoff on Mount Athos - Battle for Soul of Orthodoxy http://groups.yahoo.com/group/balkanhr/message/5112</p> <p>Annual Report of Tolerance Foundation on the State of Religious Freedom Practice in Bulgaria in 2002 http://groups.yahoo.com/group/balkanhr/message/5114</p> <p>During the course</p> <p>Peter van der Veer, "Secrecy and Publicity in the South Asian Public Arena," in Dale Eickelman and Armando Salvatore (eds) <i>Public Islam and the Common Good</i>. Leiden: Brill (forthcoming)</p>
12	Teachers' Names	Ina Merdjanova, Kamarás István
	Topic	Religious responses to socio-political change in Eastern Europe and the state's response to religious change
	Teaching Mode	Four lecture and discussion sessions and roundtable
	Summary	(1) The politics of religion: What transformations has the instrumentalisation of religion by politics undergone since 1989? (2) Revival and problems of traditional churches: How have they handled the benefits and challenges of their newly privileged positions, their past of collaboration, new social realities, and religious pluralism? How have believers reacted? (3) Problems in East European legislation on religion: privileges of "traditional" religions; registration; the separation of church and state. (4) The controversy over new religious movements: conversion and the reaction of traditional churches and the state. Roundtable discussion on new religious movements in Hungary with representatives of traditional churches, new religious movements and religious-freedom NGOs.

	<p>Reading Assignments</p>	<p>Before the course Ina Merdjanova, "Religious Liberty, New Religious Movements and Traditional Christian Churches in Eastern Europe," <i>Religion, State & Society. The Keston Institute Journal</i>, no. 4, 265-304 (2001). István Kamarás, "New Religious Phenomena and the Catholic Church in the Postcommunist Countries." István Kamarás, "Civil Society and Religion in Post-Communist Hungary," <i>Journal of Interdisciplinary Studies</i>, Vol. 13. No. 1-2, 117-134 (2001). Eileen Barker, "But Who's Going to Win? National and Minority Religions in Post-Communist Society," in Irena Borowik and Grzegorz Babinski (eds.) <i>New religious phenomena in Central and Eastern Europe</i>. Krakow: Nomos, 1999, pp. 25-61. Miklós Tomka, "Religious Change in East-Central Europe," in Irena Borowik and Miklós Tomka (eds.) <i>Religion and Social Change in Post-Communist Europe</i>. Krakow: Nomos, 1999, pp.11-28.</p> <p>During the course Alexander Verkhovsky, "Role of the Russian Orthodox Church in Nationalist, Xenophobic and Anti-Western Tendencies in Contemporary Russia," in Mojca Pajnik (ed.) <i>Xenophobia and Post-Socialism</i>. Ljubljana: Peace Institute, 2002, pp. 109-126.</p>
	<p>Writing Assignments</p>	<p>Participants' presentations</p> <p>During the course Submit your 2- to 5-page research proposals, containing research questions, place in existing research, methodology, and expected outcome. Present your main points in ten minutes strictly, and be prepared to answer questions.</p>

