

Religion and Secularization

Code: HUM2057
Year: 2017-2018



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Contents

General Information.....	5
Description of the course.....	5
Objectives.....	5
Lectures.....	5
Tutorials.....	5
Main literature.....	6
Internet sources.....	6
Prerequisites.....	6
Assessment.....	6
Attendance and Extra Assignments.....	7
Resit Policy.....	7
Course Coordinator.....	7
Acknowledgements.....	7
Schedule.....	8
Assignments.....	9
Kant.....	11
Nietzsche.....	13
Jung.....	15
Creation.....	16
Patriarchs.....	18
Job.....	20
Christ.....	22
Paul.....	24
Fundamentalism.....	26
Politics.....	28
Bibliographical Information.....	31

General Information

Description of the course

The course provides a broad approach to religion as a cultural phenomenon. It focuses on the following groups of questions and topics:

1. On defining religion

What is religion about? How does religion differ from the sciences and the arts? What do secularization processes involve? In this part of the course we will look into significant philosophical perspectives on the nature of religion and secularism.

2. On the contents of religion

We will briefly consider the most important characteristics of the major world religions. Against this background we will discuss a number of key narratives and themes from the Judeo-Christian heritage, taken from the Hebrew Bible and the New Testament (such as the creation story, book of Job, death and resurrection of Christ, epistles by Paul).

3. On the politics of religion

In the last part of the course we will look at the role of religion and religious institutions within political power structures, ranging from the Vatican to the Middle-East.

Objectives

The course has two overarching objectives:

- To familiarize students with the academic study of religion as a cultural phenomenon against the background of a secularizing world.
- To provide an insight into key ideas, themes and arguments on the nature, function, and politics of religion

Lectures

The course contains four lectures. Attendance at all lectures is mandatory.

Tutorials

Please note that it is important for you to prepare well for the tutorial group meetings, even for the first one. As to how the tutorials are organized: prior to the group meetings you are expected to read not only the secondary literature of the previous assignment — which is to be discussed in the first part of the session —, but also the text of the assignment up for discussion in the second part of the session, **including the corresponding primary literature**. For the first tutorial group meeting (first session of week 1) this means that you are required to have read Kant 1784 and Kant 1960 [1793], pp. 15-17 and 50-59. We will make sure you have access to these texts in time.

Main literature

The course books are:

Armstrong, Karen (¹⁰1995 [1993]). *A History of God: The 4000-Year Quest of Judaism, Christianity, and Islam*. Reading: Cox and Wyman.

Freud, Sigmund (1927). The Future of an Illusion. *Standard Edition* XXI, pp. 5-58. (= Die Zukunft einer Illusion, *Gesammelte Werke* XIV, pp. 323-380.

Hurd, E. (2008). *The politics of secularism in international relations*. Princeton: Princeton University Press. ISBN: 9780691134666

Jung, C., Hull, R. and Shamdasani, S. (2011). *Answer to Job*. Princeton, N.J.: Princeton University Press. ISBN: 9780691150475. (= Answer to Job. *Collected Works* 11, London: Routledge & Kegan Paul 1969 [1952], pp. 355-470 or, in the original language, *Antwort auf Hiob*. Zürich / Stuttgart: Rascher Verlag ⁴1967 [1952], *Gesammelte Werke* 11, pp. 385-506.)

Kant, Immanuel (1960 [1793]). *Religion within the Limits of Reason Alone*. Transl. by Theodore M. Greene and Hoyt H. Hudson. New York: Harper & Row. (= *Die Religion innerhalb der Grenzen der bloßen Vernunft*. Stuttgart: Reclam 2001 [1793].)

Kardaun, Maria (2011). *Fighting the Angel*. Roskilde: Eyecorner Press. ISBN: 9788792633118

Nietzsche, Friedrich Wilhelm (1895 [1888]). *The Antichrist. A Curse on Christianity*. <http://www.gutenberg.org/files/19322/19322-h/19322-h.htm> (= *Der Antichrist. Fluch auf das Christenthum*. Leipzig: Naumann 1888.)

Schaik, Carel van & Kai Michel (2016). *The Good Book of Human Nature: An Evolutionary Reading of the Bible*. New York City, NY: Basic Books.

Waal, Frans de (2013). *The Bonobo and the Atheist: In Search of Humanism among the Primates*. ISBN: 978-0393347791

Internet sources

Please note: Do *not* rely on Wikipedia for academic purposes.

Other information on Internet sources, insofar as they are relevant, will be given in the assignments. A very useful site is that of the Project Gutenberg, from which you can download e-books for free. It is found at: http://www.gutenberg.org/wiki/Main_Page.

Prerequisites

None

Assessment

- one midterm (analytical) paper devoted to philosophical perspectives on religion;
- a final (research) paper devoted to a topic to be chosen by the student in close consultation with the tutor;
- a presentation about the research paper.

Please note that the mid-term paper counts for 1/3 and the final paper counts for 2/3 of the final grade. It is possible to compensate an insufficient grade with a sufficient grade on the other part of the exam, provided that the average of the two grades is sufficient.

Attendance and Extra Assignments

If you cannot attend a meeting, please notify the tutor beforehand, or as soon afterwards as possible, indicating the reason why you are/were not able to attend.

Students must attend a minimum of fourteen of the sixteen meetings (viz. eleven tutorials plus five lectures). Students who have attended thirteen meetings may apply for one extra assignment according to UCM procedure. Students who have attended twelve meetings may apply for two extra assignments according to UCM procedure. Students who attend eleven meetings or less will fail the course altogether.

Please note that the introductory lecture in week 1 of the course is mandatory to begin with.

Resit Policy

Students whose final grade is below 5.5 may take a comprehensive resit examination. This examination will replace their entire grade.

Course Coordinator

The course coordinator is:

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Acknowledgements

I am grateful to Dr. Birsen Erdogan and Dr. J. Spruyt for their contributions to this course book.

Schedule

	Tuesday	Friday
Week 1	Tutorial-1 - Pre-discussion of ass. 1 – Kant	Lecture-I “Secularization: Myth, Religion, Art, Science” by M.Kardaun Tutorial-2 - Post-discussion of ass. 1 – Kant - Pre-discussion of ass. 2 – Nietzsche
Week 2	Tutorial-3 - Post-discussion of ass. 2 – Nietzsche - Pre-discussion of ass. 3 – Jung	Lecture II “The Good Book of Nature” by Carel van Schaik Tutorial-4 - Post-discussion of ass. 3 – Jung - Pre-discussion of ass. 4 – Creation
Week 3	Tutorial-5: - Post-discussion of ass. 4 – Creation - Pre-discussion of ass. 5 – Patriarchs	Lecture-III ”World Religions” by M.Kardaun Tutorial-6 - Post-discussion of ass. 5 – Patriarchs - Pre-discussion of ass. 6 – Job
Week 4	Tutorial-7 - Post-discussion of ass. 6 – Job - Pre-discussion of ass. 7 – Christ	Handing in of Mid-Term Analytical Paper Lecture-IV “Theodicy or the Unsolved Problem of Evil” by Joke Spruyt
Week 5	Tutorial-8 - Post-discussion of ass. 7 – Christ - Pre-discussion of ass. 8 – Paul	Lecture-V “Secularism and Religion in International Relations - Middle East as a Case Study” by Birsen Erdogan Tutorial-9 - Post-discussion of ass. 8 – Paul - Pre-discussion of ass. 9 – Fundamentalism
Week 6	Tutorial-10 - Post-discussion of ass. 9 – Fundamentalism - Pre-discussion of ass. 10 – Politics	Tutorial-11 - Post-discussion of ass. 10 – Politics - General discussion: What is the relevance of religion?
Week 7		Handing in of Final Paper

Assignments

Assignment 1

Kant

Immanuel Kant's position regarding religion is not entirely unambiguous. He is not too happy with the existing religions with their rituals and their power structure. Furthermore it is questionable whether the autonomous morality Kant is after would, strictly speaking, require a conception of God. It would be a mistake, however, to call Kant a downright atheist. Although Kant's epistemology clearly reveals the limits of human reason, his view of religious belief involves more than just a critical response to naive religious realism. According to Kant, as human beings, we are religious creatures, whether we choose to or not. That is because we have the natural inclination to go beyond the boundaries of our cognitive powers and search for a unifying principle that gives us a comprehensive view of reality as a whole. Kant's philosophy emphasizes the moral function of faith in God (in this connection Kant speaks of a regulative Idea), the kind of faith that is intimately connected to our duty to live a conscientious moral life.

Primary sources:

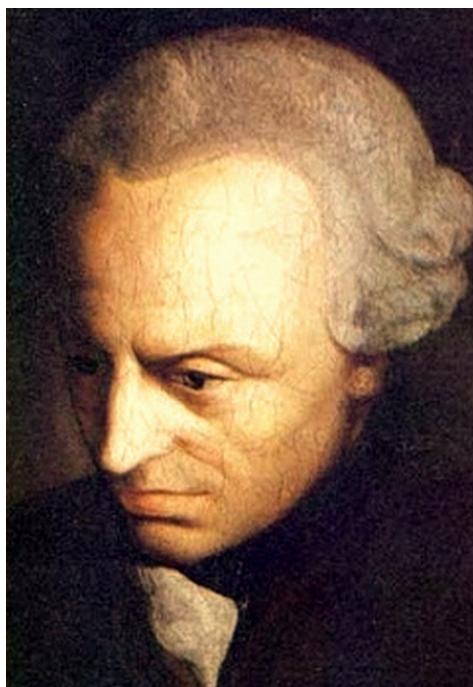
Kant 1784.

Kant 1960 [1793], pp. 15-17 and 50-59 (= first pages of Book I & first pages of Book II).

Secondary sources:

Acton 1970, pp. 53-59 (= chapter IX: 'God and Immortality').

Waal 2014, 149-188 (= chapter 6: 'Ten Commandments too many').



Beantwortung der Frage: Was ist Aufklärung?

„Aufklärung ist der Ausgang des Menschen aus seiner selbst verschuldeten Unmündigkeit. Unmündigkeit ist das Unvermögen, sich seines Verstandes ohne Leitung eines andern zu bedienen. Selbst verschuldet ist diese Unmündigkeit, wenn die Ursache derselben nicht am Mangel des Verstandes, sondern der Entschließung und des Muthes liegt, sich seiner ohne Leitung eines andern zu bedienen. Sapere aude! Habe Muth, dich deines eigenen Verstandes zu bedienen! ist also der Wahlspruch der Aufklärung.

Faulheit und Feigheit sind die Ursachen, warum ein so großer Theil der Menschen, nachdem sie die Natur längst von fremder Leitung frei gesprochen (naturae liter majorennas), dennoch gerne Zeitlebens unmündig bleiben; und warum es Anderen so leicht wird, sich zu deren Vormündern aufzuwerfen. Es ist so bequem, unmündig zu seyn. Habe ich ein Buch, das für mich Verstand hat, einen Seelsorger, der für mich Gewissen hat, einen Arzt, der für mich die Diät beurtheilt, u. s. w., so brauche ich mich ja nicht selbst zu bemühen.“

Assignment 2

Nietzsche

The late nineteenth century German philosopher Friedrich Nietzsche (1844-1900) famously proclaimed that “God is dead”:

Have you not heard of that madman who lit a lantern in the bright morning hours, ran to the market place, and cried incessantly: “I seek God! I seek God!” As many of those who did not believe in God were standing around just then, he provoked much laughter. [...] The madman jumped into their midst and pierced them with his eyes. “Whither is God?” he cried; “I will tell you. We have killed him – you and I. All of us are his murderers. But how did we do this? How could we drink up the sea? Who gave us the sponge to wipe away the entire horizon? What were we doing when we unchained this earth from its sun? Whither is it moving now? Whither are we moving? [...] Do we smell nothing as yet of the divine decomposition? Gods, too, decompose ... God is dead. God remains dead. And we have killed him. [...] How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us? What water is there for us to clean ourselves? What festivals of atonement. what sacred games shall we have to invent? Is not the greatness of this deed too great for us? Must we ourselves not become gods simply to appear worthy of it?”

Nietzsche, *The Gay Science*, §125 (excerpts).

Primary sources:

Nietzsche 2004 [1895], pp. 103 – 128 (= §§ 1-27).

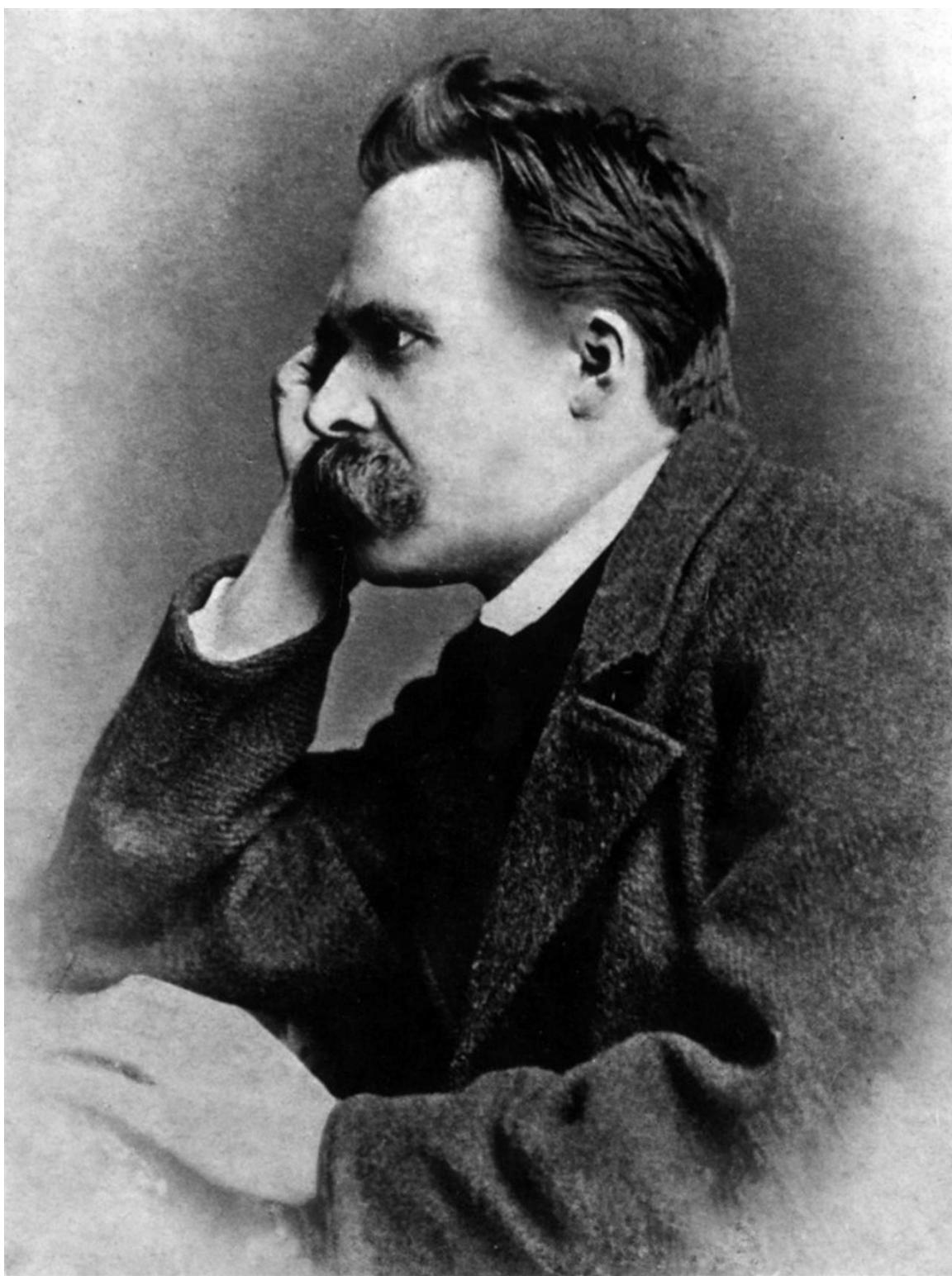
Schopenhauer 1915 [1889/1851].

Secondary sources:

Fink 2003, pp. 121-129.

Young 2006, pp. 152-155 and 177-189.

A handwritten signature in black ink that reads "Friedrich Nietzsche". The signature is fluid and cursive, with "Friedrich" on the top line and "Nietzsche" on the bottom line.



Assignment 3

Jung

In the 20th century depth psychological world views became fashionable, starting with the classical psychoanalysis of Sigmund Freud (1856-1939). Depth psychology holds that the equation of the human psyche with consciousness is false, as important parts of our inner psychic life are actually of an unconscious nature. According to depth psychological theory any deep religious experience is always rooted in the unconscious. Freud's views on religion are rather negative. To him, religion does not even stem from an authentic drive. Instead he sees religion as a collective mental disorder, about as useful as hallucinations, delusions and alcohol-abuse. Freud's negative evaluation of religion was one of the reasons why his early co-worker Carl Gustav Jung (1875-1961) started his own depth psychological school, viz. Analytical psychology. Jung is much more positive about the value (not the function!) of religion.

Primary sources:

Freud 1927, chapters 1-5.

Jung ²1993 [1955/1958], pp. 255-272.

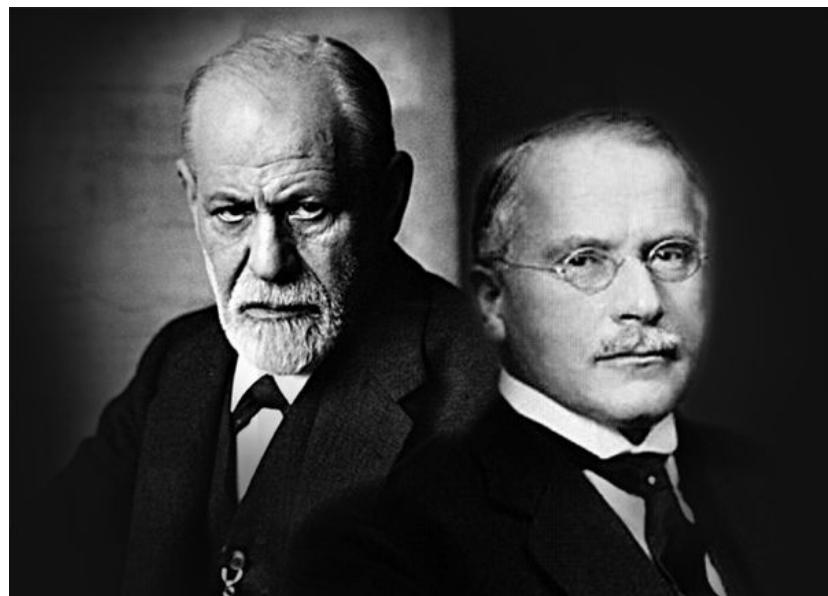
Secondary sources:

Franz 1993.

Franz 1997.

Jacobi 1973 [1944], pp. 146-148 (= ‘Analytical Psychology and Religion’).

Kardaun 2011, pp. 11-28 (= ‘Jung and Bible’).



Assignment 4

Creation

All mythical systems have some idea about how the world and its first human inhabitants came into being. Ideas such as these are expressions of how a culture looks upon what it means to be human. The same goes for scientific reconstructions of the origins of the world and mankind, such as 'Big Bang' and theory of human evolution. These reconstructions too tend to implicitly or explicitly make claims about who we are and what our position is in the world.

In the Judeo-Christian story of the Fall the focus is on how the first human couple disobeyed its Creator. A comparable element is found in the myth of Prometheus (or rather, the theme of Prometheus, because even in Antiquity different versions were going around): when Zeus decides to destroy recently created mankind, Prometheus, a lower divinity, manages to prevent this from happening. He provides us humans with (the control of) fire, something Zeus had denied us. The introduction of fire on earth leads to an unparalleled cultural revolution, and Zeus no longer has the power to carry out his destructive plans. However, Prometheus is very harshly punished by Zeus, and mankind too has to suffer disasters. The Prometheus theme has remained popular. Goethe ends his poem 'Prometheus' as follows (the rebellious son of the Titans turns to Zeus):

Hier sitz' ich, forme Menschen	<i>Here I sit, I form humans</i>
Nach meinem Bilde,	<i>After my own image;</i>
Ein Geschlecht, das mir gleich sei,	<i>A race, to be like me,</i>
Zu leiden, zu weinen,	<i>To feel sorrow, to weep,</i>
Zu genießen und zu freuen sich,	<i>To enjoy and delight itself,</i>
Und dein nicht zu achten	<i>And to heed you not at all –</i>
Wie ich!	<i>Like Me!</i>



Primary sources:

Gen. 1-11.

Secondary sources:

Dawkins 1995, pp. 31-57 (= ‘All Africa and Her Progenies’).

Darwin 1958 [1879].

Kardaun 2011, pp. 49-62 (= ‘Creation Myths’).

Schaik & Michel 2016, pp. 27-120 (= part 1 ‘Genesis: When Life Became Difficult’).

Waal 2014, pp. 1-23 (= chapter 1 ‘Earthly Delights’).



Assignment 5

Patriarchs

Genesis 32: 22-31 describes how Jacob, who has lived in exile for twenty years, is on his way home, and then on the evening before his return, arrives at the border river, the Jabbok, where he gets into a fight with a stranger. The wrestling match lasts the entire night. The man is unable to conquer Jacob, but does succeed in wounding him at the hip. At daybreak the stranger wishes to retreat, but he is first forced by Jacob to give him his blessing. The man blesses Jacob, and gives him a new name, Israel. He does not reveal his own name (should he have one). This passage from the Bible is as intriguing as it is mysterious.

In a number of commentaries Jacob's fight at the Jabbok is considered an unclear intermezzo that does not really seem to belong in Genesis. The tale of the fight is interpreted as a residue of an ancient-Canaanite animistic type of belief, according to which the Jabbok was ruled by a demon who did not like people crossing the river. Demons are usually only dangerous at night, so Jacob only faces the demon until they are both caught in daybreak. In other studies and commentaries, Jacob's nocturnal wrestling match is considered as a dream (whether or not meaningfully fitting in the context). In this interpretation, Jacob falls asleep by the river, and when he wakes up the next morning, he thinks that what he dreamed has really happened. There is even an explanation according to which Jacob's limping the next day should be seen as a rheumatic condition brought on by his falling asleep by the damp riverside.

Primary sources:

Gen. 12-50

Secondary sources:

Couffignal 1996.

Fokkelman 1990.

Kardaun 2011, pp. 29-48 and 63-102 (= ‘The Twin Motif’ and ‘Fighting the Angel’).



Assignment 6

Job

One of the most unlikely showdowns of world literature is the one between YHWH, creator of heaven and earth, keeper of monsters like Behemoth and Leviathan, and his humble creature Job. The poor fellow has lost almost everything that makes life worth living: his children, his possessions, and finally his health. On top of that, his friends are quarreling with him. He is sitting among the ashes, covered with malignant ulcers, and scratches himself with a potsherd. In this situation Job engages in a fierce battle with YHWH over who is to be held responsible for the disasters that have fallen upon him. Is that Job himself or perhaps YHWH? In a way, the mere fact that this question is raised at all is already a sign of secularization.

Primary sources:

Job 1-42.

Secondary sources:

Beek 1959 [1953], s.v. ‘Job’.

Bochet 1992.

Jung 2011, pp. 3-24.



Assignment 7

Christ

Being the central deity in the central religion of our culture, Jesus Christ is a figure who can hardly be grasped. What we can observe is an increasing tendency to separate the historical figure of Jesus of Nazareth from the Messiah, or Christ, who has acquired such a great significance in religion, art and culture. Christ's arrival was announced by John the Baptist. The figure of Judas Iscariot, who for centuries has been considered as the extremely reprehensible opposite of Jesus Christ and who has always been all but identified with the Devil, is nowadays from various perspectives being rehabilitated.

Primary sources:

Matthew 1-3, 11, 14, and 26-28; Luke 1-3 and 22-24.

Secondary sources:

Armstrong ¹⁰1995 [1993], pp. 95-125 (= 'A Light to the Gentiles').

Franz 1992 [1970], chapter V 'Psyche and Eros'.

Brownrigg 2002, pp. 119-139, 140-144, 163-168, and 293-296 (= 'Jesus', 'John', 'Judas', and 'Satan').

Motion Pictures:

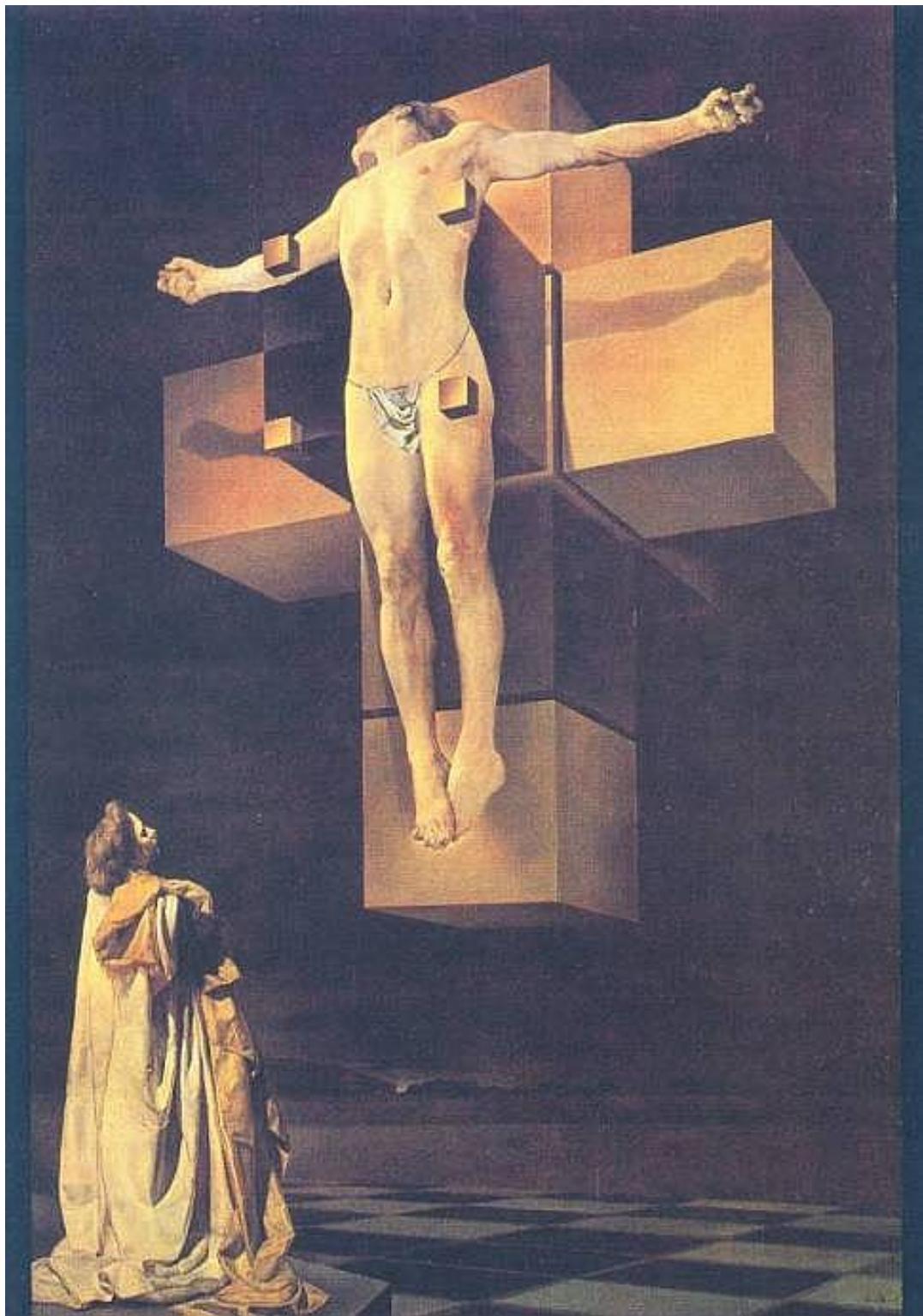
Mel Gibson (2004). *The Passion of the Christ*.

Norman Jewison (1973). *Jesus Christ Superstar*.

Terry Jones (1979). *Monty Python's Life of Brian*.

Martin Scorsese (1988). *The Last Temptation of Christ*.





Assignment 8

Paul

One of the most important historical figures in the history of Christianity is Paul (ca. 9-ca. 60). This missionary, originally known by the name of Saul, was born in Tarsus, in the Roman province of Cilicia (nowadays South-Eastern Turkey).

Educated as a rabbi and a Pharisee, Saul becomes closely linked with the religious authorities in the city and zealously helps to suppress the Jewish heresy which is being spread by the followers of the crucified Jesus. On one occasion when he sets off to Damascus to seek out and arrest any Christians in that city, he is overpowered by a blinding light, so he claims, and he hears the voice of Christ saying, “Saul, Saul, why do you persecute me?”

In Damascus Saul was cured of his blindness by a Christian, a man by the name of Ananias, who introduced him to Christian dogma and baptized him. After his conversion (his new name was Paul) he established many Christian communities, mostly in Asia Minor. He stayed in touch with these communities by messengers and letters, some of which have been preserved. After an adventurous life filled with travels he was arrested and after serving a short time in prison he was put to death by the Emperor Nero circa 60.

Paul’s impact on Christianity, and *eo ipso* on our culture, can hardly be overestimated. The main elements of his theology are his theory of salvation (for Jews and non-Jews alike are saved by Christ’s crucifixion and resurrection), and his theory of justification or grace (men are made righteous before God on the grounds of faith and baptism). It is particularly the second element that (via Saint Augustine) reverberates in the teachings of Luther and of the theologians of the Reformation.

One of the problems passed on to Christianity through Paul (among others) is the conviction that mankind is living in sin. This immediately leads us to the question — indeed a question Paul himself raises in his Letters — whether God is perhaps hostile towards us? In other words, how did evil enter the world? Does not God only want what is best for us? The traditional solution to this problem is by making reference to the predicament of mankind since the Fall: man has only himself to blame. God as absolute Goodness is radically opposed to evil. In Paul’s view man’s only hope of escape is complete surrender to the Lord.

Starting with Paul, evil has always posed a problem for Christianity. It has even been suggested that the theodicy, the problem of God’s justice with regard to evil, has eventually led to atheism, i.e. the elimination of Christianity. But even in our post-christian, humanistically oriented worldview, the problem of evil is far from solved.

Primary sources:

Romans 9, 14-23; I Corinthians 11, 2-10, Galatians

Secondary sources:

Brownrigg 2002, pp. 227-243 (= ‘Paul’).

Taliaferro, Draper, and Quinn 2010, pp. 614-621 (= ‘Sin and Original Sin’).

Pojman and Rea 2008, pp. 152-58 (= ‘Theodicy: A Defense of Theism’)



Assignment 9

Fundamentalism

“Atheists and other nonbelievers often lament their lack of unity and political clout. Now two atheists in Sacramento are aiming to solve this problem by coining a new term — and a new movement: the “Brights.” According to their website, Brights have “a naturalistic worldview, free from supernatural and mystical forces.”

The founders, who also developed the website *Teaching About Religion*, describe their goal as: “To gradually bring together under the name, the Brights, large numbers of the supernaturalism-free individuals and begin to form an identifiable and visible civic constituency.”

Not all nonbelievers are happy with this new terminology, however. Posters on atheist newsgroups have debated what the term ‘Bright’ implies about those who do believe in the supernatural (“Atheists that would label themselves a ‘Bright’ absolutely says that believers are dim! That is absurd and arrogant,” one poster wrote), as well as whether there needs to be a new term at all (“I frankly think we need to EDUCATE people about the MEANING of the word ‘a-theist’, rather than changing the word...,” another suggested).

Although a small movement, since the Brights began promoting the word early this summer, it has received attention in some of the world’s major newspapers. In June, Oxford University scientist and author Richard Dawkins lauded the Brights movement in the UK’s Guardian for raising consciousness about atheism. Dawkins says that language can affect how people think about Bright, he writes, is the new gay. “You can say ‘I am an atheist’ but at best it sounds stuffy (like ‘I am a homosexual’) and at worst it inflames prejudice (like ‘I am a homosexual.’) The word Bright, he says, can change people’s perceptions of atheism.

[...]

The term remains a point of contention among nonbelievers. “We rationalists overwhelmingly loathe this silly – and, yes, smug – coinage,” one listener explained in a letter to Beliefnet. “It’s not that we rationalists think we’re more intelligent than believers; we’re patently not. We just tend to be a lot more intellectually honest.”

From: Rebecca Philips (2006) ‘A Bright unto the World’ [Http://www.beliefnet.com](http://www.beliefnet.com).

Primary sources:

Apocalypse 21,9 – 22,21 (= end)

Secondary sources:

Anonymous letter going around the Internet: ‘Why can’t I own a Canadian?’
http://rationalwiki.org/wiki/Why_can't_I_own_a_Canadian%3F

Armstrong 2001, pp. vii-xviii.

Cipolla 2007.

Dawkins 2006, pp. 92-103 (= ‘The Argument from Scripture’ and ‘The Argument from Admired Religious Scientists’).

Dawkins 2002.

Dennett 2006, pp. 12-17 (= ‘To Break or not to Break’).

Gopnik 2017.

Waal 2014, pp. 83-113 (= ch. 4 ‘Is God Dead or Just in a Coma?’).

Motion Pictures:

Larry Charles (2008). *Religulous*. Lionsgate Entertainment Corporation.



Assignment 10

Politics

We in the West for a long time believed that religion and politics were two separate domains and should stay that way. Religion was a private matter after all and it had no place in a rational field like academic research or inter-state politics. Mainstream as well as the most of non-mainstream IR theories did not include religion into their assumptions, just like they did not include culture, emotions, psychological factors and some other variables. Even the Israeli-Palestinian conflict had been explained almost purely in positivist and material terms. This lack of religion could be partly explained by the dominance of the secular or secularized ideologies and way of thinking in the Western world. Western scholars and spectators applied this way of dominant thinking to the rest of the world.

The widespread view nowadays is that the events of September 11 and its aftermath brought religion back to the politics and IR should not stay neutral or blind to this. Some authors started explaining how religion actually shaped the political map of Europe in the past (and perhaps still does). Some brought examples by making correlations between religion (or creed) and conflicts. Many PhD dissertations have been written to explain and understand Middle Eastern politics by incorporating the role of belief, sects and of course religion. Debate questions like “Islam versus democracy” or “Islam and secularism” became almost standard. Islam in general became a catch phrase and Islamic terrorism became a hype. Dozens of books have been printed, thousands of articles have been written. Many officials were trained. Almost no day passed without a reference to Islam or religion or Middle East. Suddenly the Middle Eastern Other was part of our daily and academic lives. We have a boom of ‘religion’ in IR and politics.

But do we understand ‘them’ (Islam or Middle East) or ‘us’ (our religion, our secularism, our past, our societies) better now? Are the Western academic community (especially IR scholars) and proponents of the secular ideology going through a self-reflection process? Is the positivist Western way of thinking and scholarly research now more open to alternatives? If so, as a natural result of understanding and opening, have we built bridges between communities, countries, religions and people? Have we really completely understood or is religion under-theorized? Can we still see the East or the Muslim Other with our Western lenses in a positivist, rationalist and problem-solving attitude?

In this vein, the role of religion in IR theory and political thought is still subject to an ongoing discussion. We may ask ourselves whether religion (or Islam) is not over-rated. Alternatively, some may claim there should be a space in the IR theory for religion. If so what kind of research is required to fill that space? In view of current politics, to what extent should we know about religion in order to comprehend wars, conflict, politics, borders, animosities, past and present?

Primary sources:

Hurd 2015.

Rosato 2011.

Secondary sources:

Hurd 2008, pp. 65-83. and 116-133 (= ‘Contested Secularisms in Turkey and Iran’ and ‘Political Islam’).

Jürgensmeyer 2001.

Taliaferro, Draper, and Quinn 2010, pp. 598-605 (= ‘Religion, Law, and Politics’).

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