

RELIGION AND DEMOCRACY

RELS 340/840

Winter 2013

Queen's University
School of Religion

Wednesdays 11:30–2:20
Ellis Hall Room 332

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Office Hours: Tuesday 10:30 am–12:15 pm
or by arrangements (via e-mail)

EXPANDED COURSE DESCRIPTION

This course explores the role of religion in the public sphere and its relation to liberal democracy, drawing upon insights from religious studies, political science, international relations, philosophy, and history. It examines the (in)compatibility of some tenets of certain religions with modern democratic principles of governance, individual freedom, human rights, justice, the equality of all before the law, multiculturalism, and pluralism. The relationship between religion and liberal democracy in the 20th century attracted much attention when Francis Fukuyama claimed in his essay “The End of History?” that Western liberal democracy constituted the end of mankind’s ideological evolution and the final form of human government. Shortly thereafter, Samuel Huntington suggested in his own piece, “The Clash of Civilizations?”, that the end of the Cold War signalled the end of conflict within Western civilization, and that a new era of inter-civilizational conflicts would begin.

Following these highly contested but influential essays, which came in the wake of Iran’s Islamic Revolution in 1979 and the collapse of the former Soviet Union in the early 1990s, religion has returned to international and domestic political arenas, whereby globalization, multiculturalism and transnationalism have emerged as alternative sources of identity. Within this context, the first part of the course will lay out the conceptual tools for analyzing the relationship between religion and democracy through the works of Carl Schmitt, Charles Taylor, Fredric Jameson, José Casanova, Peter Beyer, Jürgen Habermas, Will Kymlicka, Jeffrey Stout, and Chantal Mouffe by focusing on the three themes: secularism, globalization, and multiculturalism. The second part of the course takes Turkey, Iran, and Quebec as case studies, and examines significant moments in each society related to the trajectory of the religion and democracy debate. The final part of the course will consist of debate sessions on challenging social and religious issues, such as same-sex marriage, homosexuality, wearing of headscarves, infant male circumcision and honour killings.

OBJECTIVES

The course aims to give students

- A broader understanding of the concepts and theories of religion and democracy,
- A sense of the historical trajectories of significant thematic, national and international issues concerning religion and liberal democracy,
- A firm grounding in the ideals of democracy and the challenges of religious diversity in multicultural liberal democracies,
- An opportunity to improve their skills in analyzing texts, deconstructing arguments and formulating original and justified criticism, both oral and written.

RECOMMENDED BOOKS (For Consultation)

- Alexis de Tocqueville, *Democracy in America*, ed. by Phillips Bradley (Vintage Books, 1945)
- Anthony Giddens, *The Third Way and its Critics* (Polity Press, 2000)
- Asef Bayat, *Making Islam Democratic: Social Movements and the Post-Islamist Turn* (SUP, 2007)
- Aziz al-Azmeh, *Islams and Modernities*, 2nd or 3rd ed. (Verso, 1996 or 2009)
- Carl Schmitt, *Political Theology: Four Chapters on the Concept of Sovereignty* (MIT Press, 1985)
- Chantal Mouffe, *The Return of the Political* (Verso, 1993)
- Charles Kurzman, *Modernist Islam 1840-1940: A Sourcebook* (Oxford University Press, 2002)
- Charles Taylor, *A Secular Age* (Cambridge: Harvard University Press, 2007)
- Clayton Crockett, *Radical Political Theology: Religion and Politics after Liberalism* (CUP, 2011)
- Forough Jahanbakhsh, *Islam, Democracy and Religious Modernism in Iran, 1953-2000* (Brill, 2001)
- Francis Fukuyama, *End of History and the Last Man* (New York: Free Press, 1992)
- Fredric Jameson, *Postmodernism, or the Cultural Logic of Late Capitalism* (Duke Uni. Press, 1991)
- Jean-Jacques Rousseau, *The Social Contract* (Penguin Classics, 1968)
- Jeffrey Stout, *Democracy and Tradition* (Princeton University Press, 2004)
- John Rawls, *Political Liberalism*, expanded ed. (Columbia University Press, 2005)
- José Casanova, *Public Religions in the Modern World* (University of Chicago Press, 1994)
- Judith Butler, *The Power of Religion in the Public Sphere* (Columbia University Press, 2011)
- Jürgen Habermas and Joseph Ratzinger (Pope Benedict XVI), *The Dialectics of Secularization: On Reason and Religion* (Ignatius Press, 2007)
- Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (Unwin Paperbacks, 1985)
- Samuel Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996)
- Robert A. Dahl, *Polyarchy: Participation and Opposition* (Yale University Press, 1976)
- Will Kymlicka, *Multicultural Citizenship: A Liberal Theory of Minority Rights* (Oxford UP, 1995)

COURSE READINGS AND COPYRIGHT OF COURSE MATERIALS

All weekly readings (book chapters and articles) will be posted on the Moodle website and books will be available on reserve at the Stauffer library. However, this material is designed for use as part of Religion and Democracy course at Queen's University in winter 2013 and is the property of the instructor unless otherwise stated. Third party copyrighted materials (such as book chapters and articles) have either been licensed for use in this course or fall under an exception or limitation in Canadian Copyright law. Copying this material for distribution (e.g. uploading material to a commercial third-party website) can lead to a violation of Copyright law. Find out more about copyright here: <http://library.queensu.ca/copyright>.

GRADING METHOD

Assessment will be based on:

- Mid-Term Exam** (25%): February 13, 2013 (in class).
- Presentation** (15%): One **article** or **book chapter presentation** for undergraduate students and one **book presentation** for graduate students.
- Harkness Discussions** (20%): Instructor-led and peer-reviewed discussions of legal, ethical, religious, and political issues.
- Research Paper** (40%): Between 2000-2500 words typed for undergraduate students and 4000-5000 words typed for graduate students) Due date: April 12, 2013, by 12:30 pm.

Details of all assignments (presentations, Harkness discussions and research paper) will be handed out in class.

GRADING SCHEME

All components of this course will receive numerical percentage marks. The final grade you receive for the course will be derived by converting your numerical course average to a letter grade according to Queen's Official Grade Conversion Scale:

Grade	Numerical Course Average (Range)	C+	67-69
A+	90-100	C	63-66
A	85-89	C-	60-62
A-	80-84	D+	57-59
B+	77-79	D	53-56
B	73-76	D-	50-52
B-	70-72	F	49 and below

ACADEMIC INTEGRITY

At Queen's, academic integrity is constituted by the five core fundamental values of honesty, trust, fairness, respect and responsibility (see www.academicintegrity.org). These values are central to the building, nurturing and sustaining of an academic community in which all members of the community will thrive. Adherence to the values expressed through academic integrity forms a foundation for the "freedom of inquiry and exchange of ideas" essential to the intellectual life of the University (see the Senate Report on Principles and Priorities: <http://www.queensu.ca/secretariat/policies/senateandtrustees/principlespriorities.htm>).

Students are responsible for familiarizing themselves with the regulations concerning academic integrity and for ensuring that their assignments conform to the principles of academic integrity. Information on academic integrity is available in the Arts and Science Calendar (see Academic Regulation 1 http://www.queensu.ca/artsci/academic-calendars/2011-2012_calendar/academic-regulations/regulation-1), on the Arts and Science website: (<http://www.queensu.ca/artsci/academics/undergraduate/academic-integrity>), and from the instructor of this course.

Departures from academic integrity include plagiarism, use of unauthorized materials, facilitation, forgery and falsification, and are antithetical to the development of an academic community at Queen's. Given the seriousness of these matters, actions which contravene the regulation on academic integrity carry sanctions that can range from a warning or the loss of grades on an assignment to the failure of a course to a requirement to withdraw from the university.

LATE & ACCOMODATION POLICY

There is **NO make-up mid-term exam** policy unless accompanied by a documented medical excuse. **Late papers** will be marked down one full letter grade for each day after the due date.

If you have a physical, psychological, or learning situation that may require accommodations in this course, please contact immediately Queen's Health Counselling and Disability Services (HCDS), located in the LaSalle Building, 146 Stuart Street (613-533-6467), in order to receive documentation identifying needs requiring accommodation by the instructor. (<http://www.queensu.ca/hcdis>)

SYLLABUS

Session I: 11:30-12:45

(Break: 12:45-1:00)

Session II: 1:00-2:20

Week 1 (January 9): INTRODUCTION: DISCOURSES ON RELIGION AND DEMOCRACY	
SESSION I Structure of the Course (Details on presentations & research papers) and Short Introduction	SESSION II Status Questionis: Between Religious Studies and Political Science
<p>Supplementary Readings:</p> <ul style="list-style-type: none"> • Frank Cunningham, "The Conflicting Truths of Religion and Democracy," in <i>Human Rights and Democracy</i>, ed. John Rowan, pp. 65-80. • Stanley Fish, "Mission Impossible: Settling the Just Bounds between Church and State," <i>Columbia Law Review</i> 97/8 (1997): 2255-2333. <p>Note: No reading assigned for the first week</p>	<p>Short Literature Review: From Machiavelli to Francis Fukuyama</p> <p>Machiavelli (d.1527), <i>Discourses on Livy</i>; John Locke (d.1704), <i>Second Treatise of Government</i>; Jean-Jacques Rousseau (d.1778), <i>The Social Contract</i>; Alexis de Tocqueville (d.1859), <i>Democracy in America</i>; John Stuart Mill (d.1873), <i>On Liberty</i>, Max Weber (d.1920), <i>The Protestant Ethic and the Spirit of Capitalism</i>; Carl Schmitt (d.1985), <i>Political Theology</i>, Robert A. Dahl, <i>Polyarchy</i>; John Rawls, <i>Political Liberalism</i>, Francis Fukuyama, <i>The End of History and the Last Man</i></p>
Week 2 (January 16): RELIGION AND DEMOCRACY IN THE POST-COLD WAR CONTEXT	
SESSION I Exploring the End of History, the Clash of Civilizations and the Third Way	SESSION II Democracy vs. Liberalism or Liberal versus Illiberal Democracy
<p>Readings:</p> <ul style="list-style-type: none"> • Francis Fukuyama, "End of History?" <i>The National Interest</i> 16 (Summer 1989): 3-18. • Francis Fukuyama, "Liberal Democracy as a Global Phenomenon," <i>Political Science and Politics</i> 24/4 (1991): 659-664. • Samuel Huntington, "The Clash of Civilizations?" <i>Foreign Affairs</i> 72/3 (Summer 1993): 22-49. • Francis Fukuyama, "Reflections on the End of History, Five Years Later," <i>History and Theory</i> 34/2 (1995): 27-43 • Anthony Giddens, <i>The Third Way and its Critics</i> (Polity Press, 2000), pp. 27-54. 	<p>Readings:</p> <ul style="list-style-type: none"> • Fareed Zakaria, "The Rise of Illiberal Democracy," <i>Foreign Affairs</i> 76/6 (1997): 22-43. • Fareed Zakaria, "Illiberal Democracy, Five Years Later," <i>Harvard International Review</i> 24/2 (2002): 44-48. • Marc F. Planter, "From Liberalism to Liberal Democracy," in <i>Democracy: A Reader</i>, ed. Larry Diamond and Marc F. Planter (The Johns Hopkins University Press, 2009), pp. 58-70.

Week 3 (January 23): SECULARIZATION AND RELIGION IN THE PUBLIC SPHERE	
SESSION I Varieties of Secularization and “the Religious” in the Political Sphere	SESSION II Political Theology and Post-Secularism
<p>Readings:</p> <ul style="list-style-type: none"> • José Casanova, <i>Public Religions in the Modern World</i> (University of Chicago Press, 1994), pp. 11-39. • José Casanova, “Rethinking Secularization: A Global Comparative Perspective,” in <i>After Secularization</i> 8/1&2 (2006): 7-22. • Charles Taylor, “Why We Need a Radical Redefinition of Secularism,” in <i>Power of Religion in the Public Sphere</i>, ed. Judith Butler (CUP, 2011), pp. 34-58. • Jeffrey Stout, “Religious Reasons in Political Argument,” in <i>Democracy and Tradition</i> (Princeton UP, 2004), pp. 63-91. 	<p>Readings:</p> <ul style="list-style-type: none"> • Carl Schmitt, <i>Political Theology</i> (MIT Press, 1985), pp. 36-52. • Chantal Mouffe, <i>Return of the Political</i> (Verso, 1993), pp. 144-154. • Jürgen Habermas, “The Political”: The Rational Meaning of a Questionable Inheritance of Political Theology,” in Judith Butler (CUP, 2011), pp. 15-33. • Clayton Crockett, <i>Radical Political Theology</i> (CUP, 2011): 77-92 & 160-165. • Jürgen Habermas, “What is Meant by a ‘Post-Secular Society’? A Discussion on Islam in Europe,” in <i>Europe: The Faltering Project</i> (Polity Press, 2009), pp. 59-77.

Week 4 (January 30): GLOBALIZATION AND RELIGION	
SESSION I The Politics of Globalization and Religious Diversity	SESSION II Interreligious Dialogue and Pluralism in the Era of Globalization
<p>Readings:</p> <ul style="list-style-type: none"> • Fredric Jameson, “Globalization as a Political Strategy,” in <i>Valences of the Dialectic</i> (Verso, 2009), pp. 456-472. • Peter Beyer, “Globalization and Glocalization,” in <i>The Sage Handbook of Sociology of Religion</i>, ed. James A. Beckford and N.J. Demerath (Sage, 2007), pp. 98-117. • Lionel Obaida, “Globalization and the Sociology of Religion,” <i>The New Blackwell Companion to the Sociology of Religion</i>, ed. Bryan Turner (Blackwell, 2010), pp. 477-97. • Peter Beyer, “Religious Diversity and Globalization,” <i>The Oxford Handbook of Religious Diversity</i>, ed. Chad Meister (Oxford UP, 2010), pp. 185-198. 	<p>Readings:</p> <ul style="list-style-type: none"> • David G. Mullan (ed.), “Post-World War II Declarations,” in <i>Religious Pluralism in the West</i> (Blackwell, 1998), pp. 317-345. • Douglas Pratt, “The Vatican in Dialogue with Islam: Inclusion and Engagement,” <i>Islam and Christian-Muslim Relations</i> 21/3 (2010): 245-262. • Turan Kayaoglu, “Constructing the Dialogue of Civilizations in World Politics: A Case of Global Islamic Activism,” <i>Islam and Christian-Muslim Relations</i> 23/2 (2012): 129-147. • Anthony O’Mahony, “The Vatican and Europe: Political Theology and Ecclesiology in Papal Statements from Pius XII to Benedict XVI,” <i>International Journal for the Study of the Christian Church</i> 9/3 (2009): 177-194.

Week 5 (February 6): MULTICULTURALISM AND RELIGION	
SESSION I Multicultural Citizenship and Minorities	SESSION II Immigration, Religious Freedom and Liberal Democracy
<p>Readings:</p> <ul style="list-style-type: none"> • Will Kymlicka, <i>Multicultural Citizenship: A Liberal Theory of Minority Rights</i> (Oxford UP, 1996), pp. 1-33. • Brian Barry, <i>Culture and Equality: An Egalitarian Critique of Multiculturalism</i> (Polity Press, 2001), pp. 131-169. • Charles Taylor, <i>Multiculturalism: Examining the Politics of Recognition</i> (Princeton UP, 1994), pp. 25-74. • Will Kymlicka, "The Governance of Religious Diversity: The Old and the New," in <i>International Migration and the Governance of Religious Diversity</i>, ed. Paul Bramadat and Matthias Koenig (McGill-Queen's UP, 2009), pp. 323-334. • Will Kymlicka, "Introduction: The Globalization of Ethics" in <i>The Globalization of Ethics: Religious and Secular Perspectives</i> (Cambridge UP, 2007), pp. 1-16. 	<p>Readings:</p> <ul style="list-style-type: none"> • Francis Fukuyama, "Identity, Immigration, and Liberal Democracy," <i>Journal of Democracy</i> 17/2 (2006): 5-20. • Katherine Pratt Ewing, "Legislating Religious Freedom: Muslim Challenges to the Relationship between "Church" and "State" in Germany and France," <i>Daedalus</i> 129/4 (2000): 31-54. • Jane Freedman, "Secularism as a Barrier to Integration?: The French Dilemma," <i>International Migration</i> 42 (2004): 5-27. • S. N. Soroka, R. Johnston and K. Banting, "Ties that Bind? Social Cohesion and Diversity in Canada," in <i>Belonging? Diversity, Recognition and Shared Citizenship in Canada</i> (Montreal: Institute for Research on Public Policy, 2007), pp. 561-600.

Week 6 (February 13): MID-TERM EXAM (In Class) 11:30-2:30
(February 20): READING WEEK (No Class)

Week 7 (February 27): ISLAM AND DEMOCRACY IN TURKEY	
SESSION I Tension Between State Secularization Process and Islam	SESSION II The Market for Identities: Islam, Secularity and Democracy
<p>Readings:</p> <ul style="list-style-type: none"> • Niyazi Berkes, <i>The Development of Secularism in Turkey</i> (McGill University Press, 1964), pp. 3-19 and 479-503. • Şükrü Hanioglu, "The Historical Roots of Kemalism," in <i>Democracy, Islam and</i> 	<p>Readings:</p> <ul style="list-style-type: none"> • Yael Navaro-Yashin, <i>Faces of the State: Secularism and Public Life in Turkey</i> (Princeton University Press, 2002), pp. 78-113. • Binnaz Toprak, "Islam and Democracy in

<p><i>Secularism in Turkey</i>, ed. Ahmet Kuru & Alfred Stepan (Columbia UP, 2012): 32-60.</p> <ul style="list-style-type: none"> • Fuat Keyman, "Modernity, Secularism and Islam: The Case of Turkey," <i>Theory Culture & Society</i> 24/2 (2007): 215-234. • Yeşim Arat, <i>Rethinking Islam and Liberal Democracy: Islamist Women in Turkish Politics</i> (SUNY Press, 2005), pp. 1-30. 	<p>Turkey," <i>Turkish Studies</i> 6/2 (2005): 167-186.</p> <ul style="list-style-type: none"> • Yıldız Atasoy, <i>Turkey, Islamists and Democracy: Transition and Globalisation in a Muslim State</i> (I. B. Tauris, 2005), pp. 1-22. • Vali Nasr, "The Rise of "Muslim Democracy," <i>Journal of Democracy</i> 16/2 (2005): 13-27.
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<p>Supplementary Primary Source Presentation:</p> <ul style="list-style-type: none"> • Mustafa Sabri Efendi (Ottoman Şeyhülislâm), "Islam, West and Democracy," in <i>Mawqif al-'Aql</i>, trans. Mehmet Karabela (Cairo: Dâr Ihyâ' al-Kutub al-'Arabî, 1950), v. I, pp. 23-44. • Orhan Arsal (Kemalist Legal Theorist), "The Dialectical Movement in Justice/Law," in <i>CHP Yayını: Konferanslar Seri 2, Kitap 4</i>, trans. Mehmet Karabela (Istanbul: Şişli Halkevi, 1938), pp. 7-21.

<p>Week 8 (March 6): ISLAM AND DEMOCRACY IN IRAN (Cold War & Post-Khomeini)</p>	
<p style="text-align: center;">SESSION I</p> <p style="text-align: center;">Shi'ite Challenge: Islamic State and the Man who Changed the World</p>	<p style="text-align: center;">SESSION II</p> <p style="text-align: center;">Post-Revolutionary Iran: Khomeinism, Reform and Transnational Literature</p>
<p>Readings:</p> <ul style="list-style-type: none"> • Ayatollah Khomeini, <i>"Islamic Government: Governance of the Jurists," (Velayat-e Faqih)</i> 15 pages. • Ali Shariati, <i>Marxism and Other Western Fallacies</i> (Berkeley: Mizan Press, 1980), pp. 32-48. <p>***Film Screening: <i>The Man who Changed the World: Iran and the West</i>, Credit: BBC</p> <p>Supplementary Readings:</p> <ul style="list-style-type: none"> • Ali Rahnama, <i>An Islamic Utopian: A Political Biography of Ali Shari'ati</i> (I.B.Tauris, 1998), pp. 193-210. • Ervand Abrahamian, "Khomeini: Fundamentalist or Populist?" <i>New Left Review</i> 1/186 (1991): 102-119. • Forough Jahanbakhsh, <i>Islam, Democracy and Religious Modernism in Iran 1953-2000: From Bâzargân to Soroush</i> (Brill, 2001), pp. 119-139. 	<p>Readings:</p> <ul style="list-style-type: none"> • Janet Afary, "Shi'i Narratives of Karbala and Christian Rites of Penance: Michel Foucault and the Culture of the Iranian Revolution, 1978-1979," <i>Radical History Review</i> 86 (Spring 2003): 7-35. • Forough Jahanbakhsh, "Post-Revolutionary Religious Intellectualism and Democracy: Abdulkarim Soroush," in Jahanbakhsh, pp. 140-171. • Mohammad Khatami, Josef van Ess & Hans Küng, "Symposium: Islam, Iran and the Dialogue of Civilisations," <i>Global Dialogue</i> 3/1 (Winter 2001), pp. 1-14. • Bahman Baktiari, "Dilemmas of Reform and Democracy in the Islamic Republic of Iran," in <i>Remaking Muslim Politics: Pluralism, Contestation, Democratization</i>, ed. Robert Hefner (Princeton UP, 2005), pp. 112-132. • Amy DePaul, "Re-Reading "Reading Lolita in Tehran," <i>Melus</i> 33 (2008): 73-92.

Week 9 (March 13): RELIGION AND DEMOCRACY IN MODERN QUEBEC (1950s & beyond)	
SESSION I Quiet Revolution and <i>Cité Libre</i>: From Catholic Backwater to a Secular Modernity?	SESSION II Exploring Reasonable Accommodation and the Bouchard-Taylor Commission
<p>Readings:</p> <ul style="list-style-type: none"> • Pierre Elliott Trudeau, "Some Obstacles to Democracy in Quebec," <i>Canadian Journal of Economics and Political Science</i> 24 (August 1958): 297-311. • Michael Behiels, "Cité libre and the Revolution of Mentalities," in <i>Prelude to Quebec's Quiet Revolution: Liberalism versus Neo-Nationalism, 1945-60</i> (McGill-Queen's UP, 1985), pp. 61-83. • Michael Behiels, "French-Canadian Catholicism: Bulwark Against or Purveyor of Modernity?" Review Essay on Gauvreau, <i>Social History</i> 39, 78 (2006): 497-503. • Michael Gauvreau, "From Rechristianization to Contestation: Catholic Values and Quebec Society, 1931-1970," <i>Church History</i> 69/4 (2000): 803-833. • David Seljak, "Why the Quiet Revolution was 'Quiet': The Catholic Church's Reaction to the Secularization of Nationalism in Quebec after 1960," <i>CCHA Historical Studies</i> 62 (1996): 109-124. 	<p>Readings:</p> <ul style="list-style-type: none"> • Peter Beyer, "Religion and Immigration in a Changing Canada: The Reasonable Accommodation of 'Reasonable Accommodation'?", in <i>Reasonable Accommodation</i>, ed. Lori G. Beaman (UBC Press, 2012), pp. 13-31. • Darryl Leroux, "Quebec Nationalism and the Production of Difference: The Bouchard-Taylor Commission, the Herouxville Code of Conduct, and Quebec's Immigrant Integration Policy," <i>Quebec Studies</i> 49 (2010): 107-126. • Pauline Côté, "Québec and Reasonable Accommodation: Uses and Misuses of Public Consultation," in <i>Religion and Diversity in Canada</i>, ed. Lori G. Beaman & Peter Beyer (Brill, 2008), pp. 41-66. • Meena Sharify-Funk, "Muslims and the Politics of 'Reasonable Accommodation': Analyzing the Bouchard-Taylor Report and its Impact on the Canadian Province of Quebec," <i>Journal of Muslim Minority Affairs</i> 30/4 (2010): 535-553.
DISTINGUISHED GUEST: PROF. WILL KYMLICKA	

Week 10 (March 20): HARKNESS DISCUSSIONS (Religion, Gender and State)	
SESSION I The Rule of Love vs. the Rule of Law: Same-Sex Marriage, Gays, Lesbians in the Eyes of the State and Religion	SESSION II The Uses of Veiling: Religious Symbols in the Public Sphere
<p>Readings:</p> <ul style="list-style-type: none"> • Pamela Dickey Young, "Taking Account of Religion in Canada: The Debates over Gay and Lesbian Marriage," <i>Studies in Religion</i> 39/3 (2010): 333-361. • D. E. Sherkat, K. M. De Vries and S. Creek, "Race, Religion, and Opposition to Same-Sex 	<p>Readings:</p> <ul style="list-style-type: none"> • Laura Barnett, <i>Freedom of Religion and Religious Symbols in the Public Sphere</i>, (Ottawa: Canada Library of Parliament, 2011), pp. 1-14. • Christian Joppke, "State Neutrality and Islamic Headscarf Laws in France and

<p>Marriage," <i>Social Science Quarterly</i> 91 (2010): 80-98.</p> <ul style="list-style-type: none"> • Gregory M. Herek, "Legal Recognition of Same-Sex Relationships in the United States: A Social Science Perspective," <i>American Psychologist</i> 61/6 (2006): 607-621. • Donald P. Haider-Markel and Mark R. Joslyn, "Attributions and the Regulation of Marriage: Considering the Parallels between Race and Homosexuality," <i>Political Science & Politics</i> 38 (2005): 233-239. • R. McVeigh and M. -E Diaz, "Voting to Ban Same-Sex Marriage: Interests, Values, and Communities," <i>American Sociological Review</i> 74 (2009): 891-915. 	<p>Germany," <i>Theory and Society</i> 36 (2007): 313-42.</p> <ul style="list-style-type: none"> • Beverly M. Weber, "Hijab Martyrdom, Headscarf Debates: Rethinking Violence, Secularism, and Islam in Germany," <i>Comparative Studies of South Asia, Africa and the Middle East</i> 32 (2012): 102-115. • Vivian Bradford, "The Veil and the Visible" <i>Western Journal of Communication</i> 63/2 (1999): 115-139. • Haleh Afshar, "Behind the Veil: the Public and Private Faces of Khomeini's Policies on Iranian Women," in <i>Structures of Patriarchy</i>, ed. Bina Agarwal (Zed, 1988), pp. 228-47.
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Week 11 (March 27): HARKNESS DISCUSSIONS (Religion and Human Rights)

<p style="text-align: center;">SESSION I</p> <p style="text-align: center;">Infant Male Circumcision and the Rights of the Child: A Religious and Legal Conundrum</p>	<p style="text-align: center;">SESSION II</p> <p style="text-align: center;">Female Purity & Honour Killing</p>
<p>Readings:</p> <ul style="list-style-type: none"> • Doreen Anne Crawford, "Circumcision: A Consideration of Some of the Controversy," <i>Journal of Child Health Care</i> 6/4 (2002): 259-270. • Donald C. Ainslie, "Bioethics and the Problem of Pluralism," <i>Social Philosophy and Policy</i> 19/2 (2002): 1-28. • Lauren M. Sardi, "The Male Neonatal Circumcision Debate: Social Movements, Sexual Citizenship, and Human Rights," <i>Societies without Borders</i> 6 (2011): 304-329. • A. M. Viens, "Value Judgment, Harm, and Religious Liberty," <i>Journal of Medical Ethics</i> 30/3 (2004): 241-247. • Michael Benatar & David Benatar, "Between Prophylaxis and Child Abuse: The Ethics of Neonatal Male Circumcision," <i>The American Journal of Bioethics</i> 3/2 (2003): 35-48. • J. M. Hutson, "Circumcision: A Surgeon's Perspective," <i>Journal of Medical Ethics</i> 30/3 (2004): 238-240. 	<p>Readings:</p> <ul style="list-style-type: none"> • Pascale Fournier, "Honour Crimes and the Law: Public Policy in an Age of Globalization," <i>Canadian Criminal Law Review</i> 16/2 (2012): 1-12. • Jasmine Zine, "Honour and Identity: An Ethnographic Account of Muslim Girls in a Canadian Islamic School," <i>Topia</i> 19 (2008): 35-61. • Anna Korteweg & Gökçe Yurdakul, "Religion, Culture and the Politicization of Honour-Related Violence: A Critical Analysis of Media and Policy Debates in Western Europe and North America," <i>United Nations Research Institute for Social Development</i> (Oct. 2010): 1-33. • Amani Awwad, "Gossip, Scandal, Shame and Honor Killing: A Case for Social Constructionism and Hegemonic Discourse," <i>Social Thought & Research</i> 24/1&2 (2002): 39-52. • Lynn Welchman and Sara Hossain, "Naming the Crime: 'Honour,' Rights and Wrongs," <i>Review of Women's Studies</i> 3 (2005): 67-78.

Week 12 (April 3): HARKNESS DISCUSSIONS (Religions and Liberal Democracy)	
SESSION I Democracy and the Protestant Exceptionalism	SESSION II Wrap-Up Session
<p>Readings:</p> <ul style="list-style-type: none"> • Max Weber, <i>The Protestant Ethic and Spirit of Capitalism</i> (Routledge, 2001), pp. 39-50. • Steve Bruce, "Did Protestantism Create Democracy?" <i>Democratization</i> 11/4 (2004): 3-20. • Francis Fukuyama, "Confucianism and Democracy," <i>Journal of Democracy</i> 6/2 (1995): 20-33. • Francis Fukuyama, "The March of Equality," <i>Journal of Democracy</i> 11/1 (2000): 11-17. • Asef Bayat, <i>Making Islam Democratic: Social Movements and the Post-Islamist Turn</i> (SUP, 2007), pp. 1-15. • Alfred C. Stepan, "Religion, Democracy and the "Twin Tolerations," <i>Journal of Democracy</i> 11/4 (2000): 37-57. 	<p>Reflecting on and connecting knowledge learned through the entire course</p>
RESEARCH PAPER: Due on April 12, 2013 at 12:30 pm.	

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