

SIS 498a
History and Religion:
Reading Religion in the Modern Philosophy of History

Spring Quarter 2008
Tuesday 2:30-4:20
Location: Thomson 331

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The SIS 498 Readings in International Studies seminars are designed to introduce students to the adventure of exploring an integrated scholarly literature that seeks to address an area of concern across cultures, contexts, and historical periods. Students learn how to analyze a topic by mastering the scholarly conversation about the subject. This conversation is marked by a common agreement regarding a central issue, and multiple, often contentious, approaches to understanding that issue. Students learn how to identify schools of thought, leading figures within debates, and key works that change the nature of the conversation about the topic. SIS 498 seminars are interdisciplinary and multidisciplinary, so the conversation often ranges across many of the academy's usual boundaries. In the case of this course, the materials we will engage range across sociology, religious studies, history, philosophy, postcolonial studies, culture studies, political science, and the arts (including literature and film). Across this expanse of materials, we will ask one question: what is the relationship between religion and history in modernity?

Why is this question important to ask? Like science, systematic rationality, the idea of the nation, representative government, industrialization, the rise of capitalism, and human-centered social justice, the ability to think and act historically is one sign of being modern. And the primary location for the modernity that historical thinking indicates is the West. Conversely, religion has often been the sign of the pre-modern (the medieval or primitive) or anti-modern (the fundamentalist or traditionalist). We often imagine that it was against religious authority that the modernity arose, to challenge dogma with science, faith with rational thought, and an investment in the secular (ie, "the world") over the afterlife. This dialectic of religion and history is part of how we view the world today along its many dividing points, between primitive and modern, rational and sensual, developing and developed, West and East, secular and theocratic, free and enslaved.

Readings:

I have ordered books in which we read more than 100 pages. They will be available at the University Bookstore and on reserve at the Undergraduate Library. They are:

- Asad, Talal. 1993. *Genealogies of Religion*. Baltimore: Johns Hopkins University Press.
- de Certeau, Michel. 1988. *The Writing of History*. New York: Columbia University Press.
- Ginzburg, Carlo. 1980. *The Cheese and the Worms*. Baltimore: Johns Hopkins University Press.
- Hegel, G. W. F. 1956[1837]. *The Philosophy of History*. Mineola, NY: Dover Publications.
- Weber, Max. 1992[1930]. *The Protestant Ethic and the Spirit of Capitalism*. New York: Routledge.

All other readings are either available freely on the Web (as marked) or available online at the course's Sharespace Website. In addition, a bulkpack of all materials not in one of the four books above will be available.

You are strongly encouraged to bring all reading materials to class (books, articles, etc.). This is vital to our discussion and ability to cross-reference one another's ideas with those of the authors, as is preparing copious notes on the material while you read it. If for some reason you are unable to do so, you must at least bring in your notes on the reading to help guide your comments and engagement in class.

Assignments:

Class Participation: Lively, informed, and critical engagement with the materials and with the ideas of each other is vital to this seminar. Our two hours together each week will be filled with your own ideas about this subject—there are no lectures. You will be graded on your consistency and conversancy with the materials. This course cannot succeed unless each student faithfully does the readings, comes to class with copious notes and ideas, and is repaired to share his/her ideas with the class. Weekly synthesis and critique papers are meant to fuel our discussions. **This accounts for 30% of your grade.**

Weekly Synthesis and Critique: Each week you will write a 3-5 page paper (dbl sp, 12pt font, 1 in margins) comparing, contrasting, and critiquing the authors selected for the week. The paper should conclude with at least three questions/issues you would like to raise in class. On what points do they differ, or meet? What is the central issue of contention? Why read these papers together as a unit? What is their disposition regarding "religion" and "history" and its interaction? What are the larger issues at state for each author? This

paper is due in class on the readings we have for that day. In other words, this paper must be completed *before* our class meets. You may keep the papers on hand during discussion to help facilitate class interaction. You'll hand them in after class. **This accounts for 25% of your grade.**

Presentation and Leading Class Discussion: Teaching others is a skill common to almost all professions. For one week, one or more of you (as a team) will present an overview of the materials to the class, providing information that might help discussion and aid students in understanding the context of the readings. This may include biographical sketches of the authors, their historical and political contexts, adjacent issues or authors, or broad points of contrast or comparison among the authors. Following this overview (of not more than 15 minutes), you will guide discussion by creating opportunities for interaction, summarizing key positions along the way, facilitating open debate, and stimulating conversation as necessary with study questions. **This accounts for 15% of your grade.**

Capstone Essay: You will be paired and asked to create an original thought-piece on the interaction of religion and history in whatever context you choose (ie, in relation to some historical or social issue; some world area; philosophically construed; a meta-critique of the idea of comparing these two things at all, etc.). You should clear your topic with me beforehand. The original piece will be 7-10 pages in length (dbl spc, 1 in mar., 12 pt font). You will exchange this with your partner on May 27, who will write a response to your piece (at least 2 pages). We will discuss these papers and their responses in the last half of the last class of the quarter (June 3). You will be graded on both your original piece and on your response to your partner's piece. You will have a chance to revise your essay in response to (or in light of) the critique you've received. The final essay will be due June 10. **This accounts for 30% of your grade.**

Please note that this syllabus is subject to change during the quarter.

Syllabus

- **Week One | Introduction | April Fool's Day**
 - Discussion of key ideas (religion, history, historiography, philosophy of history, theology, teleology, third world/first world, developing/developed, primitive/modern, etc.)

- **Week Two | Initiations | April 8**
 - Asad, *Genealogies of Religion*, 1-82; 171-238.
 - Shaw, "Modernity Between Us and Them: The Place of Religion within History," *History and Theory*, 45 (December 2006), 1-9
 - McIntire, "Transcending Dichotomies in History and Religion," *History and Theory*, 45 (December 2006): 80-92.
 - Chakrabarty, D. "Postcoloniality and the Artifice of History: Who Speaks for "Indian" Pasts?" *Representations*, No. 37, Special Issue: Imperial Fantasies and Postcolonial Histories. (Winter, 1992), pp. 1-26.
 - Dirks, "History as a Sign of the Modern," *Public Culture* (2.2 Spring 1990), 25-32.

- **Week Three | Spirits: Hegel | April 15**
 - Selections from *The Philosophy of History* (1837), pgs 1-172, 341-457.

- **Week Four | Opium: Marx | April 22**
 - Marx on Religion
 - Marx and Engels, "The Communist Manifesto," entire (44 pages) at:
 - <http://www.anu.edu.au/polsci/marx/classics/manifesto.html>.
 - Marx, "A Contribution to the Critique of Hegel's Philosophy of Right," Introduction, at:
 - <http://www.marxists.org/archive/marx/works/1843/critique-hpr/intro.htm>. (Approx. 10 pages).
 - Sample some writings at:
 - <http://www.marxists.org/archive/marx/works/index.htm>.
 - McLelland, "Introduction" and "Marx" from *Marxism and Religion*, 1-32.
 - Marxism and Religion
 - Aptheker, "Marxism and Religion" from *Marxism and Christianity*, 29-39.
 - Michael Löwy; Claudia Pompan, "Marxism and Christianity in Latin America" *Latin American Perspectives*, Vol. 20, No. 4, The Struggle for Popular Participation. (Autumn, 1993), pp. 28-42.
 - Marxism as Religion
 - Gutiérrez, *A Theology of Liberation*, pgs 1-52, 143-168, 213-285.

- McLelland, “Conclusion: Marxism and Religion” from *Marxism and Religion*, 157-172.
- **Week Five | The Catechisms of Capital | April 29**
 - Weber, *The Protestant Ethic and the Spirit of Capitalism*, selections, 13-94, 155-183.
 - Chakrabarty, D. “Translating Life-Worlds into Labor and History”, from *Provincializing Europe*, 72-96.
 - Chakrabarty, D. “Minority Histories, Subaltern Pasts”, *Provincializing Europe*, 97-116.
- **Week Six | Getting Medieval | May 6**
 - Ginzburg, *The Cheese and the Worms* (1976) [approx. 128 pages]
 - Screening before class, “The Name of the Rose” (1986) [approx. 130 minutes]
- **Week Seven | History, Religion, and the Nation | May 13**
 - Renan, “What is a Nation?” 1882 [Approx. 20 pages] at:
 - http://www.cooper.edu/humanities/core/hss3/e_renan.html.
 - Hobsbawm, “Mass-Producing Traditions: Europe 1870-1914” in *The Invention of Tradition* (1983): 263-308.
 - Hobsbawm, “Popular Proto-nationalism” in *Nations and Nationalism since 1780*, 46-79.
 - Benedict Anderson from *Imagined Communities*, 1-46, 67-82.
 - Chatterjee, “A Religion of Urban Domesticity: Sri Ramakrishna and the Calcutta Middle Class,” in *Subaltern Studies VII*, ed. Partha Chatterjee and Gyan Pandey (New Delhi: Oxford University Press, 1993), 40–68.
- **Week Eight | Religion and the Idea of History | May 20**
 - Michel de Certeau, *The Writing of History*, 1-284.
 - Fasolt, C. “History and Religion in the Modern Age”, *History and Theory*, Volume 45, Number 4, December 2006 , pp. 10-26(17).
 - Cladis, M. “Modernity in Religion: A Response to Constantin Fasolt’s ‘History and Religion in the Modern Age.’” *History and Theory*, Volume 45, Number 4, December 2006 , pp. 93-103(11).
- **Week Nine | Memory and the Limits of History | May 27**
 - Halbwachs, “Religious Collective Memory,” from *On Collective Memory*, 84-119.

- Nora, "Between Memory and History: Les Lieux de Memoire" in *Representations*, Vol. 0, Issue 26, Special Issue: Memory and Counter-Memory (Spring, 1989): 7-24.
- Spiegel, G. "Memory and History: Liturgical Time and Historical Time" in *History and Theory* 41 (May 2002): 149-162.
- Klein, K. "On the Emergence of Memory in Historical Discourse," *Representations*, No. 69, Special Issue: Grounds for Remembering. (Winter, 2000), pp.127-150.

Capstone Essay Due May 27

- **Week Ten | The End of History? | June 3**

- Samuel Huntington, "The Clash of Civilizations?," *Foreign Affairs*, 1993, pages 22-49.
- Amartya Sen, "Civilizational Confinement," *Identity and Violence*, 40-58.
- Fukayama, "The End of History," *The National Interest*, 1989 (approx. 20 pages), available here:
 - <http://www.wesjones.com/eoh.htm>.
- Derrida, "Conjuring Marxism," *Specters of Marx*, 49-76
- Student papers and responses [no weekly paper due].

Final Capstone Essay Due June 10

JACKSON SCHOOL OF INTERNATIONAL STUDIES

INFORMATION FOR STUDENTS*

COURSES, GRADING, ACADEMIC CONDUCT

Plagiarism

Plagiarism is defined as the use of creations, ideas or words of publicly available work without formally acknowledging the author or source through appropriate use of quotation marks, references, and the like. Plagiarizing is presenting someone else's work as one's own original work or thought. This constitutes plagiarism whether it is intentional or unintentional. The University of Washington takes plagiarism very seriously. Plagiarism may lead to disciplinary action by the University against the student who submitted the work. Any student who is uncertain whether his or her use of the work of others constitutes plagiarism should consult the course instructor for guidance before formally submitting the course work involved. (Sources: UW Graduate School Style Manual; UW Bothell Catalog; UW Student Conduct Code)

Incompletes

An incomplete is given only when the student has been in attendance and has done satisfactory work until within two weeks of the end of the quarter and has furnished proof satisfactory to the instructor that the work cannot be completed because of illness or other circumstances beyond the student's control. (Source: UW General Catalog 2002-2004, p. 26.)

Grade Appeal Procedure

A student who believes he or she has been improperly graded must first discuss the matter with the instructor. If the student is not satisfied with the instructor's explanation, the student may submit a written appeal to the director of the Jackson School with a copy of the appeal also sent to the instructor. The director consults with the instructor to ensure that the evaluation of the student's performance has not been arbitrary or capricious. Should the director believe the instructor's conduct to be arbitrary or capricious and the instructor declines to revise the grade, the director, with the approval of the voting members of his or her faculty, shall appoint an appropriate member, or members, of the faculty of the Jackson School to evaluate the performance of the student and assign a grade. The Dean and Provost should be informed of this action. Once a student submits a written appeal, this document and all subsequent actions on this appeal are recorded in written form for deposit in a School file. (Source: UW General Catalog 2002-2004, p. 27.)

Concerns About a Course, an Instructor, or a Teaching Assistant

If you have any concerns about a Jackson School course or your instructor, please see the instructor about these concerns as soon as possible. If you are not comfortable talking with

* *Adapted from material prepared by the UW Department of History and used with permission.*

the instructor or not satisfied with the response that you receive, you may contact the chair of the program offering the course (names available from the Office of Student Services, Thomson Hall 111).

If you have any concerns about a teaching assistant, please see the teaching assistant about these concerns as soon as possible. If you are not comfortable talking with the teaching assistant or not satisfied with the response that you receive, you may contact the instructor in charge of the course. If you are still not satisfied with the response that you receive, you may contact the chair of the program offering the course (names available from the Office of Student Services, Thomson Hall 111), or the Graduate School at G-1 Communications Building (543-5900).

For your reference, these procedures are posted on a Jackson School bulletin board in the Student Services Office, Room 111 Thomson Hall.

POLICIES, RULES, RESOURCES

Equal Opportunity

The University of Washington reaffirms its policy of equal opportunity regardless of race, color, creed, religion, national origin, sex, sexual orientation, age, marital status, disability, or status as a disabled veteran or Vietnam-era veteran in accordance with University of Washington policy and applicable federal and state statutes and regulations.

Disability Accommodation

The University of Washington is committed to providing access, equal opportunity and reasonable accommodation in its services, programs, activities, education and employment for individuals with disabilities. For information or to request disability accommodation contact: Disabled Students Services (Seattle campus) at (206) 543-8924/V, (206) 543-8925/TTY, (206) 616-8379/Fax, or e-mail at uwdss@u.washington.edu; Bothell Student Affairs at (425) 352-5000/V; (425) 352-5303/TTY, (425) 352-5335/Fax, or e-mail at uwbothel@u.washington.edu; Tacoma Student Services at (253) 552-4000/V, (253) 552-4413/TTY, (253) 552-4414/Fax.

Sexual Harassment

Sexual harassment is defined as the use of one's authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or to punish another for his or her refusal, or as the creation by a member of the University community of an intimidating, hostile, or offensive working or educational environment through verbal or physical conduct of a sexual nature.

If you believe that you are being harassed, seek help—the earlier the better. You may speak with your instructor, your teaching assistant, the director of student services (111 Thomson), or the director of the Jackson School (406 Thomson). In addition, you should be aware that the University has designated special people to help you. They are: University Ombudsman and Ombudsman for Sexual Harassment (for complaints involving faculty members and teaching assistants) Lois Price Spratlen, 301 Student Union, 543-6028; and the University Complaint Investigation and Resolution Office, 616-2028. (Sources: UW Graduate School, CIDR, Office of the President)

Office of Scholarly Integrity

The Office of Scholarly Integrity is housed in the Graduate School under the Vice-Provost and Dean of the Graduate School. The Office of Scholarly Integrity assumes responsibility for investigating and resolving allegations of scientific and scholarly misconduct by faculty, students, and staff of the University of Washington. The Office of Scholarly Integrity coordinates, in consultation and cooperation with the Schools and Colleges, inquiries and investigations into allegations of scientific and scholarly misconduct. The Office of Scholarly Integrity is responsible for compliance with reporting requirements established by various Federal and other funding agencies in matters of scientific or scholarly misconduct. The Office of Scholarly Integrity maintains all records resulting from inquiries and investigations of such allegations. University rules (Handbook, Vol. II, Section 25-51, Executive Order #61) define scientific and scholarly misconduct to include the following forms of inappropriate activities: intentional misrepresentation of credentials; falsification of data; plagiarism; abuse of confidentiality; deliberate violation of regulations applicable to research. Students can report cases of scientific or scholarly misconduct either to the Office of Scholarly Integrity, to their faculty adviser, or the department chair. The student should report such problems to whomever he or she feels most comfortable. (Sources: UW web page (<http://www.grad.washington.edu/OSI/osi.htm>); minutes of Grad School Executive Staff and Division Heads meeting, 7/23/98)