Introduction

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The State of the Art

Chapter 3: Religion and International Affairs

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The complementary approach I propose here, *thick religion*, requires sensitivity to theology, religious organization, iconography, ceremony, and belief but also a willingness to generalize from particular religious movements, regions, or instances to arrive at broader conclusions for international relations (IR). This implies an issue-area approach, in which the focus of analysis is a particular area of concern in which religion and international affairs interact. I examine several texts in the broad and deep traditions, exemplify *thick religion* by means of two prominent texts—Mark Juergensmeyer's *Terror in the Mind of God* and Daniel Philpott's *Revolutions in Sovereignty*—and suggest an agenda for future research. This agenda builds on the compelling case made in chapter 2 that religion was and remains relevant to IR concerns.

**Religion and IR in the Popular Literature and the Media**

Events on 11 September 2001 caused a rapid surge in demand for information on religion and conflict. A basic search of the Library of Congress online catalogue confirms that authors and publishers responded rapidly to this need. The catalogue lists five books under the subject headings ‘religion’ and ‘politics’ before 1970. Of the three hundred odd books published under this heading since 1970, a full third appeared after 9/11. The data on books discussing religion and international affairs are even more striking: the catalogue lists no books at all, in any language, before 1973. Half the books on these subjects that appear in the catalogue were published since 9/11.

The average yearly output of books on religion and international affairs has thus sextupled, from about a book a year in the 1970s, 1980s, and 1990s to approximately 6 books per year since 2002. The figures for volumes on religion and war are even more startling: publication has expanded from 2 or 3 books a year in the last three decades to an average of 14 books a year since 2001. The publication record on Islam and war, however, dwarfs all these achievements. More books have been published on Islam and war since 9/11 than ever before, if the online catalogue of the Library of Congress is to be believed. From the 1430s, when Johann Gutenberg first experimented with his printing press, until the end of 2001, only 154 books appeared under the subject headings ‘Islam’ and ‘war’ that would later take up space on the shelves of the Library. An additional 155 volumes have appeared since then (not counting publications after December 2006), thus raising the yearly average from just over 4 books a year in recent decades to a whopping 30 books per average year since 2001.

This spike in supply raises troubling questions regarding authorship. Writers who enjoyed an expertise on religion and international relations before 9/11 might have increased their output after 2001 but they are unlikely to have increased it six-fold. More often than not, then, popular books on religion and international affairs are being written by scholars of opportunity who have little to no substantive knowledge of the topic. Three recent best-sellers, all of which touch on the topics of religion, international politics, and conflict in one way or another, exemplify this trend: Richard Dawkins’s *The God Delusion* (2006), Sam Harris’s *The End of Faith* (2006), and Christopher Hitchens’s *God Is Not Great* (2007).

Popular texts such as these display an anti-religious bias aimed primarily at Islam, coupled with a startling disinterest in conversing with, or drawing upon, the rich intellectual tradition in the study of religion, secularism, and politics. By refusing to evaluate evidence carefully, these texts espouse a gross double standard. Wherever religion is associated with war, the authors emphasize and elaborate the correlation and characterize it as substantial and causal. Yet at the same time they dismiss as spurious any association of religion with the promotion of morality, science, or art, suggesting instead that such progress is driven by culture and civilization (Dawkins 2006, 85–7, 270; Hitchens 2007, 254). The reader learns that wars ostensibly fought in the name of religion do in fact reveal the true hatred and divisiveness that is at the core of all religious belief. Yet wars fought in the name of fascism and communism are no evidence for the wickedness of atheism; rather, they suggest that even fascism and communism may be religious at their core (Dawkins 2006, 275, 278). Religiously motivated pacifists, we learn from Hitchens, are either not truly religious, as is said to have been the case with Martin Luther King, or not truly pacifists, as was allegedly the case with Gandhi (2007, 176, 182–4).

Newspaper editors were as quick as their colleagues in the publishing world to realize the sudden salience of religion and politics after September 2001. Since 1999 the number of *New York Times* articles referencing Islam, for example, has undergone a dramatic shift: one is three times as likely to find an article about Islam in the *New York Times* in 2007 compared to 2001. The *Washington Post* rose to the challenge of covering religion and contemporary affairs by launching *On Faith*, an online forum for discussions ‘about faith and its implications’ (Meacham and Quinn, 2006). A year into the initiative, the online discussion of Islam and violence overshadowed in volume all other topics of conversation combined. Given the diversity within
This organization is focused on religion and politics (cf. Hamer, 2007). The study of religion and politics in academic journals is often characterized by a lack of empirical research and a focus on theoretical perspectives. The role of religion in contemporary society is the subject of much debate. Religion has garnered significant attention from social scientists, political scientists, and religious studies scholars.

Religion is often seen as a powerful force in society, influencing political movements and governmental policies. The relationship between religion and politics has been the subject of much research, with scholars exploring the ways in which religious beliefs and practices shape political attitudes and behaviors.

Social scientists, political scientists, and religious studies scholars have contributed to our understanding of the role of religion in contemporary society. These scholars have investigated the ways in which religious beliefs and practices influence political decision-making, policy formulation, and the behavior of political actors. The study of religion and politics is a multidisciplinary field that draws on insights from sociology, anthropology, history, and political science.

Despite the significant attention given to religion and politics, there is a lack of empirical research that directly examines the relationship between religious beliefs and political behavior. This gap in research is particularly evident in studies of religion and politics in developing countries, where religious beliefs play a significant role in political decision-making.

In conclusion, the study of religion and politics is a complex and multifaceted field. While there is much to be gained from examining the ways in which religious beliefs and practices shape political attitudes and behaviors, more research is needed to fully understand the relationship between religion and politics.
Deep and Broad Religion

societal resource in order to disburse ownership from the general public. As a key to achieving social sciences paradigmatically adopted a
hierarchy in the main intellectual traditions, it is worth noting the intellectual
question on the nature of the relationship between professional knowledge and
theological perspectives. It is because of these problematic, well as the methodological,
debate.
The Indian development and opportunities for economic growth have been significant, leading to increased demands for local human capital development. The development of human capital is essential for any nation's growth and stability. The availability of skilled and qualified workforce is crucial for economic development and competitiveness in the global market. The importance of human capital development cannot be overstated, as it impacts both economic growth and social stability. The focus should be on improving the quality of education and training programs to foster a skilled workforce. This will not only enhance the country's economic prospects but also improve the living standards of the population. The government, educational institutions, and stakeholders must work together to create a conducive environment for human capital development.
Thick Religion

Is ever external these conclusions to the International sphere and the role of beliefs in local policy practices? Moreover, they section of symbols and meanings the implications of doctrine and creeds.
Religion and International Affairs

The impact of religion on international affairs is a topic of significant interest and relevance in contemporary world affairs. Religion plays a crucial role in shaping the beliefs, values, and actions of individuals and societies, and its influence extends across various domains, including politics, economics, culture, and social norms. This interdisciplinary field explores the complex interactions between religious beliefs and international relations, aiming to understand how religious dynamics can shape global events and policies.

This book reviews the latest research and debates in this field, providing insights into the role of religion in international affairs. It covers a range of topics, including the impact of religious movements on international politics, the influence of faith-based organizations in global governance, and the role of religion in conflict resolution and peacebuilding. The contributors are experts from diverse academic backgrounds, offering a multidisciplinary perspective on this important topic.

The book is structured to address key questions such as:

1. How do religious beliefs and practices influence international relations?
2. What are the implications of religious pluralism on international cooperation and conflict?
3. How can religious perspectives contribute to resolving international disputes?
4. What role do religious organizations play in shaping international policies and norms?

Through a combination of empirical analysis, theoretical frameworks, and case studies, the book aims to provide a comprehensive understanding of the multifaceted relationship between religion and international affairs. It is a valuable resource for students, researchers, and policymakers interested in this critical area of study.
Conclusion

The research on the impact of internationalization on higher education institutions has been extensive. This study aimed to explore the relationship between internationalization and the performance of higher education institutions. The findings indicate that internationalization enhances the performance of higher education institutions in terms of research output, faculty development, and student mobility. However, the study also highlights the challenges associated with internationalization, such as cultural differences, legal frameworks, and financial constraints.

Implications for Practice

The findings of this study have several implications for higher education institutions. First, institutions should develop comprehensive strategies to facilitate internationalization, taking into consideration the cultural and legal contexts. Second, institutions should invest in faculty development programs to prepare staff members to work effectively in an international setting. Third, institutions should create opportunities for student mobility to enhance their global perspective.

Further Research

This study provides a foundation for further research on the impact of internationalization on higher education institutions. Future research could explore the role of government policies and international collaborations in promoting internationalization. Additionally, the study could be extended to other types of higher education institutions, such as community colleges and vocational schools.

References


Appendix

Data Sources

- OECD Education at a Glance database
- UNESCO Science Policy Report
- World Bank Higher Education at a Glance

Acknowledgments

The authors would like to thank the Higher Education Institutions and policymakers for providing valuable insights and data for this study.
For improved global governance and increased participation in global decision-making, it is essential to foster a culture of cooperation and dialogue. This can be achieved through the establishment of international forums and platforms that encourage countries to work together in addressing global challenges. By promoting transparency and accountability, such forums can help ensure that decisions are made in the best interests of all nations. This approach is supported by the growing recognition of the need for multilateral solutions to complex problems, which require the coordinated efforts of multiple stakeholders.

In the context of international relations, it is crucial to develop strategies that enhance cooperation and reduce conflict. The United Nations plays a key role in this regard, serving as a platform for nations to discuss and address global issues. By fostering a culture of mutual respect and understanding, the UN can help to build trust and cooperation among countries, which is essential for the peaceful resolution of disputes and the advancement of shared goals.

In conclusion, improving global governance and increasing participation in global decision-making is a complex and multifaceted challenge. It requires the concerted efforts of all parties involved, including governments, civil society organizations, and international bodies. By working together in a spirit of cooperation and dialogue, we can make progress towards a more just and equitable world for all.

NOTES


References


Islam and Human Rights

The issue of compatibility of the Muslim world with human rights is

**Human Rights to the Muslim World**

4 Mutual Renewal: On the Relationship of

**ANTHONY CHASE**