

DISCIPLINE	Histoire et Relations internationales			
Titre du cours Course title	Religions and International Relations			
	Langue Language	Heures Hours	ECTS	Année du Diplôme
	English	22	4	2e
Name of the lecturer	Blandine Chelini-Pont			
Position / Employee	Professeur des universités			
Contact :	blandine.chelini-pont@univ-amu.fr			
Objectifs du cours / Course objectives	Explaining the growing of the religious factor in the globalization of the international relations 2. Challenging the evidence of a simultaneous appearance, since the 1980s, of many efficient religious actors on the global stage and an ample 'religious' confliction's phenomenon.			
Compétences acquises/ Learning outcomes	Good knowledge of the different existing religious networks, their own influence, their interactions with international institutions, strategies of states and public opinions. Bibliographic comments/ thematic presentations by powerpoint			

Contenu du cours par session/ Course content per session	Nombre d'heures/ Number of hours
<p>Introduction: a strong connection since the 1990's (2H)</p> <p>1. Religions as Soft Power in the Global Order (4H)</p> <ol style="list-style-type: none"> 1. A major role in global normative integration (Global Law) 2. The Defense of international law and promotion of new global human rights 3. A key role fighting religious persecutions, promoting religious minorities and religious freedom as new democratic standards 4. A key role in promoting participatory democracy and strong tradition of 'religiously' inspired and democratic political parties. 5. A key role in transnational solidarity, social and economic activism (from neo-capitalism to anti-globalization movements) <p>2. Religions as Conservative Power in the World Politics (4H)</p> <ol style="list-style-type: none"> 1. Protesting against legal liberalism in the international system: the example of freedom of expression facing religious offenses. 2. Challenging or denying women rights (legal equality, contraception, birth control, abortion, work)/gay rights 3. Standing up for subsidiary democracy based on the reduction of state activities, particularly the social ones 4. Defending religious influence in the constitutional systems 5. Promoting religious parties: the Hindu Party, The Islamist network <p>3. Religions as Hard Power in the World Disorder (12H)</p>	

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1. *Political use of religions within failing or weak states (3h): when religious or political actors manipulate identity*

- Allowing the loss of national sentiment and the re-invention of tribal or transnational nations (West Africa, Central Africa)
- Allowing redial of an exclusive ethnic-racial identity (Sudan)
- Promoting denominational and confined communities, within a population ethnically homogeneous (Uganda / Lebanon)
- Promoting religiously justified militia criminality, (human trafficking, drugs, weapons, fissile materials, minerals, precious metals): Sierra Leone, Uganda, Central African Republic, Afghanistan, Caucasus.

2. *Political use of religions within authoritarian states: (3H) when identity is manipulated by state actors or when religion is the only path to contest the power.*

- Seeking the majority consent and using of public violence against religious minorities (Pakistan, Egypt, Russia)
- Legitimizing dissent and protest violence (Egypt), including the violence of minorities (Thailand, Philippines, Myanmar)
- Legitimizing secessionist claims and revolutions (Iran, Caucasus, Libya, Syria)

3. *Religions confronted to their own globalization in a nonpolar world: a highly inflammatory national and transnational force (3H)*

- Reviving nationalist imaginary (USA, India, Israel, Russia)
- Legitimizing diplomatic interference (religious policy of the United States and Saudi Arabia)
- Legitimizing external military intervention (Iraq wars)
- Creating transnational networking of religious fighters: (radical Islamist networks and trans-terrorist: Caucasus -Middle-East/ Europe-Maghreb- sub-Saharan Africa/ Middle East- sub-Saharan Africa, Middle East-Southern Asia-United States)

4. *The Middle East "religious" conflicts today (3H)*

Méthodes d'évaluation *Sur quoi sera basée la note finale? / Method of assessment* *What will the final grade be based on? ON THE CONTENT OF THE COURSE ET ON PERSONAL RESEARCH*

Type d'évaluation/ Type of evaluation
ORAL

Durée/ Duration On half hour

15 minutes, personal presentation

15 minutes, questions and discussion

Bibliographie - Auteur, titre, année, éditeur/ Bibliography - Author, title, year, publisher

Timothy Samuel Shah, Alfred Stepan, Monica Duffy Toft, *Rethinking Religions in Words Affairs*, NY, Oxford University Press, (2012); Jack Snyder, *Religious Transnational Actors and Soft Power* (2011) et *Religion and International Relations Theory* (2012); Thomas Banchoff, *Religious Pluralism, Globalization and World Politics* (2008), Timothy Fitzgerald, *Religion and Politics in International Religions: The Modern Myth*, 2011. Pasquale Ferrara *Global Religions and International Relations, A Diplomatic Perspective*, Palgrave, 2014. Valter Coralluzzo et Luca Ozzano, *Religioni tra Pace et Guerra. Il sacro nelle relazioni internazionali del 21^e Secolo*, Torino, Utet Università, 2012; Jeffrey Haynes, *Religion and Development: Conflict or Cooperation*, Palgrave, 2007, *An Introduction to Religion and International Relations*, Pearson, 2007. *World Politics: International Relations and Globalization in the 21st Century*, co-author with Peter Hough, Shahin Malik and Lloyd Pettiford, Longman, 2010. *Religion, Politics and International Relations*, Routledge, 2011; *Religious Transnational Actors and Soft powers*, Asghate Publishing, 2012. *Religions and political Change in the Modern World*, Routledge, 2014; *Introduction to International Religions and Religions*, Pearson, 2013. Mario Rovisco, *Cosmopolitanism, Religion and The Public Sphere*, 2013; Peter Beyer, *Religion in the Context of Globalization*, 2013; Eric Patterson, *Politics in a Religious World: Building a Religiously Literate US Foreign Policy*, Routledge, 2013. Scott Thomas, *Religion in a Global Age: Critical Essays on Religion and International Religions*, 2014.

Mini CV de l'enseignant/ Mini CV of the lecturer

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Titres Universitaires Français

Agrégation d'Histoire (auditorat de l'Ecole Normale Supérieure d'Ulm)

Doctorat (Phd) en Histoire des relations internationales, Science Pô Paris

Habilitation à Diriger les Recherches, Ve section Sciences Religieuses de l'Ecole Pratique Hautes Etudes de Paris

Fonctions actuelles :

1. Professeur des Universités en histoire contemporaine, Aix-Marseille Université
2. Responsable de l'Equipe Droit et Religion du Laboratoire Interdisciplinaire Droit des Médias et des Mutations Sociales, EA 4328, ED 67 Sciences Juridiques et Politiques, Aix-Marseille Université, (2008-)
3. Membre associée du Groupe de sociologie des Religions et de la Laïcité, UMR 8582- Ecole Pratique des Hautes Etudes-CNRS (2007-),
4. Responsable scientifique de l'Annuaire *Droit et Religions*, Presse Universitaire d'Aix-Marseille (2005-)
5. Correspondante du Pôle Régional Sud-Est de l'Institut Européen en Sciences des Religions
6. Déléguée régionale de l'Institut des Amériques

Publications récentes en rapport avec le cours :

« *La liberté religieuse comme instrument de politique extérieure : éléments de comparaison France-Etats-Unis* », in Justin Vaïsse et Valentine Zuber, *Droits de l'homme et religion dans l'action extérieure de la France*, publication prévue aux éditions Vandieren - *La droite catholique américaine*, Presses universitaires de Rennes, 2014, 372 p.
- *la mobilisation de l'Organisation de la Coopération Islamique sur la diffamation de l'Islam et ses conséquences en Europe (1999-2012)*, Revue Diplomatie, dossier géopolitique religieuse n°16, 2013

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