**Session 3 Politics and Religion**

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| **Faculty Presenter** | **Abstract Title** | **Abstract** |
| Lee Morrissey | Modernity and Religion? (Religious Studies Reading Group) | Often, modernity and religion are seen as opposed. Modernity is described as the disenchantment of the world, the decline of magic, the rise of secularism. In recent decades, this vision of modernity as irreligious has been tempered by the rise of politicized religion. Evangelical Christianity, militant Islam, Hindu nationalism, and other religio-political movements comfortably co-exist with and/or actively expand on the possibilities of modern technologies. The result has different names: e.g., the clash of civilizations, the clash of fundamentalisms, and the post-secular: But what if modernity is ancient?; What if religion produces modernity? |
| Kevin Vance | Law and Religion in a comparative constitutional context | I will discuss my research surrounding the treatment of religious liberty by constitutional courts in the United States, Canada, and Germany. I will also mention my research in the area of American political thought. |
| Mashal Saif | Religion and Politics (Religious Studies Reading Group) | Scholars have increasingly been interested in exploring the relationship between religion and the state in the modern Muslim world. Adding to scholarship on this subject, I explore how contemporary 'ulama, the guardians of religious knowledge and law in Islam, engage with the world's most populated Islamic nation-state: Pakistan. In so doing, I offer a theoretical framework that provides a new way of assessing state - 'ulama relations not only in contemporary Pakistan but also across the Muslim world. |
| TJ Thames | Religion and Politics (Religious Studies Reading Group) | My focus is the study of documents related to ritual practices in the ancient Near East (including those from ancient Israel found in the Bible) with the particular goal of understanding their relationships to political contexts. On the one hand, I seek to use the evidence of arcane ritual texts as historical sources to illuminate politics. And, on the other hand, I am interested in thinking through ways that negotiations of power can manifest in public ritual activities. |
| Mashal Saif | modernity and religion (Religious Studies Reading Group) | Often, modernity and religion are seen as opposed. Modernity is described as the disenchantment of the world, the decline of magic, the rise of secularism. In recent decades, this vision of modernity as irreligious has been tempered by the rise of politicized religion. Evangelical Christianity, militant Islam, Hindu nationalism, and other religio-political movements comfortably co-exist with and/or actively expand on the possibilities of modern technologies. The result has different names: e.g., the clash of civilizations, the clash of fundamentalisms, and the post-secular: but what if modernity is ancient?; what if religion produces modernity? |
| Peter Eisenstadt | Religion and modernity | Often, modernity and religion are seen as opposed. Modernity is described as the disenchantment of the world, the decline of magic, the rise of secularism. In recent decades, this vision of modernity as irreligious has been tempered by the rise of politicized religion. Evangelical Christianity, militant Islam, Hindu nationalism, and other religio-political movements comfortably co-exist with and/or actively expand on the possibilities of modern technologies. The result has different names: e.g., the clash of civilizations, the clash of fundamentalisms, and the post-secular: but what if modernity is ancient?; what if religion produces modernity? |