



POLS 434
Religious Diversity in Liberal Democratic States
Fall 2014

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OFFICE HOURS: Wednesdays 12:00-1:00pm or by appointment
CLASS DETAILS: Wednesdays 2:30-5:30pm, 210 Kingston Hall

Academic integrity comprises the five core fundamental values of honesty, trust, fairness, respect and responsibility (<http://www.academicintegrity.org/icai/home.php>). 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). 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/regulations/academic-regulations/regulation-1>) 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.

Students are advised that incomplete standing will be granted only with the permission of the chair of undergraduate or graduate studies (as appropriate) and only where there is a clear demonstration of need. Applications for “Incomplete” standing must be made in the first instance to the instructor on the form available in the General Office. The simple fact of non-submission of work does not constitute an application and will result in a grade of zero for that assignment.

Students who feel that there are reasons to have their grades reviewed should follow the steps set out in the Faculty of Arts and Science’s Regulation 11, “Review of Grades and Examinations” (<http://www.queensu.ca/artsci/academic-calendars/regulations/academic-regulations/regulation-11>).

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This material is copyrighted and is for the sole use of students registered in this course. This material shall not be distributed or disseminated to anyone other than students registered in this course. Failure to abide by these conditions is a breach of copyright, and may also constitute a breach of academic integrity under the University Senate’s Academic Integrity Policy Statement.

Students with Disabilities

Queen's University is committed to achieving full accessibility for persons with disabilities. Part of this commitment includes arranging academic accommodations for students with disabilities to ensure they have an equitable opportunity to participate in all of their academic activities. If you are a student with a disability and think you may need accommodations, you are strongly encouraged to contact the Disability Services Office (DSO) and register as early as possible. For more information, including important deadlines, please visit the DSO website at: <http://www.queensu.ca/hcnds/ds/>

GRADING SCHEME

All components of this course will receive letter grades which, for purposes of calculating your course average, will be translated into numerical equivalents using the Faculty of Arts and Science approved scale:

Arts & Science Letter Grade Input Scheme

| Assignment mark | Numerical value for calculation of final mark |
|------------------------|--|
| A+ | 93 |
| A | 87 |
| A- | 82 |
| B+ | 78 |
| B | 75 |
| B- | 72 |
| C+ | 68 |
| C | 65 |
| C- | 62 |
| D+ | 58 |
| D | 55 |
| D- | 52 |
| F48 (F+) | 48 |
| F24 (F) | 24 |
| F0 (0) | 0 |

Your course average will then be converted to a final letter grade according to Queen's Official Grade Conversion Scale:

Queen's Official Grade Conversion Scale

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

Contact Information

Students can direct any of their questions or concerns to me via email: (beesan.sarrouh@queensu.ca) or in person during my office hours. I will not respond to emails until 1pm, as my mornings are for my other work commitments, so please plan accordingly.

Late Penalty

Late penalties will be strictly enforced if an assignment is late. Please note that if an assignment is due at the start of the class, and you submit it at the end of class, a full late penalty for one day will be enforced. The penalty is a letter grade per day. Exceptions will only be made in case of illness, and a doctor's note must be provided.

Religious Diversity in Liberal Democratic States

Overview and Questions:

Religious diversity has presented an interesting challenge to scholars and policy-makers alike. Existing scholarship and policy templates that address different forms of diversity, whether it is ethno-cultural, linguistic and so on, have never addressed religion. In recent years, scholars have begun to consider how religion fits into these discussions, tackling this issue with aplomb. This course seeks to familiarize students with this exciting and timely topic.

This course is underpinned by two questions: How have scholars situated religion in the existing cultural diversity management literature? How have states addressed the myriad of complexities that religious diversity presents?

Initiation into this course will include an overview of the integral literatures, namely: liberal multiculturalism, interculturalism, civic integration and secularism. Equipped with a critical understanding of these discourses, students will interrogate the underlying assumptions of these approaches, through a focused lens on religious diversity. Students will then consider how states have addressed religious diversity in liberal democratic states through the exploration of several themes, including: institutional accommodation of religious minorities; church-state settlements; gender; religious minorities in sub-state nations; sexual diversity.

Course Objectives:

By the end of this twelve-week course, students will be able to:

- 1) Articulate compelling critiques and insights related to the major discourses within the cultural diversity management literature.
- 2) Situate religious diversity within these discussions, and have a firm understanding of the challenges that this particular form of diversity presents to existing scholarship and as well as diversity management policy templates.
- 3) Write clearly about the complexities of religious diversity and its intersection with a number of social and political issues.
- 4) Gain some familiarity with case studies that highlight the treatment of religious diversity issues in different states and contexts.

Readings:

Most course readings will be available on the e-reserves system through Moodle. Remaining readings are available online or via the course instructor.

Assignments:

- 1) Research Paper Proposal: a three-page proposal, including an annotated bibliography that highlights the question you would like to explore in a research paper, and an outline of potential arguments. The question does not have to be related to a theme we have taken in the course, but does have to relate to the course.

The page division between the proposal and annotated bibliography can be divided in half (1.5 pages for the arguments; 1.5 pages for the annotated bibliography) or some slight variation is fine. Arguments presented at the proposal stage are not set in stone, and obviously can change as you pursue your research, but the idea here is to show me you have started thinking about your project, and have done sufficient enough research that you are familiar with some potential arguments you would like to explore.

An annotated bibliography is a document where you not only provide bibliographic information regarding a source, but you provide the reader with some information on the book, and why it is useful for the paper. You are required to have six sources (just for this assignment, more is required for the actual paper) and approximately a paragraph for each explaining:

- a) the purpose of the book
- b) what literature is it addressing
- c) how does it help with your research

This assignment is due October 22nd; please email it to me by 2:30pm; it is worth 35%.

- 2) Major Research Paper: 15-17 page research paper on a topic discussed or related issue to the course. The research paper is an opportunity for you to formulate a question on a particular idea related to religious diversity that you find interesting.

The paper must have a case study component. This means you need to look at the issue concretely through the lens of a particular case. This could mean examining a particular policy issue in one state, or even controversies related to religious diversity (the sharia debates in Ontario is one example; Bill 60 and the Charter of Secular Values in Quebec is another). In other words, this assignment cannot be a paper where you solely consider normative debates regarding multiculturalism or interculturalism etc., but rather you have a balance between the theoretical and the empirical.

Please, please, please, come see me or email me about your question or topic as soon as you have an inkling about what you want to pursue. Please do not wait until the proposal is due or worse, when the paper is due to discuss concerns, questions or doubts. It is what I am here for!

Please e-mail me this assignment by Wednesday, December 3rd; it is worth 40%.

- 3) Participation: There are two components---
 - a) Students are responsible for picking one article from one week and producing three questions. Not all questions will necessarily be discussed, but the idea is that there will be provocative and well thought of questions that can get the discussion started. This will feed into your participation mark. ***Please e-mail me all three questions by noon (12pm) on the day you are presenting. If I have not received them, this will be deducted from your participation mark.***

- b) In addition to the questions, participating in class discussion is expected. At a fourth year level seminar, it is assumed that students will be carrying the conversation for the majority of the seminar, and the instructor's interventions will be to direct conversation--not to lecture.

Participation is worth 25% of your final grade.

WEEK 2: Liberal Multiculturalism

Kymlicka, W. 2007. "Origins of Liberal Multiculturalism" in *Multicultural Odysseys*. Oxford University Press. pp. 87-135

Modood, T. 1998. "Multiculturalism, Anti-Essentialism and Religious Groups," *The Journal of Political Philosophy*. Volume 6: 4, 1998. pp. 378-399

WEEK 3: Civic Integration and Social Cohesion

Brubaker, R. 2001. "The Return of Assimilation: Changing Perspectives On Immigration and Its Sequels in France, Germany and the US" *Ethnic and Racial Studies* 24(4) pp. 531-548

Joppke, C. 2004. "The Retreat of Multiculturalism in the Liberal State: Theory and Policy" *British Journal of Sociology* 55(2), pp. 237-257

Demireva, D. 2014. "Immigration, Diversity and Social Cohesion" pp. 1-7

Find: <http://migrationobservatory.ox.ac.uk/briefings/immigration-diversity-and-social-cohesion>

Banting, K et al., 2007. "The Ties that Bind? Social Cohesion and Diversity in Canada" *Belonging? Diversity, Recognition and Shared Citizenship in Canada*. Institute on Public Research and Policy pp. 1-36

Find: [http://www.snsoroka.com/files/2007SorokaJohnstonBanting\(IRPP\).pdf](http://www.snsoroka.com/files/2007SorokaJohnstonBanting(IRPP).pdf)

WEEK 4: Interculturalism

Zapata-Barrero, R. 2013. "The Three Strands of Intercultural Policies" GRITIM-UPF Working Paper Series. pp. 1-37

Find: http://www.upf.edu/gritim/_pdf/WP17_Summer__2013.pdf

Salee, D. 2007. "The Quebec State and the Management of Ethnocultural Diversity: Perspectives on an Ambiguous Record" *Belonging? Diversity, Recognition and Shared Citizenship in Canada*. Institute on Public Research and Policy. pp.105-136

McAndrew, M. 2007. Quebec's Interculturalism Policy: An Alternative Vision *Belonging? Diversity, Recognition and Shared Citizenship in Canada*. Institute on Public Research and Policy. pp.138-148

WEEK 5: Secularism:

Gorski, P and A. Altinordu. 2008. "After Secularization?" *Annu. Rev. Sociology*. 34: pp.55-85.

Kuru, A. 2009. "Analyzing Secularism: History, Ideology, and Policy" in *Secularism and State Policies Toward Religion: United States, France, and Turkey* Cambridge University Press pp.6-41

Bramadat, P and D. Seljak. 2013. "Between Secularism and Post-Secularism: A Canadian Interregnum" in

Secular States and Religious Diversity UBC Press. pp.97-120

WEEK 6: Religious Diversity and Governance

Koenig, M. 2009. “How Nation-States Respond to Religious Diversity” in *International Migration and the Governance of Religious Diversity* Queen’s Policy Studies Press. pp. 293-316

Foner, N. and R. Alba. 2008. “Immigrant Religion in the US and Western Europe” *International Migration Review*, 42:2 pp. 360-392

Beaman, L. 2013. “Introduction: Exploring Reasonable Accommodation” in *Reasonable Accommodation: Managing Religious Diversity*. UBC Press. pp 1-13

“Enlightened Intolerance” 2014. *The Economist* Find:
<http://www.economist.com/blogs/democracyinamerica/2014/04/ayaan-hirsi-ali>

WEEK 7: Church-State Settlements and Institutional Accommodation

Fetzer C. and J. Soper. 2004. “Explaining the Accommodation of Muslim Religious Practices in Western Europe” in *Muslims and the State in Britain, France and Germany*. Cambridge University Press. p.1-25

Beckford, J. 2012. “Public Responses to Religious Diversity in England and France” in *Reasonable Accommodation: Managing Religious Diversity*. UBC Press. pp.110-132.

Torf, R. 2012. “Muslims in Belgium” in *Islam and Political-Cultural Europe* Ashgate Press. pp. 71-87.

Cameron, D. 2012. “Church and State in a Bi-National, Multicultural Society: The Case of Canada.” Unpublished. pp. 1-20. See Instructor.

WEEK 8: Religious Diversity and Sub-State Nationalism

Kymlicka, W. 2001. “Immigrant Integration and Minority Nationalism” in *Minority Nationalism and the Changing International Order* Council of Foreign Relations Press. pp. 61-84

Hussain, A and N. Miller. 2006. “Islamophobia—In England and Scotland” and “The Auld Enemy” in *Multicultural Nationalism* Oxford University Press pp.43-83.

Banting, K and S. Soroka. 2012. “Minority Nationalism and Immigrant Integration in Canada” *Nations and Nationalism* (18) 1: pp.156-176

****Annotated bibliography due at the start of class****

WEEK 9: Faith Schools

Stewart, Adam. 2007. “Public Funding, Religious Education, and Multiculturalism in Canada” *Religion and Education* 35:2 pp.42-58

Parker-Jenkins, M. 2002. “Equal Access to State Funding: The Case of Muslim Schools in Britain” *Race Ethnicity and Education*, 5:3 pp 273-289

Flint, J. 2007. “Faith Schools, Multiculturalism and Community Cohesion: Muslim and Roman Catholic State

Schools in England and Scotland” *Policy and Politics* 35:2 pp 251-268

Cantle, T. 2013. “Segregation of Schools: The Impact of Young People and Their Families and Communities” ICOC Foundation.

Find: <http://tedcantle.co.uk/wp-content/uploads/2013/03/075-Segregated-schools-divided-communities-Ted-Cantle-2013a.pdf>

Also: please familiarize yourselves with the public funding of faith schools debate in the 2007 Ontario election, as well as the controversies regarding school enrollments in faith schools in England.

WEEK 10: Religious Freedoms and Religious Minorities

Beaman, L. 2007. “Defining Harm” in *Defining Harm* UBC Press. pp. 1-15

Find: <http://www.ubcpres.ca/books/pdf/chapters/2007/definingharm.pdf>

Levabre, S. “Religion in Court, Between an Objective and Subjective Definition” *Reasonable Accommodation: Managing Religious Diversity*. UBC Press: pp.32-51

Beaman, L. 2005. “Aboriginal Spirituality and the Legal Construction of Freedom of Religion” *Journal of Church and State*, 44: (Summer) pp.135-149.

Stuart, A. “Freedom of Religion and Gender Equality” *Human Rights Law Review* 10:3 pp 429-459.

WEEK 11: Religion, Gender, and Race

Bakht, N. 2012. “Veiled Objections: Facing Public Opposition to the Niqab” *Reasonable Accommodation: Managing Religious Diversity*. UBC Press pp. 70-109.

Zine, J. 2013. “Unsettling the Nation: Gender, Race, and Muslim Cultural Politics in Canada” in *Islam in the Hinterlands: Muslim Cultural Politics in Canada* UBC Press. pp.41-61

Hopkins, P. 2007. “Young people, Masculinities, Religion and Race: New Social Geographies” *Progress in Human Geography* 31: 2 pp. 163–177

Malkani, G. 2004. “What’s (Wrong) Right with Asian Boys” *Financial Times*. Find: <http://www.ft.com/intl/cms/s/0/9f2bb9fc-d03b-11da-b160-0000779e2340.html>

WEEK 12: Religious Diversity and Space

Skaa, H. 2005. “Funeral Burials and Sites, Rites and Rights in Multicultural Ontario” *Working Series Metropolis* pp.1-5

Find: http://canada.metropolis.net/pdfs/agrawalhathiyani_funeral_e.pdf

Teotonio, I and M, Oglivie. 2014. “How Diversity Has Changed the Way We Handle Our Dead” *The Toronto Star*

Find: http://www.thestar.com/news/death_and_dying/2014/05/26/how_diversity_has_changed_the_way_we_handle_our_dead.html

Siemiatycki, M. 1999. “Fate and Faith: Claiming Urban Citizenship in Immigrant Toronto” Working Series Metropolis. pp 1-30

Find: http://ceris.metropolis.net/wp-content/uploads/pdf/research_publication/working_papers/wp8.pdf

Cesari, J. 2005. "Mosque Conflicts in European Cities" *Journal of Ethnic and Migration Studies*^[11]_{SEP} 31:6 pp. 1015-1024

Gale, R and S, Naylor. "Religion, Planning and the City: The Spatial Politics of Ethnic Minority Expressions in British Cities and Towns" *Ethnicities* 2:3 pp. 387-409.