

Student Feature - Religion and Politics

Written by John A. Rees

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JOHN A. REES, MAR 9 2018

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Following the Al Qaeda attacks on the US on 11 September 2001 (often called 9/11), studies of religion in world politics increased sixfold. In the words of Robert Keohane, the events of 9/11 provoked the realisation that ‘world-shaking political movements have so often been fuelled by religious fervour’ (2002, 29). Indeed, whether it is the disruptions of religion-led revolution, the work of religious development agencies responding to natural disasters, peace-making efforts of religious diplomats or a myriad of other examples, even a glance at global affairs over recent decades seems to support the comment of sociologist Peter Berger that ‘the world today ... is as furiously religious as it ever was, and in some places more so than ever’ (1999, 2).

Such a view also seems supported by the numbers as ‘worldwide, more than eight-in-ten people identify with a religious group’ (Pew 2012, 9). Are you numbered among the 20 or 80 per cent? Do you think religious influence on global affairs is a welcome inclusion or a significant problem? Regardless of where we stand, it appears a closer look at the ‘religion question’ is in order if we are to establish a fuller picture of IR. The following four elements of religion may provide a useful introduction.

Pew: The Global Religious Landscape

God(s) and Forces in the Public Square

The first element of religion is the belief that divine beings and/or forces hold relevance to the meaning and practice of politics today and throughout history. These beings are sometimes understood as a knowable God or gods, sometimes as mythical and symbolic figures from our ancient past and sometimes as impersonal forces beyond the physical realm.

Different religious traditions understand the influence of religion upon politics in different ways. Traditions that we might call ‘fundamental’ propose that politics is a matter of organising society according to divine commands. In Iran, for example, the highest court in the land is a religious one, drawing its principles from the Shia branch of Islam – the second largest Islamic tradition worldwide after the majority Sunni tradition. This court has the power to veto laws of parliament and decide who can hold power. Likewise, in Myanmar (formerly Burma) an influential group of religious monks has started a movement intent on imposing Buddhist principles on the whole country, including non-Buddhist minorities. Thus, some religious politics is based on ‘fundamentals’ that, in the view of adherents, cannot be changed without the standards of society also being compromised.

The Structure of Power in Iran

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By contrast, traditions that adopt a 'contextual' approach hold that politics is a matter of influencing society according to divine principles but as part of a wider tapestry of influences. For example, religious development organisations such as the Aga Khan Development Network (also from the Shia branch of Islam) work in areas of health care and education in countries of Africa and Asia without seeking to control entire political systems. Likewise, in Myanmar, the so-called Saffron Revolution of 2007 saw Buddhist monks stand with the poor against the ruling military dictatorship and support the beginnings of multi-party democracy. In these examples, religious politics is adapted to changing circumstances and takes into account diverse interests and beliefs across society.

What is common to both fundamental and contextual religious traditions is an understanding that politics is in some sort of interactive relationship with the intentions of, or traditions shaped by, gods (or God) and spiritual forces. This contrasts strongly with secular approaches that demote, and sometimes deny altogether, a role for religion in political affairs.

Do you believe that religion has a role to play in public debates or should it be confined to private spirituality only? From an individual point of view, we could address this question by asking what it would be like to live in societies that are either entirely controlled by religion, or entirely without religion. What would the benefits and losses be in each situation? It can be strongly argued that neither scenario exists in pure form. When religion has been used to dominate the public square, a diversity of groups (non-religious and religious) have risen in opposition. Likewise, when religion has been expelled from the public domain, religious actors and interests go underground waiting for a chance to re-emerge.

Sacred Symbols (Re)Defining What Is Real

The second element of religion are rituals that re-order the world according to religious principle. Although the word 'faith' can be associated with belief in unseen realities, humans throughout time have needed to see, touch and smell the sacred. Our senses are portals to the spirit. Therefore, rituals function as tangible symbols of the intangible realm. For examples of different studies that consider the public rituals of Judaism, Islam and Hinduism respectively see Beck (2012), Bronner (2011) and Haider (2011). While some religious rituals are private or hidden, many are performed in public spaces or in ways that are openly accessible to wider society. As such, they are a part of public life – which is one of the original definitions of the word politics.

For religious adherents, rituals symbolise spiritual truths but they can also redefine how power can be understood in the material world. Thomas Merton once described his experience of watching Trappist monks perform the rituals of the Catholic Mass in very political terms. He wrote:

The eloquence of this liturgy [communicated] one, simple, cogent, tremendous truth: this church, the court of the Queen of Heaven, is the real capital of the country in which we are living. These men, hidden in the anonymity of their choir and their white cowls, are doing for their land what no army, no congress, no president could ever do as such: they are winning for it the grace and the protection and the friendship of God.

(Merton 1948, 325)

Merton's experience of redefining power and influence through sacred symbols is true for millions of people practising thousands of different religious rituals each day. Beyond the experience of individuals, states also seek divine blessing. For example, over one-fifth of states today have a monarch (such as a king, queen or emperor). Although monarchs differ in the extent of their powers – from figureheads controlled by parliaments to absolute rulers to variations of these – they all draw their power from some form of religious or spiritual authority. The elaborate rituals of monarchies worldwide are understood by their subjects to symbolise divine blessing for the realm and its citizens, redefining where the real power lies .

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Sacred Stories Connecting Past, Present and Future

The third element of religion is teaching traditions based on stories of significant figures, events and ideas from the past and beliefs about the future of time itself – like a spoiler alert about the end of the world. For some religions, however, time itself is an illusion and the main focus is living in the now according to sacred ideas rather than the connection of past–present– future. These elements – interpreting the past, projecting the future, living now – are basic to the development of political ideologies also. Therefore, sometimes religious and political groups can appeal to the same stories or ideas even though the interpretation or intent may differ significantly.

For example, both Jews and Christians uphold the idea of ‘Jubilee’ as central to understanding the story and/or future promise of a Messiah who would usher in a new era of justice with peace (or ‘shalom’). In the 1990s members of both communities appealed to one aspect of Jubilee – a tradition of debt cancellation found in the Hebrew Bible – as the basis for addressing the debt crisis facing developing nations. Only a few years later, this sacred story was used for very different purposes by US president George W. Bush, who celebrated the 2003 invasion of Iraq by quoting a Jubilee text from the Book of Isaiah: ‘To the captives come out, and to those in darkness be free’ (Monbiot 2003). Sacred stories, ideas and teachings from the past have a richness and power that can influence political affairs today and the aspirations we hold for tomorrow. It is no wonder that the anthropologist Talal Asad once observed that what we today call religion has ‘always been involved in the world of power’ (2003, 200).

Religious Groups Issue Statements on War with Iraq

A Community Worshiping and Acting Together

The fourth element common to most religions is the need for believers to belong to a faith community in order to practice sacred rituals and reinforce the truth of sacred stories. Some religious traditions could be described as high demand, requiring strict adherence to rules and standards in order to maintain membership of the faith community. Other traditions are low demand, adopting a more flexible approach to the requirements for belonging faithfully to the community. Both forms of faith commitment are expressions of religion as ‘identity politics’ connected to who we are (that is, who we understand ourselves to be) and how we live.

The connection between religion and identity politics can have individual and international significance. For instance, empowered by belonging to a faith community, individuals can act in ways that they might not otherwise have done in isolation. Rosa Parks, an African American woman who famously refused to obey American racial segregation laws and sparked a nation-wide civil rights movement in the 1960s, is often lauded as a heroic individual. This may be true, but as a member of a religious community that affirmed human dignity and the divine principles of racial equality, Rosa Parks was never acting in isolation (Thomas 2005, 230–240). This can be understood internationally also, as many (if not most) faith communities have a transnational membership, and some of these exert significant influence on political issues varying from religion-inspired terrorist action against ‘Western’ values (after all, not all religious politics is peace-orientated) to faith coalitions for environmental sustainability.

<https://www.youtube.com/watch?v=S64zRnnn4Po>

The four elements of religion described above – the significance of gods and spirits, the power of holy rituals, the telling of sacred stories and belonging to faith communities – seem in their own ways to be a core aspect of the human condition in the twenty-first century. Although many dimensions of the religious experience can be ‘politics-free’, both history and contemporary events remind us that these combined elements of religion can have a political impact on individuals, nations and international society.

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About the author:

John A. Rees is Professor of Politics and International Relations at The University of Notre Dame Australia. His research interests are related to themes of religion and international development, religion and foreign policy and the IR discourse on post-secularism.