

Secularism And State Policies Toward Religion The United States France And Turkey

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Secularism and State Policies toward Religion: The United ...

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Secularism and State Policies toward Religion by Ahmet T. Kuru

In the United States, the dominant ideology is "passive secularism," which requires the state to play a passive role, by allowing public visibility of religion. Dominant ideology in France and...

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SECULARISM AND STATE POLICIES TOWARD RELIGION, THE UNITED ...

Arguing that state policies toward religion are the result of ideological struggles, he identifies two conflicting trends in secular states: assertive and passive secularism. Assertive secularism assigns the state the role of excluding religion from the public sphere and confining it to the private realm; passive secularism allows public visibility of religion (pp. 11-14).

Secularism and State Policies toward Religion: The United ...

secularism and state policies toward religion, the united states, france, and turkey by ahmet t. kuru December 2009 Journal for the Scientific Study of Religion 48(4):836-838

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Secularism and State Policies toward Religion: The United ...

Secularism itself according to Kuru is not an absolute condition, in some states it has some flexibility, while elsewhere it remains largely impenetrable. Kuru's ideas make sense intuitively in the state-religious policies debate, but the analysis is largely based on the policies of the state towards religion in education policies.

Secularism and State Policies toward Religion: The United ...

His book, published by the prestigious Cambridge University Press, is entitled *Secularism and State Policies toward Religion: The United States, France, and Turkey* (xvii + 313 pages). As its sub-title indicates, the book is essentially a comparative study of secularism in the United States, France, and Turkey.

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Secularism and State Policies toward Religion: The United ...

Secularism and State Policies toward Religion - by Ahmet T. Kuru April 2009. Skip to main content Accessibility help We use cookies to distinguish you from other users and to provide you with a better experience on our websites. Close this message to accept cookies or find out how to manage your cookie settings.

Passive Secularism and the Christian Right's Challenge ...

France prides itself on being a secular meritocracy. The journey of three gifted Muslim students towards one of the country's best universities exposes the façade.

Why do secular states pursue different policies toward religion? This book provides a generalizable argument about the impact of ideological struggles on the public policy making process, as well as a state-religion regimes index of 197 countries. More specifically, it analyzes why American state policies are largely tolerant of religion, whereas French and Turkish policies generally prohibit its public visibility, as seen in their bans on Muslim headscarves. In the United States, the dominant ideology is "passive secularism," which requires the state to play a passive role, by allowing public visibility of religion. Dominant ideology in France and Turkey is "assertive secularism," which demands that the state play an assertive role in excluding religion from the public sphere. Passive and assertive secularism became dominant in these cases through certain historical processes, particularly the presence or absence of an ancien régime based on the marriage between monarchy and hegemonic religion during state-building periods.

Why do Muslim-majority countries exhibit high levels of authoritarianism and low levels of socio-economic development in comparison to world averages? Ahmet T. Kuru criticizes explanations which point to Islam as the cause of this disparity, because Muslims were philosophically and socio-economically more developed than Western Europeans between the ninth and twelfth centuries. Nor was Western colonialism the cause: Muslims had already suffered political and socio-economic problems when colonization began. Kuru argues that Muslims had influential thinkers and merchants in their early history, when religious orthodoxy and military rule were prevalent in Europe. However, in the eleventh century, an alliance between orthodox Islamic scholars (the ulema) and military states began to emerge. This alliance gradually hindered intellectual and economic creativity by marginalizing intellectual and bourgeois classes in the Muslim world. This important study links its historical explanation to contemporary politics by showing that, to this day, ulema-state alliance still prevents creativity and competition in Muslim countries.

Comparing policy in America, France, and Turkey, this book analyzes the impact of ideological struggles on public policies toward religion.

The intent of this thesis is to use primarily qualitative research methods to determine the relationship between the independent historical variables of ancien régime and French colonization and the dependent variable of degree of secular state policies. This thesis asserts that there is a path dependent relationship between ancien régime in conjunction with French colonization on the development of ideological dominance of assertively secular ideology, passively secular ideology, or conflicted ideology. The focus of this thesis will be on the case studies of Senegal, Tunisia, and Algeria and how no ancien régime, accommodating colonization, and peaceful decolonization led to passive secular ideology and tolerant policies toward religion in Senegal, how partial ancien régime, oppressive colonization, and peaceful decolonization led to assertive secular ideology and restrictive policies toward religion in Tunisia, and how no ancien régime, oppressive colonization, and extremely violent decolonization led to inconsistent ideology and policies toward religion in Algeria. Each state's policies toward education and headscarves will be examined in order to best illustrate the outcomes of each of these paths.

The book offers a critical account of the practice of state-secularism in Kenya, Nigeria and Uganda in comparison to France, Turkey and the US.

While Turkey has grown as a world power, promoting the image of a progressive and stable nation, several policy choices have strained its relationship with the East and the West. Providing social, historical, and religious context for Turkey's singular behavior, the essays in *Democracy, Islam, and Secularism in Turkey* examine issues relevant to Turkish debates and global concerns, from the state's position on religion and diversity to its involvement in the European Union. Written by experts in a range of disciplines, the chapters explore the Ottoman toleration of diversity during its classical period; the erosion of ethno-religious diversity in modern, pre-democratic times; Kemalism and its role in modernization and nation building; the changing political strategies of the military; and the effect of possible EU membership on domestic reforms. They also conduct a cross-Continental comparison of "multiple secularisms" as well as political parties, considering the Justice and Development Party in Turkey in relation to Christian Democratic parties in Europe. The contributors tackle central research questions, such as what is the legacy of the Ottoman Empire's ethno-religious plurality and how can Turkey's assertive secularism be softened to allow greater space for religious actors. They address the military's "guardian" role in Turkey's secularism, the implications of recent constitutional amendments for democratization, and the consequences and benefits of Islamic activism's presence within a democratic system. No other collection confronts Turkey's contemporary evolution so vividly and thoroughly or offers such expert analysis of its crucial social and political systems.

Tracing the centrality of women in the definition of Turkish secularism, this study investigates the 2003 decision to increase the number of women officers employed by the Presidency of Religious Affairs (Diyanet). It explores how, as professional religious officers, the female Diyanet preachers epitomize a pious, modern and highly educated woman whose role in society has been raised to prominence. Based on extensive fieldwork in Turkey, and drawing on a rich ethnography of the activities conducted by Diyanet women preachers in Istanbul, Chiara Maritato disentangles the state's attempt to standardize a multifaceted female religious participation. In using the feminization of the Diyanet as a prism through which to understand the significance of a renewed presence of Islam in the Turkish public realm, she casts light on a broader reformulation of religious services for women and families in Turkey, and pinpoints how this pervasive moral support has been able to penetrate and reshape even secular spaces.

What should be the place of Shari'a - Islamic religious law - in predominantly Muslim societies of the world? In this book, a Muslim scholar and human rights activist envisions a positive and sustainable role for Shari'a, based on a profound rethinking of the relationship between religion and the secular state in all societies.

Faces of the State is a penetrating study of the production of a state-revering political culture in the public life of 1990s Turkey. In this new contribution to the anthropology of the state, Yael Navaro-Yashin brings recent poststructuralist and psychoanalytic theory to bear on the study of the political. Delving deeper than studies of nationalist discourse that would focus on consciously articulated narratives of political identity, the author explores sites of "fantasy" in the public-political domain of Istanbul. The book focuses on the conflict over secularism in the aftermath of an Islamist victory in the city's municipalities. In contrast with studies that would problematize and objectify religious movements, the author examines the agency of secularists under a state widely known for its "secularist" policies. The complexity and dynamism of the context studied moves well beyond scholarly distinctions between "secularity" and "religion," as well as "state" and "society." Here, secularism and Islamism emerge as different guises for a culture of statism where people from "society" compete to claim "Turkish culture" for themselves and their life practices. With this work that stretches the boundaries of regionalism, the author situates her anthropological study of Turkey not only in scholarship on the Middle East, but also in the broader problem of thinking "Europe" anew.

It is commonly believed that during the interwar period, Kemalist secularism successfully eliminated religion from the public sphere in Turkey, leaving Turkish national identity devoid of religious content. However, through its examination of the impact of the Ottoman millet system on Turkish and Balkan nationalisms, this book presents a different view point. Cagaptay demonstrates that the legacy of the Ottoman millet system which divided the Ottoman population into religious compartments called millets, shaped Turkey's understanding of nationalism in the interwar period. Providing a compelling examination of why and how religion shapes national identity in Turkey and the Balkans the book covers topics including: * Turkish nationalism * the Ottoman legacy * Kemalist citizenship policies and immigration * Kurds, Muslims and Jews and the ethno-religious limits of Turkishness. Incorporating documents from untapped Turkish archives, this book is essential reading for scholars and students with research interests in Turkey, Turkish nationalism and Middle East history.

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