



**Session proposal for the XXIII Congress of the CISH/
Proposition de session pour le XXIIème Congrès du CISH
Poznań 2020/2022**

ICHS Member(s)/Membre(s) du CISH¹: Charles Mercier (Comité français des sciences historiques) and Ruth Harris (British National Committee)

Specialized themes / Thèmes spécialisés (half-day/une demi-journée)

Round table/Table ronde (half-day/une demi-journée)

Joint session/séance conjointe

Title of the Session/Intitulé du panel:

Religions and Globalisation since the Turn of the 19th Century

Presentation/Présentation (5,000 signs/5 000 signes):

Because the final stages of globalisation have been defined by the combined vision of ‘modernization’ and ‘secularization’, religion has often been neglected in the contemporary history of globalisation. For many historians, globalisation has been driven by economic factors since the turn of the 19th century, and above all by the expansive dynamics of capitalism. More recently, however, new work in the study of global Christianity, Islam, and Judaism, and the international reach of Buddhism and Hinduism, have forced historians to rethink these conceptual models, and to recognise that religion also contributed importantly to turn the world into a “single place”. (Robertson 1991)

Vincent Viaene et Abigail Green have demonstrated the importance of religious internationals in global civil society, especially those dedicated to humanitarian action and charity (Green and Viaene 2012). Their work has given an empirical basis to the more speculative hypotheses of sociologists about the contributions of religions to globalisation. Religious debate was often surprisingly at the heart of debates over civilisation, race, and politics. Protestants were the driving force behind the influential World Parliament of religions in Chicago in 1893, for

¹ Name of the National Committee, the Affiliated International Organization or the Internal Commission. For a joint session, two names at least are required/Nom du Comité national, de l’Organisation internationale affiliée ou de la Commission interne. Pour une séance conjointe, deux noms au moins sont requis.



example, which both helped to define “world religions” and sought to create a forum for religious dialogue. (Seager 1995; Masuzawa 2007) John McGreevy has noted that the exaltation of “race” in Hitler’s Germany and Mussolini’s Italy reinvigorated the Jesuits’ early modern vision of humanity as a single family and contributed after World War Two to the training of Catholic leaders in a globalized world (McGreevy 2016).

Rather than creating the *mondialatinisation* (globalatinization) that Derrida predicted (Derrida 2016), however, the response to western globalization has created diverging and unpredictable religious tendencies. For example, Catholicism once indigenized is no longer necessarily ‘Latin’ while evangelical movements (especially Pentacostalism) around the globe suggest that it is often ‘anti-establishment.’ Amira Bennison has shown how modern international missionary movements (since 1850) reactivated Pan-Islamism as well as the idea of caliphate. Viewed by European powers as reactionary phenomena, they were indeed “responses in an Islamic idiom to the exclusivity of the imperial age”. (Bennison 2002) Buddhist modernism and Hindu Universalism underpinned a growing cultural nationalism, especially in South Asia. (Kemper 2014; Basu 2002; Beckerlegge 2000) The leaders of these movements both resisted Christian mission and sought to attach ancient contemplative traditions to social and political activism. They were also important in internationalising meditation, mindfulness and yoga for western audiences. (Goldberg 2013; De_Michelis 2004)

The rise of fundamentalism across several religious cultures is, alongside with interfaith involvement, another religious answer to 'globalization'. (Robertson 2003) Religious leaders sometimes become part of “the backlash against globalisation”, endorsing parochial movements or appealing to a hostile form of piety. (Micklethwait and Wooldridge 2003) Because globalization reinforces economic and cultural inequalities, Religious leaders can also criticize purely market driven globalization for ethical reasons because it threatens human and religious values. (Stackhouse 2007)

This panel will draw together historians from different countries to explore these themes and deepen our understanding of the relationships between globalisation and religion. It will include contributions on global Christianity, Hinduism, Islam, Buddhism, Judaism and the interfaith movement (see below Appendix 2).

Comité International
des Sciences Historiques



International Committee
of Historical Sciences

Organizer/responsible 1

Name/Nom: MERCIER

First Name/Prénom: Charles

Title or Function/titre ou fonction: Associate Professor of Modern History (maître de conférences HDR en histoire contemporaine)

Affiliate /Affiliation (University/Research Center): Université de Bordeaux and Institut Universitaire de France

Website: <https://lacs.u-bordeaux.fr/membres/mercier-charles/>

Email: charles.mercier@u-bordeaux.fr

Telephone: +33 668 32 12 27

Address/Adresse postale: 6 rue Roger Ducasse, 33200 Bordeaux, France

Organizer/responsible 2

Name/Nom: HARRIS

First Name/Prénom: Ruth

Title or Function/titre ou fonction: Professor of Modern History

Affiliate /Affiliation (University/Research Center): University of Oxford (All Souls College)

Website: <https://www.history.ox.ac.uk/people/professor-ruth-harris#/>

Email: ruth.harris@history.ox.ac.uk

Telephone: + 44 7775 333970

Address/Adresse postale: University of Oxford, 151 Woodstock Road, Oxford OX2 7NA, United Kingdom

Please return this document **before August 1st, 2021** to/

Merci de retourner ce document **avant le 1 août 2021** à:

general-secretary@cish.org



Appendix 1: Bibliography

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- Beckerlegge, Gwilym. 2000. *The Ramakrishna Mission: The Making of a Modern Hindu Movement*. New Delhi: Oxford University Press.
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Appendix 2: organisation and timing

Organisers:

Ruth Harris (Oxford University)

Charles Mercier (Université de Bordeaux – Institut universitaire de France)

Chair: Valentina Ciciliot (Università Ca' Foscari)

Introduction: Ruth Harris and Charles Mercier (10')

Part 1: Abrahamic religions

1. Jessica Marglin (University of South California)
Judaism and globalisation (To be confirmed) (20')
2. Charles Mercier (Université de Bordeaux and Institut universitaire de France)
Catholics and Globalisation since the beginning of the 19th century: case studies (20')
3. Faisal Djevi (Oxford University)
Islam's Empire of Humanity (20')
4. Claire Maligot (Université de Strasbourg)
The Interfaith movement and Globalisation between 1945 and 1970 (20')

Coffee or Tea Break (10')

Part 2: Asian religions

5. Ruth Harris (Oxford University)
How did India become the guru to the world? (20')
6. Jack Meng-Tat Chia (National University of Singapore)
Monks in motion. Buddhism and globalisation in the twentieth century (To be confirmed) (20')

Coffee or Tea Break (10')

Discussion: Derek Penslar (Harvard University) (10')

General Discussion (20')