

RELIGION AND WORLD AFFAIRS VIRTUAL COURSE MODULES

RELIGION AND GLOBALIZATION: GENDER AND THEORY



MODULE OVERVIEW

This guide is part of the Berkley Center's [Religion and World Affairs Virtual Course Modules](#), a collection of curricular modules that draws on open-access articles and multimedia sources to support online learning in higher education.

This curricular module explores gender and theory in the globalization of religion, complicating the traditional secularization thesis that religion will become less important as societies progress. José Casanova explores European theories of modern secularization and competing theories of global religious revival as interrelated dynamics in a 2019 article on “[Global Religious and Secular Dynamics: The Modern System of Classification](#)” [PDF]. Casanova also reflected on gender and globalization with sociologist Nilüfer Göle in a 2020 panel on “[Islam and Western Secular Modernity](#)” [video].

KEY THEMES

Below, you can explore more resources on religion and globalization, with additional materials on theoretical perspectives and gender.

These materials are designed to engage students with the following issues:

- historical and contemporary processes of the globalization of religion, global denominationalism, and religious-secular dynamics [Casanova, “[Globalization and the Growing Church](#),” open access; “[Globalization and the Free Exercise of Religion Worldwide](#),” PDF; “[Global Religious and Secular Dynamics](#),” PDF]
- gender and globalization [Marshall [article](#), open access; “[The Church and the World: Secular Morality and the Challenge of Gender](#),” video; “[Islam and Western Secular Modernity](#),” video; O’Sullivan [essay](#), Berkley Forum; Johnson [essay](#), Berkley Forum]

Instructors are encouraged to look through topics below and adapt these questions to their needs. *For a related module, please see [Religion and Globalization: Catholicism and Islam](#).*

Theoretical Perspectives

[“Globalization and the Growing Church,” José Casanova](#), *Faith & Leadership* (2013) [open access]

How has the Christian church acted as a carrier of globalization?

What is the new phase of globalization? How is the Christian church and tradition implicated in this new phase of globalization?

[“Globalization and the Free Exercise of Religion Worldwide,” José Casanova](#), *Challenges to Religious Liberty in the Twenty-First Century* (2012) [PDF]

What is global denominationalism? What are its potential tensions with the individual free exercise of religion?

What three global religious processes does Casanova identify? How do these interact and interrelate?

[“Global Religious and Secular Dynamics: The Modern System of Classification,” José Casanova](#) (2019) [PDF]

Discuss the modern religious-secular binary system of classification. What are its implications for the study of religion?

What do religious-secular dynamics and global denominationalism look like in Japan and China?

Discuss the processes of European confessionalization and de-confessionalization [East Germany, Poland, Russia, Ukraine].

Gender and Globalization

[“Religion and Global Institutions,” Katherine Marshall](#) (2013) [open access]

What is the importance of religion in legal frameworks around the globe? How does religion impact gender relations?

What dialogue or actions could globalized faith institutions take to address gender inequalities worldwide?

[“The Church and the World: Secular Morality and the Challenge of Gender,”](#) (2012) [video]

What has been the response of the Catholic Church to global modern sexual and gender moralities? What are the implications of female secularization and the erosion of church authority on sexual morality? [see 17:16-39:13]

[“Islam and Western Secular Modernity: A Conversation with Nilüfer Göle,”](#) (2020) [video]

What are the tensions between veiling practices and narratives of secular modernity? How do these tensions play out in France? [see 1:29-14:18]

What does Islamization look like for many third-generation Muslim immigrants in Europe? How have debates around women’s agency in veiling practices been shaped by secular feminist perspectives? [see 24:57-37:20]

[“Speaking Out as a United Force Against Gender-Based and Sexual Violence,”](#) Veena O’Sullivan (2015) [Berkley Forum]

How is sexual violence related to conflict? In what ways can responses to conflict address sexual and gender-based violence?

What roles can faith actors play at the communal, national, or international levels in both preventing sexual violence against women and girls and providing support for survivors?

[“No More Tinkering, Tear Down the Master’s House’: Black Feminists and Black Lives Matter,”](#) Terrence Johnson (2020) [Berkley Forum]

How can the critical work of Audre Lorde and Black feminists inform responses to police brutality, criminal justice, and other systems of oppression in the United States? What is the importance of intersectionality in approaching these issues?

Additional Resources

[“Globalization, Religions, and the Secular”](#) [project]

[“Buddhist Economics in the Age of Globalization,”](#) (2012) [video]

[“Religious Communities in the Fire of Globalization: Phoenix from the Ashes?”](#) (2011) [video]